

Excerpt: **Concordance B**

L. Ringer, 'A Select Concordance of Some 400 Middle English Texts: A Study of Wycliffite Discourse with Particular Discussion of the Issues of Contemporary Poverty, Pious Practice, Substantive Law, and Anticlerical Style' (unpub. Ph.D. thesis, University of Hull, 2007).

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***See **Text List** for abbreviations.

babelinge¹

BABELYNGE.....1

and not of babelynge of lippis þat no man may
euere do wiþouten cessynge;
<L 12><T MT10><P 190>

babewinrie²

BABWYNRIE.....1

3if þei drawen þe peple in þe holiday by
coryouste of gaye wyndownes and colours and
peyntyngis and babwynrie fro conpunccion of
here synnes and fro mynde of heuenely þinges,
and fede riche men wiþ pore mennus goodis, wiþ
costly metis and wynes and wast spicerie to
glotonye, dronkenesse, lecherie, and weiward
talis, and suffren pore men hungry and þristi and
in gret mischef;
<L 30><T MT01><P 8>

bachelor³

BACHELER.....2

Pere as hir auncetres weren wond to be seruid in
hir houses at mete in pewtre vessel, but if pere
weren any peeris of þe reem, now it is no3t
worþe but if a mene bachelor, 3ea!
<L 265><T CG11A><P 138>

Pere also as sum tyme a worþi bachelor of gret
estaat hilde him apaide to ride wiþ 5 or 6 hors,
now a pore squyer wole ride wiþ 8 or 10 3emen,
alle of sute of as gret araie as sum tyme weren
ful worþi squyers.

<L 272><T CG11A><P 139>

BACHELERS.....1

Thou shalt understand moost dere reder that after
Wylliam Tyndall was so Judaslie betrayed by
and Englyseman, a scoler of Louaine, whose
name is Philips there were certayne thynges of
his doying found whiche he had enterded to haue
put forth to the furthuraunce of godes worde
amongst which was this testament of mayster
Tracie expounded by Wylliam Tyndall which I
haue caused to to be put in dispute, to the intent
that al the worlde shulde see howe earnestlye the
Cannonistes and Spirituall lawyers (which be the
chefe rulers vnder bysshops in euery dioces in so
much that in euery catherdal church the deane

chaunceller & archdeken at commenlye doctours
or bachelers of lawe) do endeuer them selues
iustly to iudge and spirituallie to gyue sentence
accordyng to charitee vpon all the actes and
deds done of theys diosessants, after the
ensample of the chancellor of Worcestre, whiche
after master Tracie was buryed (of pure zeale
and loue hardelye) toke vp the deed carcass and
burnt it wherfore he dyd it, it shall euidentlye
appere to the reder in this litle treatyse, rede it
therfore, I beseche the and iudge the Spirites of
our spiritualte, and pray that the spiryte of him
that raised vp Chryst, may ones inhabite them,
<L 15><T WW-TWT><P 21>

BACHITAR.....1

And wan a bachitar is canoni3ie, þan hæp þat
kirk gendrid a serpent.
<L 19><T APO><P 57>

Baiard⁴

BAIARD.....2

And þerfor 3e wold þat borell clerkes coup no
more þan 3e, for þan mi3t blynde Baiard be þe
boldest hors in þe cart.
<L 376><T 4LD-1><P 192>

And þerfor 3e wold þat borell clerkes coup no
more þan 3e, for þan mi3t blynde Baiard be þe
boldest hors in þe cart.

<L 10><T SEWW26><P 132>

BAIERD.....1

But herto þes folis take non hede in making of
freres, but as blynde Baierd, putteþ general
statutes & chalengip lorschip of comunite of
þings þat is propred to God, as blasfemes down.
<L 980><T 4LD-4><P 279>

BAYARD.....1

And siþ þes popis ben not hardy as blynde
Bayard, þei moten seie þat þei speken ofte wiþ
God, þat techip hem þat it mut be þus, and so þes
popis mai not erre.
<L 30><T A23><P 356>

BAYARDE.....1

Bot þou as blynde Bayarde berkest at þe mone,
As an olde mylne dog when he bygynniþ to dote;
<L 88><T UR><P 104>

¹ 1 variant; 1 occurrence.

² 1 variant; 1 occurrence.

³ 3 variants; 4 occurrences.

⁴ 4 variants; 5 occurrences.

bak-biten⁵**BACBITE.....2**

But to speke ribaudrie and bacbite, þe deuel is
redy inow to open her mouþis;
<L 205><T CG13><P 170>

In oþer tymes forsoþ þai may lawfully preche in
hi3eweyes and in þer houses, neþerles þis ykepte
þat þai detracte no3t or bacbite curatez”.
<L 37><T Ros><P 92>

BACBITEN.....4

whi han ye ioie and likinge in vilent speche and
hermful bacbitinge of youre seruauantis, that
bacbiten and deprauen othere men absent that
ben ful bisi to make Goddis lawe knowen and
kept?
<L 3><T 37C><P 34>

And it is seid a litil bifore in the same c^o ,
Derwortheeste britheren, I biseke you, as
comelingis and pilgrimis, that ye absteine you
fro fleshli desiris that fighten agens the soule,
and have ye youre good conversacioun among
hethene men, that in that thei bacbiten of you as
of evil doeris, thei biholde you of gode worlds,
and glorifie God in the dai of visitacioun.
<L 2><T 37C><P 107>

And so þey bacbiten Crist and eten falsly godis
feynyd of hym.
<L 48><T EWS3-165><P 130>

Whi enuyouse men: for þei haten or bacbiten her
briþeren/ of whiche spekiþ Iohn in his pistle/ ech
man þat hatip his broþer is a mansleer/ and he
þat seiþ he loueþ God and hatip his broþir: he is
a lier.
<L 88><T TK10C><P 374>

BACBITIP.....1

For he þat bacbitip his nei3bore, in þat þat in
him is techiþ him to whom he telliþ his bacbiting
to do so of oþere.
<L 6><T A01><P 43>

BACBYTEN.....1

CAP• XXVI• Also freris destryen þis worlde
moste of alle cursid men, ffor þei bacbyten gode
clerkis, and seyn þat þei distourblen þo worlde,
and flateren yvel clerkes in hor synne.
<L 5><T A24><P 387>

BAKBITEN.....1

And þerfore techiþ petir þat cristene men
schullen haue so good conscience and so good
lif þat enemys of oure feiþ þat bakbiten or
myspeken of vs ben confounded, and also þei þat
falsly chalengen oure goode lif in crist be
stoppid;
<L 29><T MT15><P 228>

BAKBITEP.....1

Iterum Ieronymus ad Paulinum, epistola 35• /,
“Þat monke is loued be law or ri3t wiche haþ
prestez to worchep & bakbitep no3t to þe degre
be wiche he is made a Cristen man”.
<L 32><T Ros><P 78>

BAKBITIP.....1

þe serpent of enuy3e hissiþ, þat bakbitip to al
and enfalumiþ þe grete;
<L 12><T APO><P 58>

BAKBYTEN.....1

Than saide I to my self: Here semeth litel
treuthe, First to blame his brother, and bakbyten
hym foule, There as curteis Christ clerliche
sayde: Whow might thou in thy brothers eighe a
bare mote loke, And in thyn owen eighe nought
a beme totene See first on thy self, and sithen on
a nother, And clense clene thy syght, and kepe
wel thyne eighe, And for another mannes eighe,
ordeyne after.
<L 16><T PPC><P 6>

bak-bitere⁶**BACBITARS.....1**

glosandist flaterars, and bitandist bacbitars;
<L 2><T APO><P 105>

BACBITEARS.....1

warars• cursars• schidars• sclaundirars &
blasfemars/ for Poul seiþ• I• Cor• vi• {Neque
malidici regnum dei possidebunt’ // Pere ben
vilen spekars• liears• glosears• bacbitears•
motrars• swerars• & forswerars• as seint Ion
seiþ• Ap• xxi• {Omnibus mendacibus pars
illorum erit in stagno ardenti igne & sulphure
quod est mors secunda’ // Pere ben michars•
robbars• and extorcioneris• tyrauntis• &
oppressours• for þe prophete seiþ• Zac• v•
{Omnis fur sicut ibi scriptum est iudicabitur’ } ||
<L 11><T LL><P 130>

BACBITER.....1

And herto acordiþ Daud in anoþer plase, seying:
þe priue bacbiter to his nei3bore, þus I pursued’
þat is, I shal pursue as myn enmy in þe same
day.
<L 197><T CG12><P 155>

BACBITERE.....1

And bi þis skile a bacbitere is a mansleer.
<L 3><T A02><P 87>

BACBITERIS.....2

Therefore prelatis and curatis shulden do ful greet
bisnesse to teche wel the puple and amende
vicious men, that thei geve not the holi
sacrament of Cristis flesh and his blood to
lechouris and glotons, bacbiteris and othere

⁵ 8 variants; 12 occurrences.

⁶ 8 variants; 16 occurrences.

synful men, signified by houndis and swyn.
<L 6><T 37C><P 119>

and whanne 3e maken a fonned bischop, that can not and loueth not Goddis lawe, stonde mytrid at the auter, 3e make an horned asse storide at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis: and othere viciouse prestis, proude, coueitouse, rauelynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bacbiters;
<L 4><T Pro><P 33>

BACBITERS.....6
Galle of dragouns is þe fel tresoun of bacbiters, þe which tresoun þei drinke wiþ deliit as wiin, and birlen it to opere men.
<L 4><T A01><P 43>

Also þes proude clerkes, symoniours, silleres of pardoun and indulgences, of confessiouns and oper holy dedys, false lawyours, wyckede juriours and cursed advocat³, disseyvable notaries, and alle fals aqestis, grete swerers, vengeable fendes, proude men, and coveytous glotouns, and lecheours, bacbiters, and pursuers of Godes trewe servant³, and oper suche lymes of þe fende, may nou3t medefullyche seye, Fader oure þat art in hevenes, yhalwed be þy name, tylle þey amende hem of here evel lyvyng.
<L 19><T A04><P 103>

Also, as I seide, þe deuel huntiþ a man þat is his prey, and letiþ slip at him his grehoundis þat rennen not wiþ open mouþe, but pursuen ful stilly, and sharply rennen at þe backe, þat ben bacbiters and priue sowers of discorde.
<L 181><T CG12><P 154>

Of suche pleyniþ Dauid þe prophete, in þe Psauter and seiþe: Vpon my backe, as vpon a stipie, synful men (þat ben suche bacbiters) forgeden her malicious wille and drowen alonge her wickidnes þat wes of longe tyme roted in her hertis'.
<L 191><T CG12><P 154>

Perfore, and þou se þe deuelis grehoundis renne byhynd þee (þat is, his bacbiters speke yuel of þee), anone fle to þe couerte of charite. Bipeken þee vpon þe bacbiters of Crist: hou þat summe seyden byhynd hym þat he wes a synner;
<L 209, 210><T CG12><P 155>

BAKBITER.....2
to scheed out blood/ for seint Bernard seiþ• þe bakbiter & þe wilful heerar□ eiþir of hem beriþ þe deuel in her tung/ And þis bakbiter sleep þre at a strok• þat is to seie• his owene soule• his

wilful heerar□ &
<L 13, 14><T LL><P 97>

BAKBITERS.....2
þe mouþe of bakbiters□
<L 11><T LL><P 97>

þou³ he were fulle holy he hadde enemyes and bakbiters which ordeyned to brenne his bokis aftir his deþe. No butte petir his deken hadde affermyd be holy þingis touchid and wetnessing of his own deþe, þat his bokis hadde be ditide or tau3t bi stering of þe holi gost.
<L 86><T Tal><P 178>

bak-biting⁷
BACBITING.....2
For he þat bacbitiþ his nei3bore, in þat þat in him is techiþ him to whom he telliþ his bacbiting to do so of opere.
<L 7><T A01><P 43>

For now vnneþe a man shal fynde two or þre men speke togedir ony while þat anone þe secound worde or þe þrid shal be of bacbiting of summe of her nei3boris.
<L 185><T CG12><P 154>

BACBITINGE.....2
whi han ye ioie and likinge in vilent speche and hermful bacbitinge of youre seruauantis, that bacbiten and deprauen othere men absent that ben ful bisi to make Goddis lawe knowen and kept?
<L 2><T 37C><P 34>

þe first hungir is of bittirnes, þe topir of avarice, þe þridde of bacbitinge.
<L 8><T A01><P 51>

BACBITYNG.....3
And þis shulden þes freris þenke onne, and sclaudere not trewe prestis by gabbyng and bacbityng boþe to þe puple and to prelatis;
<L 32><T EWS3-214><P 264>

and rapere to suffre sclaudryng and bacbityng and prionyng and exilid, hangyng, drawyng, quarteryng and brennyng wiþ helpe and grace of god þan to forsake þe treuþe of holy writt and lif of crist, for ellis þei weren not in charite ne in weie of saluacion.
<L 28><T MT02><P 34>

Item Bernardus super Cantica/, “Ypocritez will be meke wiþout dispisyng, pouer wiþout defailyng, be wele ycladde wiþout bisines, be fedde delicately wiþout labour, to som facyng, to som enuious, to som bacbityng, bityng as houndez, wily as foxes, proude as a lion, outwarde as a schepe, wiþin as rauschyng

⁷ 11 variants; 20 occurrences.

wolfes.

<L 15><T Ros><P 103>

BACBITYNGE.....5

Also preching of freres is comonly ful of enuey & of sclander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampnen hemself for contrariouste þat þei beren vpon hem.

<L 524><T 4LD-1><P 258>

So suche men han so gret luste in hire synne þat þe luste smyteþ vp and ouercomeþ her resoun, þat is þe heed of her soule, and so þanne speken þei as wode men, cursynge hem þat letten hem of her purpoos, lyinge on hem, and bacbitynge, and sweryng grete and horrible oþes.

<L 274><T CG02><P 19>

for þei seyn þat in here absence men may not speke a3enst here open cursed synnes for synne of bacbitynge and schlaundrynge;

<L 4><T MT04><P 101>

for as þei seyn þis is bacbitynge or detraction and schlaundrynge, to brynge men out of deuocion to god and holy chirche, and make men of religion of euyl name where þei weren bifore holden goode and holy;

<L 10><T MT18><P 264>

but anticrist wolde haue þis ende, þat in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for bacbitynge.

<L 16><T MT18><P 273>

BACBITYNGES....1

And summe lyuen as venemous beestis, styngynge her breþeren wiþ venemous chydynges, cursinges, bacbitynges, lyinges, and schlaundringis.

<L 404><T CG03><P 41>

BACBYTYNG.....1

out taken Caleph and Josue, for grucchyng and mystriste to Goddis word, and punisshide Marie, Moyses sistyr, with lepre, for bacbytyng of Moyses, the mylde seruaunt of God.

<L 38><T Pro><P 4>

BACBYTYNGE.....2

And God axiþ trewe lif aftir his lawe, and trewe prechyng of þe gospel, wiþ clene entent, not for worldly name, ne coveitise of worldly muk, ne bacbytyng of pore prestis and hyndryng of Cristis ordynance, and meyntenynge of worldly lif of clerkis, as false prophetis prechen now, but trewly to dispise synne and teche vertues, for honour of God and helpynge of Cristene soulis to heveneward.

<L 18><T A22><P 272>

Whanne men schulden here goddis

comaundementis and poyntis of charite and ri3twisnesse and treuþe, þe fend stirip hem to heren foul speche of lecherie, of bacbytyng of nei3eboris and lesyngis for to haue mynde and likynge of synne and to stire men to hate and enuye and pledynge and fi3ttinge, so þat mekeneese and pacience and charite schullen be lost and cursednesse of synne regneþ, þat vnneþe can ony man kepe his tonge fro fals and veyn swerynge and schrewid spekyng boþe of lecherie and false spekyngis.

<L 19><T MT13><P 216>

BACKBITYNGIS...1

Olde þingis ben lesyngis, false opis, cursingis, schlaundringis, backbityngis, and grucchingis a3ens Goddis wille and his sooude, whiche schewen þat 3e dwellen in 3oure oold liif;

<L 26><T A01><P 14>

BAKBITING.....1

Ther for seynt Austyn seiþ in his book þat a seculer lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuene and refreyne hem fro lecherie, couetyse, pride, bakbiting, and oþer synnes, and schall 3eld reson on domysday for alle sugettis to him.

<L 105><T Tal><P 178>

BAKBITYNGIS....1

and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbityngis, or conuenticlis, purposing iuel, as þeft, or manslaughter, or swilk oþer;

<L 20><T APO><P 50>

BAKBYTYNG.....1

Also þat no man is bounde to do no penance whiche ony prest enjoyneth him to do for here synnes whyche þei haue confessed vnto þe prest, for sufficient penance for all maner of synne is euery persone to abстыne hym fro lying, bakbytyng and yuel doying, and no man is bounde to do noon oþer penance.

<L 30><T SEWW05><P 34>

Balaam⁸

BAALYM.....4

And Elie seide, “Not I distrowblist Israel, but thou and the hous “of thi fadir, that han forsaken Goddis heestis, and han sued Baalym, han distroublid “Israel”.

<L 6><T Pro><P 14>

and he 3ede in the firste weies of Dauith his fadir, and he hopide not in Baalym, but in God Almy3ty, and 3ede in his comaundementis, and not bi the synnes of Israel.

<L 43><T Pro><P 22>

⁸ 6 variants; 20 occurrences.

And Manasses dide yuele bfore God, bi abomynacioun of hethen men which God distroiede bfore the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrie, and seruede to wicche craftis, and sette ydolis in the temple of God;

<L 36><T Pro><P 27>

Thei distroieden bfore him the auters of Baalym, and the symylacris that weren put aboue;

<L 14><T Pro><P 28>

BALAAAM.....12

Also verri profecie stondith with deadli synne, yea, in a man that shal be dampnid, as it is opin of Balaam, in the xxij.

<L 7><T 37C><P 121>

sin Balaam seid to aungel, I haue synnid, not witing þat þu stod a3en me;

<L 11><T APO><P 66>

Also ariolers þoo þat maken placis to here God, or wenun to bow God to do for þe place, as Balaam þat sowt to curse þe peple a3en Goddis bidding: and wan he mi3t not curse hem in o place, he sout to curse hem in a noþer, and went þat God wold haue bowed tul hem.

<L 12><T APO><P 95>

for who is he þat seiþ þis þing schal be don, and þe Lord comaund not, but Balaam seid he mi3t not spek, but þat þe Lord put in his mouþ, and þerfor wan he wold haue cursid hem in anger, he blessid hem;

<L 29><T APO><P 99>

And þer þei axseden opunly where is he þat is bore kyng of Iewis, as Balaam tolde in his prophecye, for we sawen þe sterre of hym in þe eest, þat haþ led us;

<L 27><T EWS2-97><P 237>

Pere ben alle þat preien• seruen or 3yuen 3iftis for chirche or spiritual benefice• alle false possessioneris• alle my3ti wilful mendineris• & alle her sturdi maynteners/ for seint Iude seiþ• i• ca• / /Ve qui in via caym abierunt• pro primo• et in errore Balaam mercede effusi sunt• pro secundo• & in contradiccione chore perierunt• pro tertio• // Ve' secundum magistrum historiarum notat eternam dampnacionem/ Pere ben þoo men þat boosen her bristis• pinchin her belies• parten her hosis• cracowen her schoos• & alle disgisears of garmentis/ for God seiþ bi þe prophete Sopho• i• c• / /visi tabo super omnes qui induti sunt veste peregrina' / ||

<L 3><T LL><P 131>

seiying in þis forme• ca• 1• / /Ve qui in via Caym abierunt• & in errore Balaam mercede effuci sunt□ &

<L 17><T LL><P 15>

And woo to hem þat ben schadde out for mede in þe errour of Balaam□

<L 20><T LL><P 15>

bigilen þe peple/ wiþ þe foule synne of Balaam□

<L 32><T LL><P 83>

Lord hou dar þise fendis for drede þus blasfem her God/ & vse þe synne of Balaam□

<L 1><T LL><P 84>

And what bi Giezi and bi Balaam, what bi Iudas and Symon Magus, þat weren symonyans acursid of God and ysmytun wiþ Goddis veniaunce, what bi many fair euydencis of scripture and resoun þat such a man ou3te to haue had, he hadde many grete warnyngis of hidousnesse and peril of þis synne ouer þat hise prediccours hadden;

<L 1738><T OP-ES><P 80>

and of Balaam hou he was huyrid to curse Goddis peple, and hou God compellyd hym to blesse his peple, and to seye profesie of Crist.

<L 13><T Pro><P 5>

BALAHAM.....1

And fro þe tyme of Balaham, þat was prophete of Moab, þer weron kyngus in þat cuntrey to aspyen his prophecye.

<L 16><T EWS2-97><P 236>

BALAM.....1

And what bi Giezi and Balam, what by Iudas and Symon Magus, þat wer symonyentis acursid of God and ysmyten wiþ Goddis vengeance, and what bi many faire euydencis of scripture and reson þat siche a man ow3t to haue had, he had many grete warnyngis of hydousnes and perell of þis synne ouer þat his predecessours hadden;

<L 513><T OP-LT><P 81>

BALAMS.....1

Of alle chaffaris þis is moste perelous, & next to Balams boost & Gizies lepre.

<L 261><T JU><P 65>

BALYM.....1

So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelphagor, anoþer place Belzebub, anoþer place Belial, anoþer place Beemoth etc.

<L 32><T Ros><P 97>

bar-fot⁹**BAREFOOT**.....2

And by þis eggyng or harwyng, whiche hap
many scharpe tyndes, mai be vndirstonde werkes
of penance as fastyng, wakyng, wolwarde
weryng, barefoot goyng, harde lying, scharpe
disciplines, and many suche oper.

<L 349><T CG09><P 103>

Menowres seyn þat Crist wente barefoot, or ellis
was schod as þei ben, for ellis Mawdeleyn
schulde not haue fownde to þus haue wasche
Cristes feet, But leuyng þis chidyng, we
supposen of owre Iesu þat he took ful lytel hede
of syche maner of wending, but he charghed
myche þe wille of his religioun and affeccion of
hise disciples to be bownden fro worldly goodys.

<L 77><T EWS1-29><P 343>

BAREFOT.....1

I seie to þee þat is ri3t wel don þat pilgrimes
haue wiþ hem boþ syngeris and also baggepipes,
þat, whanne oon of hem þat gon barefot smytþ
his too a3ens a stoon and hurtþ him soore and
makþ him blede, it is wel done þat he or his
felowe take þanne vp a songe, eiþer ellis take out
of her bosum a baggepipe for to dryue awei wi
siche myrþe þe hurt of his sore, for wiþ siche
solace þe traueile and werinesse of pilgrymes is
li3tli and myrili brou3t forþ'.

<L 1336><T Thp><P 65>

BAREFOTE.....2

þei enioynen hem to brede & water & to go
barefote/ & so offren vnto certeyn ymages
candles/ & make to synge masses himself for to
saue/ and to go in breche & shurte aboute
churche & chepyng/ or to stoned at þe fonte
wiþ a tapur brennyng.

<L 12><T AM><P 149>

Also in þe 3er of grace MI C lxxii• at Cardife in
Walis þe next sonday after eester, whan king
herry þe ij had herd a masse and was goyng to
his hors, an oold man, lene and fair of statur,
clopid in whitte and barefote, spak þus to him,
Gode oold kyng, crist and his mercifulle modyr,
John baptist and peter greten þe welle,
commaundyng stidfastly þat merchandise or
cheping be not doon oon sondaies þrou3 landis
of þi lordschipe, out takyn þis þat partene to vs
of metis;

<L 448><T Tal><P 189>

BARFOT.....3

Ande sees 3e þo open lyif of popes, how proude
þai bene, þat Cristen kyngus schal kysse þer fete,
and wiþ þer fote þai schal kroune þo emperoure,
þer lorde and founder, ande þat emperours,
barfot, leden openly, as men sayne, þer bridelis,
and þat all men þat schal wiþ hem speke schul

kisse þer fete, and calle hem moste holy faderis,
and moste blesid and moste mercyful and
gracius.

<L 29><T A29><P 457>

Fraunceys bad his brethren barfot to wenden
Now han they buede shone, for blenyng of her
heles And hosen in harde wede, yhamled by the
anle.

<L 15><T PPC><P 11>

This whit wasede in the feen, almost to the
anle Foure rotheren hym byforne, that feble
were worthi, Men myghte reknen ich a ryb, so
rentful they weren His wiif walked hym with,
with a long gode In a cuttede cote cutted ful
height, Wrapped in a wynwe shete, to weren
hirefro wedetes, Barfot on the bare is, that the
blod folwede, And at the londes ende lath a little
crom bolle And theron lay a lytel chylde lapped
in cloutes, And twenye of tweie yeres olde, opon
a nothere side, And al they songen o songe, that
sorwe was to heren They creiden alle o cry, a
careful note.

<L 25><T PPC><P 15>

BARFOTE.....1

and many men don bodily penaunce, as fastyng
and goyng barfote, but þei fasten not fro pride
ne enuye ne coueitise, but preien for wrongful
vengaunce of opere enemyes a3enst charite, and
þis is foule ypocrisie to make men holden hem
holy whanne þei styngen bifore god for old
endured synne.

<L 24><T MT01><P 25>

bar-hed¹⁰**BAREHEED**.....1

aboute þe comune market/ bareheed in her
schirt□

<L 26><T LL><P 103>

BAREYNHEED.....1

At þe bigynnyng of her song sche schewiþ þat in
God is her deliit, and seiþ, as in figure of us,
Myn herte gladide in my Lord, in þe fruit of
good werk and of meedful meditacioun, þat was
sory for my bareynheed;

<L 21><T A01><P 13>

basilisk¹¹**BASILISK**.....1

Þou dockedist þe Scripture whanne þou took þat
þat þe þou3te was for þe, and lefdest bihinde þat
þat was þi vilenye, whanne þou sedest þat þe
angelis schulden kepe him þat he schulde not
hirte his foot, and lefdest bihynde þat þat sueþ
after þat is: "Vpon þe addir and basilisk þou
schalt goo;

<L 200><T CG11><P 126>

⁹ 5 variants; 9 occurrences.

¹⁰ 2 variants; 2 occurrences.

¹¹ 1 variant; 1 occurrence.

bastard¹²

BASTARD.....17

And þus bastard braunchis shulde be kutt fro þis tree;

<L 15><T A23><P 359>

pouh it be to visite his pore scheep, he mut ride wiþ foure or fyue score hors, proudeli apareilid at alle poyntis, his owne palfrei for his bodi worþ a 20 or 30 pound, al bihangid wiþ gliterynge gold as þou3 it were an hooli hors, himself aboue, in fyn scarlet or oþer cloþ as good as þat, and wiþynne wiþ as good pelure as þe quene haþ any in hire gowne, hir persons and hir clerkis rydyn ge aboute hem, al in gult harneise, wiþ bastard swerdis ouergild bi hire sides hangynge, as þou it were Centurio and his kny3tis ridynge toward Cristis dep.

<L 243><T CG11A><P 138>

And so þese laborerus han nede to delue abowte þese rootis, leste euyl herbis growen þere and bastard braunchis wiþowten byleue.

<L 55><T EWS1-37><P 380>

Gramariens and filosofrus seyen þat Crist knew not his gendris, and bastard dyuynes seyn algatis þat þes wordis of Crist ben false;

<L 15><T EWS2-110><P 280>

Frere, siþ Crist & hise apostlis ordeyneden preestis to preche, & preie, & sacramentis to mynystre to þe puple 3he, a þousande 3eer bifore 3oure capteyns & prestis han suffrid 3ou as foolis to come in among þe puple whi ben 3e so vnkynde as bastard braunchis to pursue prestis to prisonynge & to fire for preching of Cristis lawe freli, with outen sillinge of þe gospel?

<L 248><T JU><P 65>

opir bastard religioun/ þat sellen as þei mai take þefore□

<L 12><T LL><P 92>

And certis, and we take heede, we mai se hou þe peple nowadaies so ferforþli suen þe lecheries of þese maister liers and her sectis, in doynge of goostli auoutrie a3ens Iesu þe spouse of þe chirche and his seed, þat þe prophecies of Ysaie and of seynt Poul ben now verified of such goostli lecherous folk, and of suche bastard children þat ben gotun of þese maistir liers and her sectis bi þe wickid seed þat I spak of bifore. For Ysaie in þe persoone of God playneþ þus upon suche bastard braunchis and seiþ (Ysaie 30) /Populus enim ad iracundiam prouocans est, et filii mendaces, filii uolentes audire legem Dei, qui dicunt videntibus id est prophetis vel predicatoribus Nolite videre id est predicare ea que recta sunt: loquimini nobis placencia: videte

nobis errores.

<L 354, 357><T OP-ES><P 16>

For, as seynt Poul seith, Crist is þe eende of þe lawe', so þat þe hooli of Israel, Iesu Crist, shal not come among suche bastard braunchis bi openyng of his lawe her þankis. And so as experience techiþ us þis prophecie of Ysaie is verified of þese maistir liers, and of her bastard braunchis þat þei geten wiþ her cursid seed in goostli hordam.

<L 372, 374><T OP-ES><P 16>

And so of þis processe we mai se hou þat þe peple is worst gouerned vndir þese bastard prestis and her manglid lawe, as were þe peple of Israel vndir her prestis in þe same caas of þe oold lawe.

<L 1232><T OP-ES><P 52>

For I purposide noon oþer wise in þe bigynnyng of my sermoun but, aftir þe meenyng and vndirstonding of my teeme, to enpungne synne and bastard secis or braunchis þat, bi alien seed and not bi þe pure seed of Iesu Crist, þat is spouse of þe chirche, ben brou3t into þe chirche; þe whiche bastard braunchis shal be blowun up, roote and al, bi ful moche strong blowing of þe foure wyndis, þe which mai bitokene þe foure gospels, or þe oold lawe, þe gospels, þe writyng of þe apostlis and þe apocalips. And þese bastard braunchis, seyng þis meschif comyng to hem, holden þese foure wyndis þat þei blowe not upon hem.

<L 2965, 2967, 2970><T OP-ES><P 139>

þe which foure aungels mai wel bitokene þese foure bastard braunchis þat growen not up in Cristis chirche of þe seed, þat is his word, þat is to seie endowid clerkis, monkis and chanouns and freris.

<L 2976><T OP-ES><P 139>

And so such bastard braunchis þat my teeme spekiþ of shal be rootid up, alþou3 þei florishen 3it a while;

<L 3003><T OP-ES><P 140>

For I purposide noon oþerwise in þe bigynnyng of my sermoun but, aftir þe meenyng and vndirstonding of my teeme, to enpungne synne and bastard sectis or braunchis þat bi alien seed, and not bi þe pure seed of Iesu Crist þat is spouse of þe chirche, ben brou3t into þe chirche.

<L 124><T SEWW18><P 96>

BASTARDE.....4

Bot certis þei ben bot bastarde braunches, cropu in by þo fende;

<L 31><T A20><P 239>

¹² 3 variants; 23 occurrences.

Bot þo bastarde braunchis of þo newe ordiris
spronge in wiþoute auctorite of God.
<L 37><T A25><P 417>

þat is: 'Bastarde siouns schullen not 3eue depe
rotes'.
<L 418><T CG03><P 41>

For a bastarde is he þat holdiþ a3ens þe soþe,
God & trwe men discusse wher þat be 3e or I.
<L 294><T UR><P 110>

BASTARDIS.....2
/Explicit tractatus de confessione and
penitencia/• OF FAITH, HOPE AND
CHARITY• Sicut enim corpus sine spiritu
moritur ita opera sine fide• iacob 3• fides sine
operibus mortua est• Capitulum primum• For
it is seide in holdyng of oure halyday þat we
schulde occupie þe tyme in prechyng and
preiying and deuoute heryng of þe lawe of god,
and ouer þis many freris, as bastardis to goddis
lawe, tellen iapes or lesyngis and leeuene þe
herfore schulden men lerne of þe good vertues,
þat þe gospel of poule clepiþ feiþ, hope, and
charite.
<L 4><T MT24><P 347>

For, ri3t as a womman þat doiþ auoutrie a3ens
hir husbonde leueþ þe seed of hir husbonde, bi
þe which she schulde bringe forþ lawful fleschly
children, and takip to hir alien seed, wherof she
bryngip forþ bastardis vnlawful and mysborun
children, so þese maistir liers and her newe
sectis leuen þe seed of þe spouse of þe chirche
Iesu Crist, þe which seed is his word as he seiþ,
bi þe which þei shulden grete in Cristis chirche
lawful goostli children, gotun of þis seed to
heuenward, and taken alien seed as triflis,
flaterieng and vngroundid talis and lesyngis,
wherwiþ þei bryngen forþ manye children of þe
fadir of lesyngis.
<L 327><T OP-ES><P 15>

bede¹³
BEDE.....1
And so Poul techiþ aftir þat eche schulde proue
his owene werk, wher þat he haþ do þis werk
aftir þe comaundement of God, and þanne he
shal glorie of hymself and not of bede men ne
worldli power.
<L 45><T EWS1SE-45><P 666>

BEDES.....2
Wel prophesyede of 3ou Ysay, and seyde "Þis
puple wrchipiþ me wiþ þer lippis", for þei bidden
many bedes, but þer herte is fer fro me.
<L 16><T EWS3-161><P 113>

We couuen on no quentyse, Christ wot the
southe, But bisyeth vs in oure bedes, as vs best

holdeth And therefore leuee leelman, leuee that
iche sygge I masse of vs meene men, is of more
mede And passeth alle prayers, of this proude
freres.
<L 10><T PPC><P 14>

BEDIS.....1
And 3if þat freris lyuen þus whan þei walken
pour3 cuntrees, þat þei be stille wiþout tounnys
and in tounnys bidde þer bedis, and algatis þat
þei synge þe þridde day bfore þe puple, and so
in opere gode dedis þei seken þer wynnyng and
wurchip of þe puple, who dredip þat ne þanne
þei ben ipocritis and harmen hemsilf and eke þe
puple?
<L 78><T EWS3-145><P 63>

BEDYS.....1
To dispensen hem with, in dedes of synne, Al
that amendeth oure hous, in money other elles
With corne other catel, or clothes to beddes
Other bedys or broche, or breed for our fode.
And gif thou hast any good, and wilt thy self
helpen Help vs hertelich therwith, and here I
vndertake Thou shalt ben brother of oure hous,
and a book habben As the nexte chapitre
clerliche enseled.
<L 8><T PPC><P 12>

beggen¹⁴
BEG.....19
as if freris obeyid hem þat þei beg, for al þer
tyme is in begging, þat is a3en þe gospel, as it is
seid in oper placis, or wan þey obey hem to
absteyn from meytis, a3en Cristis fredam, þat
biddip his disciplis eyte swilk as men settun to
hem.
<L 26><T APO><P 102>

if all þeis wrouth bodily, þat þei schuld not be
constreynid to axe her necessarijs, or to begge,
þat is þe same, of wat professioun, or sect, or
law, coueit þei to be, þat a3en so mani
ensaumplis of seyntis, schamun not to beg?
<L 23><T APO><P 106>

þat it is not leful to religious to beg, þow it be
leful to ilk man to beg in nede, neuerþeles it is
not leful to ani man wiþ oute nede of releue and
iust nede dispicing ri3tfulnes;
<L 3, 4><T APO><P 108>

Per for þat to beg understand is sum nedy man to
aske, be syde þe titul of worldly dett, helpe for
his releue schewing be signe or bi tokun or be
expresse voyce. And þus it semip þat Crist in
manhod, as alle kyngis and princis lifyng, are
nedid to beg of God al mi3ty. And þus all
begging of God gostly godis for relef of hem,
and of her breþern, to be releuid of þer synnis,
peynis, and wrechidnes, in case þei beg medfully.

¹³ 4 variants; 5 occurrences.

¹⁴ 17 variants; 229 occurrences.

Also þus man leuyng occupacoun about
temporal þingis, and necessariis of lif, for wark
mere profitable and more gostly, and helpful to
soule, and þerfor it nedip to beg.
<L 12, 15, 18, 20><T APO><P 108>

And syn no man how to cast out fro comyning of
cristun men, but for dedly synne, it folowip þat
he synnip dedly, þat wilfully, and witingly,
bindip him to swilk a staat contening traueil, þat
he beg for euer. And it semip þat oon þus
endurid, is not in þe staat of men to be sauid.
<L 13><T APO><P 109>

As if he sey þus, Sufferip not in 3our default ani
to fal in to so gret default þat he be nedid to beg.
<L 22><T APO><P 109>

And wip ned it is iust þat he beg.
<L 24><T APO><P 109>

Also bi lawe cyuil it is not leful to a mi3ty body
to beg;
<L 5><T APO><P 111>

þat is to sey, þoliþ not in 3our default ani fal in to
so gret nede, þat he be nedid to beg.
<L 12><T APO><P 112>

þerfor he schal beg in þe somer, and þer schal
not be 3euen to him. And if he beg wip out nede,
he dop vniustly; for to beg, is þe creater to schew
be word or wark or tokun is default wanting, and
nedip to be releuid, and ask bi side þe titil of
worldly dede, sum þing to be releuid by;
<L 16, 17, 18><T APO><P 112>

But if þeis men beggars are not sent of God, to
do þis office, or dop not þis dede trewly, or ellis
nedip not to beg.
<L 1><T APO><P 113>

And þus may þei dred in þis lest þei be childre of
iudas gostly in maneris, and þe synful begging
be despitously kast on hem, os is prayid in þe
Salme, Wandring bi his sones borne, and beg
þey cast out of þeir dwellingis. For dred of þis
schuld þeis meny be aferd to beg as þei do,
wyting wel þat Crist beggid not, but if he nedip,
ne seyntis noiþer.
<L 7, 8><T APO><P 113>

BEGGE.....81

But oo þing semep certen of cronycles, þat alle
þese foure freres ben conformed of þe pope, he
chaunged boþe þer reule & þer abiite & 3eue
hem leue to begge as þei do, and þis is a gret
cause whi þei magnifie þe pope & þei ben
clouen in hemself, as þer hede is clouen.
<L 195><T 4LD-1><P 244>

Summe freres schapen hem to begge feile sipe
wane þat þei prechyn neiþer wel nor yuel.
<L 505><T 4LD-1><P 258>

But oponly þer lijf contrarieþ to þis, siþen þei
begge gredily of men þat ben nedi and departen
not to opere wane þei haue nede.
<L 532><T 4LD-1><P 259>

Siþ charite bigynneþ at himsilf, and a man þat is
of power is hold to be so almesful to his
nei3bore þat he haue no nede to begge, miche
more a man þat is of power, as ferforþ as he can
& may, is holde to be so trauaylous þat he haue
no nede to begge.
<L 243, 245><T 4LD-3><P 228>

Þanne þis hest of God, Be þere no begger
amonge 3ou', bynddip men to almessedede to
here nei3bores, but more men to hemsilf, þat þei
raþer trauaylle wip here hondis as ferforþ as þei
connen & mowe, þan þei goon & begge;
<L 252><T 4LD-3><P 228>

Þerfore þe lawe syuyl comaundip, & þe lawe of
Yngelond, þat stronge beggeris be putt in
prisoun for þe yuel ensaumple to þe peple þat
wolde raþere begge þan lyue by here trauayle.
<L 268><T 4LD-3><P 229>

FRIAR It is semeful to begge for to ensaumple
of mekenesse to þe peple and to styre men to þe
werkis of mercy, siþ Crist neuere ensaumplid
begging wipouten nede.
<L 272><T 4LD-3><P 229>

Whi may not þan freris begge as he dide?
<L 312><T 4LD-3><P 231>

Whi þanne nowe may not freris so begge as þei
do to here felawis þat stodyen at home?
<L 334><T 4LD-3><P 232>

Firste for among freris, þou3 oon begge for alle,
it schal not be departid among alle, to eche as it
were nede, as it was amonge þe seyntis in
Ierusalem.
<L 337><T 4LD-3><P 232>

And þerfore þei bep inedide, bisidis þe comoun
beggynge, eche to begge for himsilf.
<L 340><T 4LD-3><P 233>

Bot hit semes to mony men þat freris passen þis
state, and þat þo fadir of leesynges haves putte
hom in rewmes to be ydel, and to begge, and to
waste rewmes.
<L 13><T A20><P 235>

lordis be poorid or made pore, and nedid mony
gatis to werre, and to begge, and spoyle hor
owne pore tenautes;
<L 14><T A20><P 237>

and 3if beggyng weren lifful, þei schulden begge at riche men for to releve here pore breþeren, and algatis be trewe procuratours for pore men at grete lordis and riche men, as Seynt Poul, bi comyn assent of apostlis, was for pore men in here nede.

<L 3><T A22><P 311>

Ffor if þer be any frere þat is a prest, cunnyng in Gods lawe, and able to travel to sowe Gods wordis amonge þo puple, if he do þis offis frely, goynge fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any opir satrap, and charge not singuler habite, and begge not, bot be payed with comyne mete and drinke, as Crist and his apostils were, þei wil pursue hym as apostata, and drawe hym to prisoun, and sey þat he is cursed for þis dede.

<L 21><T A24><P 368>

Everiche mon is nedid to begge of his God, for we asken of hym oure iche dayes bred, and in þat we begge of hym, as Austyn beres wittenes.

<L 33, 34><T A25><P 410>

Ffor of Crist I rede not þat evere he beggid in worde, ne he my3t not begge more þen hym nedid.

<L 8><T A25><P 411>

And so, sith beggyng is unkyndely to bestis, myche more to mon þat God lufs more, ffor God haves gyven a mon bothe powere and witte, for to begge not, bot if he be nedid by unkyndenesse of mon.

<L 20><T A25><P 411>

And as God haves gyven men tole, to begge þus in nede, so haves he gyven men power to helpe homself as bestis;

<L 26><T A25><P 411>

and so algatis hit is synne a mon to begge þus; for if he willefully begge, and haves no nede, he is a schrewid begger, reproved of God. If he be nedid to begge for synne of his neghtbore, defaute is in his neghtbore, al þof he be clene;

<L 30, 32><T A25><P 411>

And siþ freris beggen on þis wyse by autorite of Crist, hit semes þat þei conseyven þat Crist begge þus.

<L 21><T A25><P 412>

bot what nede of profite schulde mefe þis Lord, for to begge þus wiþouten any cause?

<L 26><T A25><P 412>

Bot Lord! what profit were hit Crist to begge þus, siþ he myght mefe men to gif hym when hym nedid, wiþouten any bisynes of askyng of

hom?

<L 29><T A25><P 412>

Certis, siþ Crist ches to be unchargeaunte to þo puple, ne gif non occasioun of avarise to oþer, þei schulden fle þis doynge, and occupye hom bet-ter,— specially siþ he forfended to begge in his lawe.

<L 37><T A25><P 412>

Ffor lewid men wot wel, þat hit sues not, þof þo Lord aske of his owne þinge þat hym nedes, þen he moste begge þat þing of his servaunt.

<L 23><T A25><P 413>

Lord, wheþer God begge of mon when he askes his wille, or Crist beggid of þis wommon when he mevid hir hert, and gaf hir water of lif, and filled hir for evere!

<L 11><T A25><P 414>

ffor þei haf no skil to selle þo lettres þat ne by þo same skil þei schulde begge soehe lettres of oþer men, whom þei schulde suppose to be better þen þei.

<L 6><T A25><P 421>

bi þe wurshipes þat þei taken/ & her proude araye/ & blessingis þat þei 3yuen to antecristis clerkis/ to pronounce wele here nedis to begge of þe puple;

<L 15><T AM><P 147>

if all þeis wrouth bodily, þat þei schuld not be constreynid to axe her necessarijs, or to begge, þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat a3en so mani ensaumplis of seyntis, schamun not to beg?

<L 21><T APO><P 106>

And þis mai not be groundid on þe gospel þat Crist euere beggide þus while he was Lord of alle þyngis, hauynge no resoun whi he schulde begge þus. And so, for þis laste beggyng is euermore synne, oþer of him þat beggiþ if he begge wiþoute nede þerto, or ellis, if he be nedid þerto, þanne it is synne of þe peple þat schulde see to his nede er he were constreyned to axe, and perfore of suche seiþ Daud in þe Psauter: /Beatus qui intellegit super egenum et pauperem, et cetera/.

<L 393, 394><T CG10><P 116>

Delue may I no3t, and me schameþ for to begge, but I wot what I schal do þat, whanne I am remewyd fro þis offis, oþur tenauntys of þe lord schullen receyue me into þer howsus for goodys þat I schal doon hem whyle I am in þis offis'.

<L 10><T EWS1-9><P 256>

And so þis fermer grauntude þre þingus þat men schulden knowen here in þis lif: furst he grauntud þat aftur þis lyf he my3te not worche

medfully, aftur he grauntyde þat he schulde
schame to begge more þan he hadde deseruyd.
<L 56><T EWS1-9><P 258>

And, al 3if frerys seyn þat þei beggon for
charite, whan þei han prechid for such beggyng,
and þat Crist beggude so and bad hem begge
þus, nerþeles al þis speche is powdret wiþ
gabbyng.
<L 60><T EWS1-23><P 315>

Eche man mot begge of God, and axe of hym his
eche day breed, and begge goostly werkis of
mercy of his breþren, for þei ben slowe to do
þese werkis as þei ben holde to do by þe lawe of
God.
<L 76, 77><T EWS1-39><P 393>

On þe þridde maner þes ordris ben veyn þat
prechon iapis to begge betture, and to susteyne
hem cloystres and howsus, and oþre goodis þat
þei coueyton.
<L 74><T EWS1SE-27><P 591>

Þus men schulde seye to stronge beggeris Y haue
no syche goodis to 3yue þe, but Y haue lore bi
Goddis lawe þat þou shuldist not begge þus and
þat Y wole telle to þe.
<L 109><T EWS1SE-32><P 618>

And þis lore þat Poul techiþ is vsid to litil of
freris and opere, for þanne þes stronge men
shulden trauele and not þus begge and gabbe on
Crist;
<L 69><T EWS1SE-49><P 680>

And herfore þes blasfemes seyn þat beggyng is
medful, and þat Crist tau3te hem to begge;
<L 71><T EWS2-88><P 195>

And Crist ordeynede by his lawe þat he schulde
not þus begge, but lyue in an onest pouert, ly3k
to þe staat of innocence.
<L 69><T EWS2-97><P 238>

Frere, whie make 3e 3ou as deed men whanne 3e
ben professid in 3oure ordre, & aftirward 3e ben
more quicke to begge worldli goodis & do
pursue men þat displesen 3ou þan ony opere
men ben?
<L 161><T JU><P 61>

Whi sette 3e al þe kyngis londe to ferme to
3oure lymytouris as 3 weren lordis of alle
mennes goodis, & e3 wole not suffre o frere to
begge in anoperes lymytacioun vnþunyschid?
<L 179><T JU><P 62>

Frere, siþ in Goddis lawe suche clamerous
beggeynge is vtirli forfendid, on what lawe
groundist þou þee þus for to begge, & nameli of
porer þan þou art þi silf? For soþ it is þat no man
schulde þus begge; for if a man suffice to hym

silf bi goodis or bi strengþe, he synneþ for to
begge; & so if he be pore & vnmy3ty, þanne þe
peple synneþ but þei visite hym or þat he begge.
<L 277, 278, 279, 281><T JU><P 66>

Frere, if þou pinkist it a good dede to begge for
þin idil briþeren at hoom, þere eche oon of 3ou
hap an annuel salarie eþer two, whi wolt þou not
begge for pore bedrede men— porere þan 3e,
febeler þan 3e, þat moun not go aboute?
<L 285, 287><T JU><P 66>

Frere, siþ 3e taken salaries 3he, sum double &
treble whi begge 3e þerto more þanne oper
prestis don?
<L 313><T JU><P 67>

3if þei ordeynen ydiotis to ben lymytours þat
best kunnyn begge, and holde goode men and
kunnyng in holy writt fro prechyng, and
disceyuen men bi pardons, lettris of fraternite
and priuat preieris for to geten worldely muk
more þan soule helpe, þanne be þei fals ypocritis
and worschipe false maummetis.
<L 33><T MT01><P 5>

3if þei maken hem besi on þe holy day to preche
fablis and lesyngis to þe peple and not þe gospel,
and gon fro place to place and fro man to man to
begge of pore men for here false lesyngis, and
letten men fro here deuocioun;
<L 26><T MT01><P 8>

3e, men þat feynen hem ful of charite and
religion gadren propre goodis to hem seluen and
festen delicatly lordis and ladies and riche men
and suffre here pore breþren begge for meschef
and fare ful harde.
<L 7><T MT13><P 210>

3it worldly clerkis cursen for dymes and
offryngis, þou3 men ben ful pore and þei don no
þing here offis, and veyn religious cessen not to
begge and craue of pore men, þon3 here rente be
bihynde and here werks hestis in distresse and
wif and childe hungry and nakyd, and so þei
bryngen hem into more myschif and counforten
hem not but bi lesyngis and fals grauntyng of
gostly helpe, þat is not in here power but only in
goddis delynge.
<L 22><T MT13><P 214>

þat it is betre to begge of pore men and do aftir o
foolis styrynge þan do mercy to cristene soulis
aftir styrynge of god.
<L 21><T MT14><P 225>

and þise freris chaffaren now, and sillen cuntrees
to begge;
<L 9><T MT22><P 303>

þe secounde vertu of þes þre many freres
reuersen, for crist tan3t in hijs lawe þat men

schulde not begge, but holde euen his ordre, and
þei schulde come to heuen;
<L 32><T MT24><P 352>

lord, siþ þes men shulen be dampnyd þat at
prechen goddis word in cristis name and casten
out fendis and don vertues, what meede shulen
þes beggeris haue, þat faylen in þis and ly3en on
crist and seyn þat crist beggide þus to holde vp
þer newe ordris, crist wiste ful wel þat þes
shulden come whanne he bad hem not go fro
hous to hous, but dwelle in oon and wende not
þennus, and here not vpon þer backis baggis ne
sachels to begge þus.
<L 24><T MT27><P 443>

and so he my3te not begge aftir þe comoun
vndirstonding of begging.
<L 230><T OP-ES><P 11>

and if he wole go begge aftir his preching, he
shal be þe lesse unpungned and ylett for
anticristis retenu, þat is wundir strong and large
sprad, haþ þanne a ful grete euydence þat such a
prest is oon of hers.
<L 1215><T OP-ES><P 52>

And in word and in ensauple he tau3te hise
prestis to be procuratours for nedi peple and pore
at þe riche men, and specifiende þese pore, and
tau3te hou þat þei þat were my3ti shulde make a
puruyaunce for such pore folk, þat þei were not
constreined bi nede for to begge, as grete clerkis
marken upon þis word of þe gospel (Luc• 14),
where Crist seiþ þus: Whanne þou makist þi
feeste, þat is to sei of almesse, calle pore feble,
lame and blynde'.
<L 2115><T OP-ES><P 102>

And þei mai se also hou God seide not to Helie,
Go begge of þat widue breed and watir'.
<L 2688><T OP-ES><P 130>

For, as a man desiriþ kyndli þat my3ti men
shulden haue reward to his pouerte, and make a
puruyaunce a3ens his meschif þat he were not
nedid to begge, so shulde he bi weie of kynde do
to anopir, and so þis is lawe of kynde þe which
mai not he dissolued.
<L 2722><T OP-ES><P 131>

And long aftir þis tyme seynt Clement, as we
mai rede in his storie, ordeynede for þe cristen
peple so þat noon of hem shulde begge.
<L 2733><T OP-ES><P 131>

And so ech vnruli walker aboute for to begge,
into þe tyme þat he amende him, shulde be as a
cursid man among þe peple.
<L 2789><T OP-ES><P 133>

For in autorisynge and solempnysynge of þis
dampnable beggerie, and of alle þe lesyngis and

blasphemyes þat þei putten upon Crist, and his
lawe and hise seyntis in þis poynt, in þe moost
hooli dai, alþou3 experience techiþ þei haue no
nede, he þat is moost autentik persooene among
hem shal bere þe bag þat dai and begge.
<L 2815><T OP-ES><P 134>

And in worde and ensauple he tau3te his
prestis to be procuratouris for nedy peple and
pore at þe ryche men, and specifiende þes pore,
and tau3te how þai þat wer my3ty schuld make a
purviance for syche pore folke, þat þai wer not
constrenyd by nede for to begge, as grete clerkis
merken vpon þis worde of þe gospell where
Crist seiþ þus: Whan þu makist þine feeste, þat
is of almes, call pore feble, lame and blynde'.
<L 787><T OP-LT><P 103>

If the pope and prelats wold So begge and bidde,
bowe, and borowe, Holy churche shuld stand full
cold, Hir servaunts sitte and soup sorrowe!
<L 1094><T PT><P 182>

And þus þei began to begge of euery man, poore
and riche, and gett in wordly goodis and dyd
make new churchys and gay, for at þer
begynnyng thei had but low and power howsys,
as it longith to suche poore felowys.
<L 103><T SEWW17><P 91>

And þei mai se also hou God seide not to Helie,
Go begge of þat widue breed and watir'.
<L 32><T SEWW18><P 94>

For, as a man desiriþ kyndli þat my3ti men
shulden haue reward to his poerte and make a
puruyaunce a3ens his meschif þat he were not
nedid to begge, so shulde he bi weie of kynde do
to anopir;
<L 64><T SEWW18><P 95>

Þanne bi her couetise þei constreynen þe nedy
puple to begge a3een þe lawe of God.
<L 498><T SWT><P 16>

Clamerous beggeris weren nedid to sitte at 3atis
and biside weies, and crye and begge.
<L 590><T SWT><P 19>

Þus in þe newe testament aftir þe chargeous
noubre of sectis brou3t yn biside þe lawe or
ensauple of Crist þat as farisees bi ypocrisie,
flateringe and fals suggestioun appropren to hem
þe goodis of hooly chirche, swolewinge up þe
substaunce of almes due bi Cristis wille to poore
men þat I haue specified bifore, and aftir þe fal
of þe clergie into þis wondirful worldlynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.
<L 600><T SWT><P 19>

Panne nedide not Crist for to begge an hous.
<L 655><T SWT><P 20>

Herfore also Fraunceis, as it is writun in his Rule and Testament, wolde not his breþeren begge, as he neuere beggide but trauelide wiþ his hondis, and wolde þat alle his breþeren traueliden and gaten her liiflode wiþ honest labour, and not receyue money bi hemsilf, neþir bi meene persoones;
<L 691><T SWT><P 21>

For 3e begge or 3e preche, many tymes & oft, Somen men & threten hem, but if þai 3if 3ou gode, Bot þe harlot wil drawe þe blode of his arse Or he ask any gode or any rewarde.
<L 285><T UR><P 110>

BEGGED.....14
Suche profetes comen of freres, in preching & beggyng, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.
<L 547><T 4LD-1><P 259>

CLERK We seyen þat no seynt in heuene, while he is in blisse, neuere 3it begged of man here in erþe, as no seynt in heuene may be nedy to himsilf of mannes helpe here in erþe, ne don ony schamefast dede as is beggyng. And þerfore I am in certeyn þat Seynt Iohun begged not of Seynt Edward;
<L 314, 317><T 4LD-3><P 231>

FRIAR þe apostle begged of þe Corinthes to þe seyntis in Ierusalem and ordeyned collectis to be imaad for hem.
<L 332><T 4LD-3><P 232>

Teche seculer lordes to aske of þes freres where Crist begged so & grounde hem on þe gospel, & witnesse þe comoun seel þat þis is þer sentence.
<L 1087><T 4LD-4><P 284>

ne neuere shulde have begged bot for his owne synne.
<L 28><T A25><P 410>

Here may we se þat Crist begged not þus, siþ he had no nede, but euer was occupied in oþer better werkes;
<L 35><T A25><P 411>

and þus menen men þat seyn þat Crist begged not.
<L 19><T A25><P 412>

Bot þo gospel techis þat Crist did mercy unto þis riche mon, and begged not of hym.
<L 31><T A25><P 414>

As to þo seconde blaspheme, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begged þus, siþ þat hit is blasphemye ageyns oure God.
<L 24><T A25><P 428>

And more esy lettynge con I not se bot þat iche Cristen mon gif hom no bodily gode, bifore þei schewid wrytten þat Crist begged so;
<L 11><T A25><P 429>

And disciplis of Crist wenten into þe citee to bye hem mete for þei snokiden not from hous to hous and beggeden hem mete as freris don, ne Iesu, sittinge on þe welle and spekyng al one wiþ þe womman, begged watir of þis womman, as heretikis feynen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þus fastyng drynke coold watir.
<L 9><T EWS3-163><P 121>

Opon þis decrete seiþ {William de Sancto Amore}, Seynt Amour, “Sich maner of men on þis wise makyng bildyngz ar sene for to turne louez into stonez, þat is to witte louez of pore men’, þat is begged almous of wiche þei ow3te for to giffe louez to pore men of Criste, turnyng þam into hepez of stonez’, þat is into stony housez, sumptuous & superfluous, & þerfor þai semeþ to be crowler þan þe deuel wich asked stonez to be turned into louez’.
<L 29><T Ros><P 70>

For Crist in his membres beggid ful oft For synne of þe puple when þai were at mischef, Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne non of his membres.
<L 335><T UR><P 112>

BEGGEDE.....4
for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten oþere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowen lesyngis, and bi flateryng and oþere veyn preieris norischen men in synne, and robben þe peple bi fals beggyng þat þei putten on Crist, seiying þat he beggede as þei don.
<L 17><T A22><P 274>

Þis blynde man is mankynde, þat was blyndid wiþ synne, and beggede boþe of God and man, for hit was nedid herto.
<L 75><T EWS1-39><P 393>

as 3if a man speke a word of litel reprof or vilonye of a lord or a grete man of þis world he schal be pursued and peyned þerfore þat alle þe world or many men schullen wondere vpon hym, but 3if men speken falsnesse bi oure god, seiyinge þat crist beggede as men don now

nedles, or dispisen his name bi cursid swerynge, or speken vilonye of lecherie or of opere foule synys to foule cristene soulis þerbi, þei ben not pursued ne hurlid out, but chirischid and holde goode felawis, and summe 3it ben holden holy men, for goddis lawe is not knowen and here ypocrisie is 3it hid, and þus vnri3twisnesse regneþ vpon many sidis.

<L 12><T MT15><P 233>

Pat pore tenauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotel ypocritis hauynge þe name of religiouse men, and þat ihu crist be not sclaudred her by affermyng þat he beggede nedely fro hous to hous, as feyned religiouse vsen now;e

<L 31><T MT19><P 278>

BEGGEDEN.....1

And disciplis of Crist wenten into þe citee to bye hem mete for þei snokiden not from hous to hous and beggeden hem mete as freris don, ne Iesu, sittinge on þe welle and spekyng al one wiþ þe womman, begged watir of þis womman, as heretikis feynen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þus fastyng drynke coold watir.

<L 8><T EWS3-163><P 121>

BEGGEN.....25

And þefore bidip Seynt Poul þat men schulde not comoune wiþ stronge beggeris þat beggen vndir colour of holynes, as ben freris & thulleris.

<L 270><T 4LD-3><P 229>

CAP• XXI• Also freris beggen wipouten nede for hor owne riche secte, and not for pore bedraden men þat may not go, and have no mon to sende for hor lyvelode, bot raper drawn riche mennis almes fro soche pore men.

<L 4><T A24><P 383>

And by dyversite of þingis þat we beggen of, and by maner of beggyng, may we knowe kyndes of beggyng.

<L 31><T A25><P 410>

and so somme beggen of men in worde, and somme beggen in dede. And of þoo þat beggen in worde, somme seyn treuly and expressely hor owne myscheffe, for to be releved as þei schulde be, and such beggyng is algatis of synne of þo puple.

<L 1, 2><T A25><P 411>

And siþ freris beggen on þis wyse by autorite of Crist, hit semes þat þei conseynen þat Crist begge þus.

<L 20><T A25><P 412>

ffor far is þis fro hem þat beggun wiþ out nede, or wen þey mi3t opere wise be susteynid, or for

lust, or for opere vndu caus beggen baldly.

<L 31><T APO><P 108>

And þis is clepid an axynge bi voice, maad to man, for temperal helpe to re leue þat þat clepeþ his nede in þe maner þat men beggen of opere fro dore to dore.

<L 390><T CG10><P 116>

Þey 3yuen leue to þes freris for to preche but on opere maner, for þey prechen fablis and dremes and lesyngis, and beggen affir.

<L 30><T EWS3-208><P 252>

3if þei feynen hem nedy and pore whanne þei ben ryche and proude, and beggen of þe pore peple, and maken men to wene þat þei schulden haue more þank of god to 3eue here almes to riche possessioners er opere ryche pharisees þan to 3euen it to here pore nei3bores as crist biddip;

<L 22><T MT01><P 11>

3if þei feynen hem to be men of abstynence and grete penaunce, and þer wiþ drynkyn dilicious ale and spisid and hei3e wynes, and beggen of þe comune peple to holden vp þis realte, and 3euen lordis and ladles þes swete drynkys for to magnyfie þes sectis, and suffren here owene breþeren boþe wiþ inne and oute to perische for prist and myschef;

<L 31><T MT01><P 13>

and þou3 men suffreden resonable cost of chirchis whi schulde þei suffre so grete cost of kechenes and 3ate housis and wast chambris for lordis and ladies and riche men, and a frere to haue a chambre for an erl or duk or a kyng whanne he is bonnden to þe pouert of crist, siþ þis cost is geten bi beggen of pore men and disceit of riche mennus almes.

<L 13><T MT01><P 15>

3if þei maken profession to most hey pouert and to be deed to þe world and worldely þingis, and wiþ þis stryuen ny3t and day who of hem may bilde gaiest wast housis and costly places, as chirchis or castelis to herberwen lordis inne and ladyes, and beggen of pore men perto þat han nou3t to lyuen by ne here children, þei ben perilous ypocritis and dysceyuen riche and poore.

<L 29><T MT01><P 5>

siþ holy writt forbedip siche beggyng, þou3 summe beggen my3te be suffrid in tyme of grete nede.

<L 33><T MT19><P 278>

as freris when þei beggen of men þenken not hou þei ben ryche þen pore; men þat at þei beggen of, þat hauen greet neede for hem and heoris to þyng þat freris tillen of hem, and certis þis

spoylyng is falsere þen open raueyn of dai þeues.
<L 27, 28><T MT22><P 300>

In þe which epistle he biddiþ þee þat þou
wiþdrawe þee fro þese vnruli freris þat, a3ens al
Goddis rule and her owne rule also, as it is opun
in seint Fraunces rule, beggen þus.
<L 2786><T OP-ES><P 133>

Ae lorde/ thou ne taughtest nat a man to ben a
begger to beggen of men more than him nedeth/
to bylden gret castels & maken gret festes to
thylke that han no need.
<L 14><T PCPM><P 72>

And other houses ynowe, to herberwe the
queene And yet thise bileres wiln beggen, a
bagge ful of whete Of a pure pore man, that may
one the paye Half his rent in a yere, and half ben
byhynde.
<L 29><T PPC><P 8>

Wherto beggen thise men, and ben nought so
feblee Hem fayleth no furring, ne clothes atte
fulle, But for a lntful liif in lustes to dwellen.
<L 32><T PPC><P 20>

That ben the pore penyles, that han ouer passed
The point of her pris liif, in penaunce of werkes
And mown nought swynken ne sweeten, but ben
swith feble Other inayned at meschef, or meseles
lyke And her god is a gon, and freueth hem to
beggen. Thet is no frete in feith, thata fareth in
this wyse But he may beggen his bred, his bed is
ygreithed.
<L 21, 23><T PPC><P 21>

þus kny3tis, as we weenen, spuylid in fer
cuntrees, haastyng to her owne, beggen for þe
tyme leeffully.
<L 675><T SWT><P 21>

With trauail of trewe men thei tymbren her
houses And of the curiouse cloth her copes they
beggen And als his getting is greete, he shal ben
good holden.
<L 25><T PPC><P 24>

BEGGES.....5
And so begges a mon, þat askes purely, for Gods
luf, helpe of any þing to releve him of his
wrechednes.
<L 29><T A25><P 410>

And herfore men wischen þat yvel mot he spede
þat begges on þis wyse, bot if he have nede;
<L 22><T A25><P 411>

and so suche beggyng moste smake synne,
ouþer in hym þat begges, or in hym þat first
schulde helpe hym.
<L 34><T A25><P 411>

Ffor if a bayle aske rent to þo lord, he begges not
þis rent of þo lordis tenaunte. Ne if a mon aske
his dette of anoþer, he begges not þis of hm, for
dyversite of titel.
<L 17, 18><T A25><P 414>

BEGGID.....32
Ffor of Crist I rede not þat evere he beggid in
worde, ne he my3t not begge more þen hym
nedid.
<L 8><T A25><P 411>

Ffor hit semes þat Crist beggid, not onely in his
membres, bot in his owne persone, as he was
pore and nedy;
<L 5><T A25><P 412>

And so, if Crist bad þo wommon gif hym a
drinke, neverpoles he beggid not þis drinke of þo
wommon, And wolde God þat soche freris
beggid no3t bot water, or eliles oþer elementis,
þate by kynde shulden be comyne!
<L 24, 25><T A25><P 413>

Lord, wheþer God begge of mon when he askes
his wille, or Crist beggid of þis wommon when
he mevid hir hert, and gaf hir water of lif, and
filled hir for evere! Bot 3itte þo freris fahlen of
beggyng of Crist, and seyn he beggid of 3achee
boþe meete and house.
<L 12, 15><T A25><P 414>

Miche more Crist, þat was boþe God and mon,
and had by state of innocense lord of al þis
worlde, þof he asked of his owne, as a lord
schulde, þinges of his servauntis þat he had
myster of and nede, he beggid not, bo nedid his
servauntis thorw mercy.
<L 22><T A25><P 414>

3itte þo foles blabur to prove þat Crist beggid,
siþ he sende his disciplis to Jerusalem, to fett
him an asse and hir foole for to ryde on.
<L 33><T A25><P 414>

Bot 3itte þo freris casten out oþer blynde
resouns, þat Crist beggid a house, to eete inne
his maundy, ffor, as þo gospel seis, he had none
of his owne, and so he toke almes bothe of men
and of wymmen;
<L 9><T A25><P 415>

And so in al his povert he beggid not by voyce
bot meved folk to gif him, for more mede of
hom. And so, þof Crist toke bodily almes,
neverpoles he gaf better ageyne gostily almes,
and beggid nevere on þis maner þat þo freris
feynen.
<L 18, 20><T A25><P 415>

þei feynen first, þat Crist beggid as þei and
herby þei lyve by leesyng upon lees ynge;
<L 3><T A25><P 420>

ffor he taking our kynd, was mad nedy and helples for vs, and þus he beggid gostly goodis for vs of þe Fadir.
<L 24><T APO><P 108>

Wan Ihu was of twelf 3ere age, he dwellid still in Jerusalem after his parentis, þat he schewyng beggid his liflod fro dore to dore in Jerusalem, for þat he goyng in þe cite, schewid his ned to be releuid of þer defaut þat hau3t to haue releuid him, so mi3t oþer;
<L 27><T APO><P 108>

For dred of þis schuld þeis meny be aferd to beg as þei do, wyting wel þat Crist beggid not, but if he nedip, ne seyntis noiþer.
<L 9><T APO><P 113>

þat is to sey, þe bred of þe pore, þat is almis beggid, in to hepis of stonis, þat is in to stonen howsis costlew and superflew;
<L 7><T APO><P 49>

Frere, whi sclandre 3e falsli Crist lord of alle creaturis, þat he beggid his owne good as 3e don oþer mennes good, siþ he had no nede þerto on þat wise?
<L 273><T JU><P 66>

3if þei putten on crist þat he beggid as þei don fro toun to toun and fro hous to hous wiþ open cryeng;
<L 18><T MT01><P 19>

and herbi schulde men hope to sitt bye in heuen, for, as þei lien falsly, crist beggid þus.
<L 3><T MT24><P 353>

And þus þei bien and sillen, and so doen her marchaundise wiþ feyned wordis, as it is seid bifore, and þat in couetise, as seynt Peter seiþ 3he certain, in ful greet couetise for, haue þei neuere so moche of corn, bacoun, chese, money or ony oþir beggid good, 3it euer þe beggers crauen aftir more, and ben redi to take al þat þei mai gete, and þei delen neuere and þis is þe sotelist mene a man to be worldli riche.
<L 537><T OP-ES><P 22>

Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye schulde haue beggid watir and breed here of þis widue.
<L 2680><T OP-ES><P 129>

Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he schulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 2701><T OP-ES><P 130>

Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye schulde haue beggid watir and breed here of þis widue.
<L 25><T SEWW18><P 94>

Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he schulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 44><T SEWW18><P 94>

And for to coloure her vngroundid beggyng þei putten upon Crist þat he schulde haue beggid of þe womman of Samarie, whanne he seide to hir Womman, 3yue me drinke'. But, and her malice had not ablyndid hem, þei my3ten se þere how Crist had sente his disciplis into þe toun for to araye hem mete not beggid but bou3t.
<L 608, 612><T SWT><P 19>

Þese enemyes of God seien ferpermore þat oure Iesu schulde haue beggid an hous of Zachee, whanne Crist, seyng Zachee upon þe tree, seide to him Zachee, hastyng come down, for þis day I moste dwelle in þyn hous', where Crist spekiþ as a lord comaundyng and not as a nedy man begginge.
<L 648><T SWT><P 20>

And ouer þis þese lyeris colouren þer beggyng, seiynge þat Crist schulde haue beggid þo þre dayes þat Marie and Ioseph hadden left hym in Ierusalem and þei weren turned hoom toward Nazareth.
<L 660><T SWT><P 20>

And þou3 Crist at nownpower to laboure þanne, but a child and fer from hoome, hadde beggid þilke þre dayes, as Bernard or Alred his clerke meueþ (as it semeþ uppon þat word of þe gospel /Cum factus esset Iesus annorum duodecim/), 3it schulde not þis be clepid strong, wilful, clamerous and customable begging þat I in pugne now but begging constreyned.
<L 670><T SWT><P 21>

And also aftir þo þre dayes bi þe whiche, as Cristis aduersaries seyen, he schulde haue beggid, Crist 3ede down wiþ Marie and Ioseph into Nazareth and was sogete to hem, and vside, as summe doctouris seien, Iosephis craft and þis is ful licly, for þe Iewis calliden him not oonly carpenteris sone, but also þei calliden hym Iesus þe carpenter, as it is writun in Markis gospel and þat schulde not Crist haue doon if it hadde be so greet of perfeccioun to lyue bi customable begging as summe ypocritis boosten now, namely siþ þe gospel seiþ þat fro þis tyme forþ Iesu wexide in wiisdom, age and grace bifore

God and al þe puple'.
<L 677><T SWT><P 21>

Daw, how maist þou saye for shame þat Crist
stale þus childre, And Poule beggid as 3e don, 3e
lyuen bi þe gospel?
<L 279><T UR><P 110>

For Crist in his membres beggid ful oft For
synne of þe puple when þai were at mischef, Bot
as suche bolde beggeres in bodily hele, Begged
neuer Crist ne non of his membres.
<L 332><T UR><P 112>

BEGGIDE.....36
And 3it þei blasfemen in Crist, and seien þat he
beggide þus, to mainteyne þer owne synne.
<L 32><T A23><P 349>

And so Crist beggide ofte of men while in dede
he seide his nede ofte to þe peple, to be releued
bi almes.
<L 383><T CG10><P 116>

And þis mai not be groundid on þe gospel þat
Crist euere beggide þus while he was Lord of
alle þyngis, hauynge no resoun whi he schulde
begge þus.
<L 391><T CG10><P 116>

For Crist hadde be drunken and wood 3if he
hadde beggide wiþoute cause siþ his Fadir
forbeed siche beggynges, and Crist was lord of al
þis world. And 3if þe lord axe drynke of his
seruaunt, who wolde seye þat he beggide of
hym?
<L 12, 15><T EWS3-163><P 121>

And so it were betere to freris to wite what þis
story menyde þan þus to blasfeme on Crist þat
he beggide þus watir of þis womman.
<L 75><T EWS3-163><P 124>

And so his neyeboris and men þat sawen bifore,
for he beggide in comune plase, seyden Is not
þis he þat satte and beggide?
<L 19, 20><T EWS3-167><P 135>

lord, siþ þes men shulen be dampnyd þat at
prechen goddis word in cristis name and casten
out fendis and don vertues, what meede shulen
þes beggeris haue, þat faylen in þis and ly3en on
crist and seyn þat crist beggide þus to holde vp
þer newe ordris, crist wiste ful wel þat þes
shulden come whanne he bad hem not go fro
hous to hous, but dwelle in oon and wende not
þennus, and here not vpon þer backis baggis ne
sachels to begge þus.
<L 20><T MT27><P 443>

and he mai se also hou falsli þei lyen upon Crist
in maintenynge of her vngroundid beggerie,
seyynge þat he beggide watir, an hous and an

asse. And as falsli þei lyen upon þe hooli
prophete Helye, whanne þei seien þat he beggide
breed and watir of a womman, of whom it is
writun þus (3 Regum 17): þe word of þe Lord is
maad to Helye seiynge, "Arise, and go into
Sarapta and þou shalt dwelle þere;
<L 2667, 2670><T OP-ES><P 129>

And so Helye beggide no more of þis womman
þan a child beggip whanne, at þe comaundement
of his fadir, he biddip or preiep his fadris
stiward, panter or botiler or ony oper officer of
his fadris to 3yue him mete or drynk, and nameli
þere as such a seruaunt hap a special
maundement of his lord or maistir to mynystre
suche vitalis to his child, as þis womman hadde
of þe hi3 lord God to feede Helye. And in
tokenyng þat Helye beggide not here whanne he
spak firste to þis womman, he spak to hir on þe
comaunding maner and not on þe begging
maner. Neþeles I wondre þe lesse þou3 þese
maistir liers bilye here Helye, seiynge þat he
beggide watir and a mossel of breed of þis
womman, for þei booldli maken a lesyng upon
Crist, seiynge þat he schulde haue beggid watir of
þe womman of Samarie, whanne he comaundide
þe womman to 3yue him drynk.
<L 2689, 2695, 2699><T OP-ES><P 130>

And as falsli and wiþoute ground of scripture or
of resoun, þei seien þat Crist beggide lompis of
breed fro dore to dore. But, and men wolde 3yue
to þis meyne oonli lumpis of breed, þei wolde
wiþyn a while chaunge her opynyoun, and seie
þat Crist beggide hool looues and money. For
þei han not so moche colour of scripture to seie
þat Crist beggide lompis of breed, as þei han for
to seie þat Crist beggide money whanne he seide
to þe ypocritis þat temptiden him þus: Shewe 3e
to me a prynt or a coyn of money'.
<L 2705, 2708, 2709, 2710><T OP-ES><P 130>

And as falsli as þei lien upon Crist and Helye,
þei lyen upon seynt Poul, whanne þei beren him
on hand þat he beggide liik as her lymytours
doen, whanne he made and ordeynede quilagis
for þe hooli folk in Ierusalem.
<L 2748><T OP-ES><P 131>

And, in tokenyng þat he beggide not þese
quilagis, he vside wordis of gouernaunce,
comaunding and charginge, and not of begging.
<L 2770><T OP-ES><P 132>

and he mai se also hou falsli þei lyen upon Crist
in maintenynge of her vngroundid beggerie,
seyynge þat he beggide watir, an hous and an
asse. And as falsli þei lyen upon þe hooli
prophete Helye, whanne þei seien þat he beggide
breed and watir of a womman, of whom it is
writun þus (3 Regum 17), þe word of þe Lord is
maad to Helye seiynge, "Arise, and go into

Sarapta and þou shait dwelle þere;
<L 13, 15><T SEWW18><P 93>

And so Helye beggide no more of þis womman þan a child beggip whanne, at þe comaundement of his fadir, he biddip or preieþ his fadris stiward, panter or botiler or ony oper officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruauant haþ a special maundement of his lord or maistir to mynystre suche vitails to his child, as þis womman hadde of þe hi3 lord God to feede Helye. And in tokenyng þat Helye beggide not here whanne he spak firste to þis womman, he spak to hir on þe comaunding maner and not on þe begging maner. Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he shulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 33, 39, 42><T SEWW18><P 94>

And as falsli and wiþoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde wiþyn a while chaunge her opynyoun, and seie þat Crist beggide hool looues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus (Luc• 20), “Shewe 3e to me a prynt or a coyn of money”.
<L 49, 51, 52, 53><T SEWW18><P 94>

And as falsli as þei lien upon Crist and Helye, þei lyen upon seynt Poul, whanne þei beren him on hand þat he beggide lijk as her lymytours doen, whanne he made and ordeynede quilagis for hooli folk in Ierusalem.
<L 69><T SEWW18><P 95>

And, in tokenyng þat he beggide not þese quilagis, he vside wordis of gouernaunce, comaunding and charginge, and not of begging.
<L 89><T SEWW18><P 95>

For in tyme of lawe of kynde I am not avised þat ony man beggide;
<L 500><T SWT><P 16>

And his disciplis weren goon into þe citee to bye hem mete’, þat enemyes of Crist þat of þe firste wolden bily3e Crist, seiynge þat he beggide whanne he seide Womman, 3yue me drinke’, bi þe nexte clause suyng aftir þei shulden perceyue þat he had no neede, and þus þei shulden be takun in her owne falsnesse.
<L 643><T SWT><P 20>

Panne, if þei wolen take a ground of perfeccioun and perfiit lyuynge of Crist, þei shulden raþer take it from þat tyme forþward þan fro þat tyme bifore, and aftirward he beggide not as I suppose now.
<L 687><T SWT><P 21>

Herfore also Fraunceis, as it is writun in his Rule and Testament, wolde not his breþeren begge, as he neuere beggide but trauelide wiþ his hondis, and wolde þat alle his breþeren traueliden and gaten her liiflode wiþ honest labour, and not receyue money bi hemsilf, neþir bi meene persoones;
<L 691><T SWT><P 21>

And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weeneþ, hadde beggide, for þat my3te not he do for þre causis.
<L 700><T SWT><P 21>

BEGGIS.....1
No creature beggis bot monkynde one;
<L 27><T A25><P 410>

BEGGON.....4
And somme men han drede how þey schal lyue aftir þis lyf, for after þeir deþ þei may not delue or do medfully to þere sowle, and schamful þyng hit is to beggon, oþur of men þat here lyuen or of seyntys in heuene, but as þei wyton þat þei schulden helpen aftir þat men han here deseruyd while þei lyuedon in þis lyf.
<L 50><T EWS1-9><P 258>

And, al 3if frerys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.
<L 59><T EWS1-23><P 315>

And in tokne of þis chaffare þei beggon aftir þat þei han preched, as who sey, 3if me þi money þat I am worþi for my prechyng.
<L 82><T EWS2-83><P 164>

And þus prestus schuldon lyue clenely, by Godus lawe, as þei didon furst, and þus men schuldon wiþdrawe þer hond fro freris þat beggon whan þei han preched, for þei ben coupable by consence þat 3yuon hem on þis maner.
<L 121><T EWS2-83><P 165>

BEGON.....1
and not wiþ enk, ne parchemyn, but wiþ þe Spirit of God, and kennip hem in al ingis, os þe prophet seiþ, and Jon in his epistil, nor for3etiþ hem not in tyme, nor confoundip hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede

to Salomon, nd oper iugis, But now for men
lefun, and don domis, and not bi his Spirit, nor
do not bi his counseil, but regnun and not of
him, but gon bi oper weyes, þerfor þer oune
findingis begon hem aboute, and bi gernyn hem
þat þey may not out, and þey bigilun oper men.
<L 15><T APO><P 64>

BEGGUDE.....2
And, al 3if frerys seyn þat þei beggon for
charite, whan þei han prechid for such beggyng,
and þat Crist beggude so and bad hem begge
þus, nerþeles al þis speche is powdret wiþ
gabbyng.
<L 60><T EWS1-23><P 315>

And þus þei feynon blasfemy gabbyngus þat
Crist beggude as þei don.
<L 112><T EWS1SE-14><P 537>

BEGGUN.....1
ffor far is þis fro hem þat beggun wiþ out nede,
or wen þey mi3t oper wise be susteynid, or for
lust, or for oper vndu caus beggen baldly.
<L 29><T APO><P 108>

BEGGYD.....1
prechen not cristis gospel in word and dede bi
whiche cristene men schuld lyue holy lif in
charite, but blaberen forþe anticristis bullis to
maken cristene men to werre eche wiþ opere in
hope to wynne heuene bi siche werris, and 3it
þei letten trewe men to teche treuli and frely
cristis gospel and his comaundementis, but þei
senden newe ypocritis to preche fablis and
lesyngis and to flateren men in synne, and to
robbe þe pore peple bi fals beggyng dampnyd
of goddis lawe, and 3it þei maken þe peple to
erre in bileue and to trowe þat crist beggyd þus
als þei don;
<L 1><T MT04><P 74>

BEGGYDE.....1
And whan Crist cam ny3 Ierycho, a blynd man
sat by þe weye and beggyde, for synne of þe
puple þat wolde not helpon hym wiþowte sych
beggyng, al 3if Godis lawe forfende syche
beggerys for to be.
<L 34><T EWS1-39><P 391>

BEGGYN.....1
And þus þes freris þat beggyn þus ben not oure
breþeren, but pharisees.
<L 113><T EWS1SE-32><P 618>

beggere¹⁵
BEGARE.....1
Panne, if we kepten trueli þe lawe of loue and of
charitee, myche rapen schulde we suffre noo nedi
man ne begare to be among vs.
<L 409><T CG10><P 117>

BEGERE.....1
And hit is maad by Godes wille þat þis begere
was deed, and was bore by aungelys into
Abrahmes bosom.
<L 16><T EWS1-1><P 224>

BEGERS.....1
Seye frere, whi bie 3e 3ou so precieuse cloþis &
so fyne to were, siþ no man vsiþ suche but for
veyn glorie, as Seynt Gregori seyþ, & 3it 3e
seien 3e ben pore begers?
<L 139><T JU><P 60>

BEGGAR.....3
And þis we graunten hom, and more þerto, þat
Crist was a beggar, as þo Saline seis.
<L 25><T A25><P 410>

And to swilk wit, as doctors seyn, is þis verrified
of Crist, þat þe Salm seiþ, I am beggar and pore,
and nedy, and helples, and swilk oper;
<L 22><T APO><P 108>

ffor he biddiþ þus, Vtterly a nedy man and
beggar be not a mong 3owe;
<L 10><T APO><P 112>

BEGGARE.....5
Euery cristen man penne, as I seide first, þat hap
take þe bileue of oure Lord Jesus Crist and is
blyndid wiþ þese forseid blyndnessis, or wiþ any
of hem, and is in wille to arise ou3te of hem,
sitteþ bisi3des þe hi3e weie and is a beggare.
For, as Seynt Austeyn seiþ, euery man is þe
beggare of God', seþþen we ben nedid to axe of
God euery daie oure eche daies brede in oure
Pater Noster.
<L 371, 372><T CG10><P 115>

And þus wise men seyn Crist was ofte clepid
beggare in Psalmis, not only in his membris, but
in his owne persone.
<L 385><T CG10><P 116>

In þe Oolde Lawe, Jewes hadde a
commaundement to suffre no nedi man ne
beggare to be amongis hem, for he schulde be
releued tofore þat he schulde not nede þerto.
<L 401><T CG10><P 116>

Panne þe gospel seiþ forþermore: whanne þis
blynd beggare herde men passe forþ, he axide
what þis were;
<L 410><T CG10><P 117>

BEGGARES.....1
And worth to a writere, and with a lorde dwelle
Other falsly to a frere the fend for to seruen So
of that beggares brol, and Abbot shal worthen
Among the Peres of the lond prese to sytten And
lodes sones lowly to tho losels aloute Knyghtes
crouketh hem to, and cruccheth ful lowe And his

¹⁵ 17 variants; 146 occurrences.

syre a souter, ysuled in grees.
<L 17><T PPC><P 25>

BEGGARIS.....1

And if freres haue þis pouerte as beggaris,
napeles þer hi3e houses & oþer goodis þat þei
haue in cornyne schewen oþonli þat þei be not
pore aftur Crist.
<L 373><T 4LD-1><P 251>

BEGGARS.....6

Perfore Cristen men schulden honoure þo Trinite
in verrey bileve wipouten erreure, ande holy
lyvyng wipouten ypocrisie, and brennyng
charite to frende ande enmye wipouten cessyng,
ever encresyng þerinne, ande worschippyng
ande helpyng pore men made to Goddis ymage
ande lickenys, wipouten meyntenynge of nedeles
beggars, þat stelen þo lyvelode of verrey nedy
men and bedraden.
<L 12><T A29><P 492>

Crist sent about seuenty & two disciples to
preche/ & þei senden aboute foure sectis of
beggars/ wheche men wenen þat brou3t in þe
feip siþ þe fend was loosed/ to 3yue pardon & to
selle hou euer hem likiþ;
<L 11><T AM><P 150>

þerfor be þey war þeis vniust beggars, and ilk
man se to wam he 3eue almis, wat maner and
whi, and wherof;
<L 6><T APO><P 111>

It semip wel þat þeis vniust beggars, and namly
þe ministers of þe kirk, brekyn þe bidding of
God;
<L 9><T APO><P 112>

But if þeis men beggars are not sent of God, to
do þis office, or doþ not þis dede trewly, or ellis
nediþ not to beg.
<L 32><T APO><P 112>

and so I rede þeis beggars do bi tyme, and come
to Crist.
<L 10><T APO><P 113>

BEGGER.....35

But an hore & a begger of al mennes lawe is
wedded wiþ freres, þat is þer owne orders, for
þei telle more bi þat & bisie it more & kepe it
more trewly and punyschen þerfore þan þei do
for þe lawe þat God himself 3af.
<L 835><T 4LD-1><P 272>

But nowe a frere may trespas a3ens Goddis lawe
as myche as he wole, & be not clepid apostata ne
punysched in prison, but for a litel trespas a3ens
þis clouted begger he schal be prisouned and
defamed as he hadde killed Crist.
<L 843><T 4LD-1><P 272>

And siþ lordis han charge to reule þe comune,
þat þere be no begger among hem & specially no
stronge begger;
<L 247><T 4LD-3><P 228>

Panne þis hest of God, Be þere no begger
amonge 3ou', bynddiþ men to almessedede to
here nei3bores, but more men to hemsilf, þat þei
raþer trauaylle wiþ here hondis as ferforþ as þei
connen & mowe, þan þei goon & begge;
<L 249><T 4LD-3><P 228>

But moste þat hest byndeþ lordis, þat as þei most
plenteuouslyche lyuen by trauaile of þe
cominalte, so þei beþ moste iholde to constryne
men to trauayle, þat þere be plente of alle
Goddis goodis in þere peple, and to lette þat þere
be no stronge begger among hem, þe whiche is a
wede þat distroyeþ þe goode herbis of
traueyloures bi whom alle men lyuen.
<L 256><T 4LD-3><P 229>

of þis men may se þat þes þat aleggen Seynt
lohun a begger faren as a man in þe iawnes to
whom alle colouris semeþ 3elow. So to a
stronge begger, alle askyng semeþ beggyng.
<L 329, 331><T 4LD-3><P 232>

and one begger is woo þat anoþer lettis hym.
<L 13><T A09><P 131>

For in þo fyve3t boke of holy writt, God seis to
his puple, Algatis a nedy mon and begger schal
not be amonge 3owe.
<L 1><T A24><P 371>

bot hit is more erreure to sey þat Crist was suche
a begger, for þen he moste have ben contrarie to
his owne lawe; bot hit is moste erreure to
contynue in þis dampned beggyng, and robbe
þus, ageyns charite, þo pore puple, and make
hom to byleve þat Crist was suche a begger, and
þat þis beggyng is wil done.
<L 3, 7><T A24><P 372>

And þus forbedes Gods lawe þat any mon be
begger.
<L 26><T A25><P 411>

for if he willefully begge, and haves no nede, he
is a schrewid begger, reproved of God.
<L 31><T A25><P 411>

Bot, for Seynt Petre expownes þo prophete, þat
Judas pursued Crist, mon nedy and begger, hit
were for to witte hou Crist was a begger.
<L 4, 5><T A25><P 412>

A riche mon wolde þenke spyte of a begger, þat
bad him hastily cum doune fro a sight þat hym
liked, and seide þat he moste herberow þis
begger; ffor suche a mon wolde sey sone to
suche a begger, Begger, 3itte myghtes þou aske

wheper þat I wolde.
<L 27, 28, 29><T A25><P 414>

why schulde we not sey þat ne Crist was a
begger?
<L 12><T A25><P 415>

But now erchedekenes, and officialis and oþur
ministres, and þerwiþ begger prechouris (as
Pharisees, diuidid þoru3 byddyng of oure
bischopes þat rulen oure Jerusalem) axen þis
question of þese pore prestis: Sepþe þe Pope
precheþ no3t þat is Goddes viker, ne none
bischopes but selden, ne oþer grete prelatis for
fere þei mi3te ly3tly bryng men into herisie,
and oþer curatus moun lyue ful wel þou3 þei
prechen no3t, but þis office is oneli committid to
þe ordres of freris, whiche ben clerkis apreued
and kunne wel Goddes lawe, and bi her
prechyng as foure postis beren vp Cristis
cherche, and 3e ben neþer popes, ne bischopes,
ne oþur grete prelatis
<L 226><T CG04><P 50>

And if þou wolt wite what lesyng þese newe
sectis maken upon Crist and techen þe symple
peple to do þe same, among many oþir lesyngis
þei writen and reden in scool, and seien in
sermouns and priuy comynyngis obstynatli, þat
Crist was a begger aftir þe comoun
vndirstonding of þis word begger.
<L 218, 219><T OP-ES><P 11>

And alþou3 þat he wolde þat þer schulde be alwei
pore men in þe lond of Israel, 3it he made an
ordynaunce a3ens mescheuous nede, and
comaundide al þe peple þat þer schulde be on no
wise a nedi man and a begger among hem, as it
is writun (Deut• 15)• And so in þis lawe he
ordeynede sufficientli ynow for his peple.
<L 2106><T OP-ES><P 102>

And in þe storie of Helye and þe widue, þat I
reherside ri3t now, þei maken a lesyng upon his
godhed, menyng in her wordis þat God schulde
haue tau3t Helye to do synne in breking of his
lawe, comaunding expresli þat þer schulde on no
wise be a nedi and a begger among þe peple.
<L 2718><T OP-ES><P 131>

The vi commaundement is poornes in spirite/ but
nat to ben a begger.
<L 15><T PCPM><P 15>

Ae lorde/ thou ne taughtest nat a man to ben a
begger to beggen of men more than him nedeth/
to bylden gret castels & maken gret festes to
thylke that han no need.
<L 14><T PCPM><P 72>

Outirly a nedy man and begger shal not be
among Goddis peple;
<L 19><T Pro><P 6>

And in þe storie of Helye and þe widue, þat I
reherside ri3t now, þei maken a lesyng upon his
godhed, menyng in her wordis þat God schulde
haue tau3t Helye to do synne in breking of his
lawe, comaunding expresli þat þer schulde on no
wise be a nedi and a begger among þe peple.
<L 60><T SEWW18><P 95>

þus also Clement, as we may rede in his storie,
ordeynede þat þer schulde be no nedy man and
begger amonge þe puple. Of þis processe þanne
it semeþ þat it was of þe purpos of Crist, Petir
and Poul, Clement, 3he and alle þe apostlis, þat
þer schulde no nedy man and begger be amonge
þe puple.
<L 534, 537><T SWT><P 17>

For þe text seiþ þus Disciplis of Iesu weren goon
into þe citee for to bie mete' and þat was no
tokene of a begger.
<L 613><T SWT><P 19>

But certis þis is not licly, for it was writun in þe
lawe þat Crist came not to distruye but for to
fulfille þat On no wise schulde a nedy man and a
begger be amonge þe puple'.
<L 664><T SWT><P 20>

Dawe, forþou saist 3e robbe hym fro þe worlde,
3e maken hym more worldly þan euer his fadir
3ee, þow3 he were a plowman lyuyng trwe lyf,
3e robbe hym from þe trwe rule & maken hym
apostata, A begger & a sodomit, for such þai ben
many.
<L 263><T UR><P 109>

BEGGERE.....7
þis biddinge of God, Algatis be þere no beggere
among 3ow', kestep to þe mawmet of
schrewednesse þat is richesse, and so beggyng
is seruyce to þe fend & so myche werse þat it is
coloured wiþ þe seruyce of God.
<L 353><T 4LD-3><P 233>

and þus seyde Petir to þe beggere gold and siluer
is not to me, but þat þat Y haue þat Y 3eue þe'.
<L 106><T EWS1SE-32><P 618>

And þus boþe þe beggere and þe 3euere ben ful
vnkynde a3enus Crist, for þei susteynen
blaspheme lieres a3enus God and his lawe.
<L 128><T EWS1SE-32><P 618>

Also o strong beggere or flaterere hap a
chaumber for a lord, erl or duk wiþ many
precious iuellis, and anoþer frere hap nakid
sidis and many other myscheues þou3 he be
worþ siche a þousand hifore god.
<L 13><T MT03><P 49>

And allþou3 þat he wolde þat þer schulde be alle
way pore men in þe londe of Israell, 3it he made

an ordenance a3ens myschevous nedis, and
commaundet alle þe peple þat þer schulde be on
no wyse a nedy man and a beggere amonge hem,
as it is wryten.

<L 778><T OP-LT><P 103>

Be not bygynne that bord, a beggere with
sorowe, And first sitten in se, in her synagogues,
That beth her heigh helle hous, of Caymes kind.

<L 18><T PPC><P 19>

He shoulde formere ben shepuen, shortly to
tellen, Though he kilde a comly knyght, and
compasid his mother, Thennne a buffet to beden,
a beggere frere.

<L 1><T PPC><P 22>

BEGGERES.....12

But Crist hap lymtyd in hys lawe who schulde
have suche almes, pore men and blynde, pore
men and lame, pore men and febel, þat neden
suche helpe, And so þes starke beggeres don
wronge to suche pore men;

<L 26><T A10><P 170>

Ipocrisie of pharisees and of Eroude lastip 3it,
for newe ordris bigilen þe puple, boþe beggeres
and possessioneres, in þat þat þei feynen hem
holy to spuyle of hem þer worldly godis.

<L 21><T EWS3-130><P 20>

And 3if þou go down to freris þat ben beggeres,
and shulden be mekerste, more wurchip of þer
briþeren takip no man in þis world, as bi kneling
wip kissing of feet take þou þe mynystre of
freris, and oþer seruys at mete and bed more þan
ony bischop doip.

<L 48><T EWS3-140><P 46>

And so men knowen of yuel lif shulden wante
þes werkis of mersy, as stronge beggeres, and
proude and riche men on oþer syde. And so it
semeþ to many men þat neþer freris ne shrewid
prestis, ne knowen riche beggeres or men þat
feynen hem, or ellis men þat shal be dampnyd
shulden take of men þes werkis of mersy.

<L 48, 50><T EWS3-147><P 69>

And so þis oyle is wel dispendid for betere and
in betere tyme þan 3if beggeres hadden hadde it.
And þes apostelis wantiden neuere beggeres for
to take þer almes, for þis is hard to do wel;

<L 24, 25><T EWS3-177><P 165>

And þes blasfemes oute of bileue, þat seyen þat
Crist spekiþ heere falsly or vncompleetly to
teche men to whom þey shulden do þer almes,
ben comunely stronge beggeres and tryuauantis in
Cristis chirche.

<L 19><T EWS3-225><P 286>

but bodily almes is brou3t yn bi freris and oþere
stronge beggeres.

<L 16><T MT27><P 423>

for among alle symonyes þat euere crist
sufferide in þe chirche þis is þe fouleste of alle
oþere, vsid ofte of prechour beggeres, for þey
wolen gedere comynly godis aftir þat þey han
prechid;

<L 3><T MT27><P 443>

How mot ich souter hys sone setten to schole
And ich a beggeres brol, on the book lerne.

<L 14><T PPC><P 25>

For Crist in his membres beggid ful oft For
synne of þe puple when þai were at mischef, Bot
as suche bolde beggeres in bodily hele, Begged
neuer Crist ne non of his membres.

<L 334><T UR><P 112>

BEGGERIS.....31

hou suspect semeth the determinacioun of
Innocent the thridde with the multitude of fleshli
prelatis othir of religioun, the possessioneris of
beggeris enducynge him herto, that the
sacrament of the auteer is an accident withouten
suget.

<L 15><T 37C><P 78>

The xxix• Article• Freris departed in foure
ordris that ben clepid in Ingelond religiouse
mendycantis or beggeris, owen to lyve
sympriere and streitliere than othere religiouse,
and further fro the world in wilful and excellent
povert, so that thei be a mirour of leewid men in
al holinesse and forsakinge of the world and of
worldli vanite, in drawinge hem bi werk and
word to hevenli conversacioun, meke and
symple.

<L 6><T 37C><P 94>

So þes stronge beggeris þat li3ften vp here i3en
to heuene is vndirstonde on þis wise: þat men be
so almasful to þe pore þat þer be not ifounde
noon nedful man beggyng amonge 3ow.

<L 238><T 4LD-3><P 228>

Forsoþe, berynge out of money oute of þe
rewme to plees to bigge benefices to meden
enemies of þe realme myche febliþ þe rewme,
but certis, myche more stronge beggeris þat
lassen þe laboreres of þe rewme þat ben rote of
alle money in þe rewme. þerfore as he þat
distroyeþ þe rotis of þer herbis in a gardeyn
more distroyeþ þe gardeyn þan he þat distroyeþ
þe leefes, so stronge beggeris more distroyen þe
rewme þan bereres of þe money oute of þe
rewme. þerfore þe lawe syuyl comaundiþ, & þe
lawe of Yngelond, þat stronge beggeris be putt
in prisoun for þe yuel ensauple to þe peple þat
wolde rapere begge þan lyue by here trauayle.
And þerfore bidip Seynt Poul þat men schulde

not comoune wiþ stronge beggeris þat beggen
vndir colour of holynes, as ben freris & thulleris.
<L 261, 265, 267, 270><T 4LD-3><P 229>

And þerfore þe pupplican þat wolde not heue vp
his i3en beþ as þe lewid peple þat holden hem
not worþi to þe office of presthode, and þerfore
trauayliþ wiþ here hondis knowleching here
synnes & biddinge mercy, passen iustified fro
þes beggeris þat ben as wolues 3ollynge a3ens
heuene and lyuyng in raveyne of symple bestis.
<L 309><T 4LD-3><P 231>

Þan 3if a man 3eue al þat he haþ for Goddis loue
& goþ himsilf abeggyng, he doþ moste
almessedede, namelyche 3if he putt hym in þe
ordre of beggeris;
<L 360><T 4LD-3><P 234>

But at þat tyme þat þei comense þer rule is
suspendid, wane þei comensen as lordes & not
as pore beggeris.
<L 85><T 4LD-4><P 239>

Þe secunde defaute is, þat wifis 3even here
husbondis goodis to stronge beggeris and riche,
and opere curleris, to geten hem swete morselis,
and sum tyme spende here husbondis goodis
aboute holouris and lecherous, þe while here
husbondis traueilen fare in ferre contreies or
grevous traueiles, And to holden holy and
excuse þis wickidnesse, wifis many tymes don a
litol almes opynly, and fynden ypocritis to seyn
massis, and maken þe sely husbondis to
meyntene siche ypocritis in here falsnesse, to
robbe þe pore peple, and to lette trewe men to
teche Goddis lawe, and to favoure false
sclaunderis of here breþren.
<L 16><T A13><P 199>

For þus þei wiþdrawen trewe prechyng of þe
gospel fro Cristene men, and neden hem to ete
and drynke venym of Anticristis lesingis and
flateriing, and to be robbid of here catel bi
ypocrisie of stronge beggeris.
<L 21><T A22><P 274>

Also stronge beggeris, under colour of
holynesse, rennen faste in þis curs;
<L 20><T A22><P 319>

Aftirward men þenken þat al þes newe sectis or
ordris, boþe possessioneres and beggeris,
shulden ceese bi Cristis lawe.
<L 25><T A23><P 359>

Bi þes wordis yuele vndurstondu may many
trwauntis and stronge beggeris be mayntened in
Cristis chirche bi colour of almes of ypocritis.
<L 99><T EWS1SE-32><P 617>

Þus men shulde seye to stronge beggeris Y haue
no syche goodis to 3yue þe, but Y haue lore bi

Goddis lawe þat þou shuldist not begge þus and
þat Y wole telle to þe.
<L 107><T EWS1SE-32><P 618>

But men parseyuen not þes þyngis of freris and
of stronge beggeris. And so þes wordis of loon
stiren not wise men to mayntene þus þes
beggeris a3en þe lawe þat Crist haþ 3ouen;
<L 124, 125><T EWS1SE-32><P 618>

for popys and byschopis and preestis of þer sort,
and þese newe religiows, possessioners and
beggeris, and secler men þat ben disseyuede wiþ
hem, ben þe moste enemyes to Crist and his
lawe.
<L 72><T EWS2-67><P 67>

and herebi ben gentil mennus heiris distroied,
and so lordis and also laboreris and sumtyme
trewe prestis and curatis ben made beggeris and
lesyngmongeris to destruction of londis.
<L 17><T MT01><P 11>

for whanne þei han disceyued cristendom þis
hundrid 3eer and more bi ypocrisie and false
prechyng of fablis and errouris and heresies,
magnifyenge synful mennus ordenaunce abouen
goddis lawe and ordenaunce, and drawen pore
mennus almes and liflode to proude beggeris
to make grete wast houses, and desceyue men bi
fals assoilyng, bi fals pardon, bi veyne preiers
and synguler or specyal, and letteris of fraternite,
puttyng open beggyng and clamours on ihu
crist, þanne þei crien fast þat poore prestis treuli
and frely prechyng þe gospel as crist biddiþ,
techyng men to do verray penaunce for here
synnes and not trusten ouermuche to false
pardon and cursed preiers of ypocritis, and to do
here almes to pore feble men crokid and blynde,
as crist seiþ him self;
<L 2><T MT01><P 27>

for 3if reulis of presthod maad in þe gospel were
more perfit þan þe reules of newe monkis, it
were laweful for a prest to leue here reules and
gon to reulis of presthod as crist made hym in þe
gospel, for it is laweful to passe fro þe lasse
perfit to þe more perfit, but monkis wolen not
suffre for no reson, but þei wolen suffre a monk
goo to beggeris ordre whanne he axiþ leue, þou3
hee gete it neuere; and þus þei holden þe ordre
of beggeris maad of synful men more perfit þan
religion of presthod maad of ihu crist god and
man.
<L 1, 3><T MT06><P 126>

Þat pore tenauntis of oure lond be not robbid bi
þe gredy and nedles beggeris of sotel ypocritis
hauyng þe name of religiouse men, and þat ihu
crist be not sclaundred her by affermyng þat he
beggede nedely fro hous to hous, as feyned
religiouse vsen now;e;
<L 29><T MT19><P 278>

but heere þei hadden need to be war of
herboringe of stronge beggeris and of my³ti men
of þe world to haue heere þank of worldly
manhed.

<L 26><T MT27><P 413>

and þe fonnyndesse of þe puple makip hem
parcneris of þe beggeris synne, for whanne þey
3yuen hem godis heere þey assenten to þer
symonye, and þis is a foul errour þat many seyn
in þis mater þat þey 3yuen for goddis loue and
þat is ynow for hem, for certis þis wiss lord axip
boþe his godis and good maner.

<L 6><T MT27><P 443>

lord, siþ þes men shulen be dampnyd þat at
prechen goddis word in cristis name and casten
out fendis and don vertues, what meede shulen
þes beggeris haue, þat faylen in þis and ly3en on
crist and seyn þat crist beggide þus to holde vp
þer newe ordris, crist wiste ful wel þat þes
shulden come whanne he bad hem not go fro
hous to hous, but dwelle in oon and wende not
þennus, and here not vpon þer backis baggis ne
sachels to begge þus.

<L 19><T MT27><P 443>

þe cause whi þat Crist and his apostlis wolde no
beggeris be may resonably be þe greuouse
synnes þat comunly suen customable beggeris,
as ypocrisie, flateringe, lyinge, enuye,
drunkenesse and leccherie.

<L 582, 583><T SWT><P 18>

Clamerous beggeris weren nedid to sitte at 3atis
and biside weies, and crye and begge.

<L 589><T SWT><P 19>

And ouer þis, þe more sorewe is, þer growip up
a newe vnfoundid sect of beggeris, walkinge in
greete noumbre in habiite of seculer preestis, þat
prechen for wynnyng, and merueilously wiþ her
fablis bimadden þe puple, and so sclaudren
Crist and his chirche, and specialy opere honest
preestis of good lyuyng and competent lettrure
þat freeliche at þe ensauple of Crist and his
apostlis prechen to þe puple þe truþe of þe
gospel.

<L 602><T SWT><P 19>

BEGGERS.....30

ffor þei were somtyme beggars or servauntis to
foolis.

<L 33><T A09><P 125>

and wiþ al þis þei may lif pore lyve as beggars.

<L 30><T A20><P 238>

And þus deede beggars, freris, lippen up to
kynges power, and mony tymes more þen þo
kyng dar do, and maken þo kyng þo fendis
tormentour to prisoune trewe men, for þei seyn

þo sothe.

<L 10><T A24><P 384>

ffor where Crist had not to reste inne his heved,
freris, feyned beggars, have lordly plasis, þat
almoste þorw Englonde þei may iche nyght lye on
hor owne.

<L 12><T A24><P 397>

for slouthe of coveytouse men, þat shulden gif
bifore, and helpe þo pore men, is cause of þis
beggyng, or elles slouthe in covetyse of þese
stronge beggars.

<L 25><T A25><P 411>

And so hit were al one to grounde soche ordiris
of beggars, and grounde Anticristis clerkis and
blasphemes of Crist.

<L 19><T A25><P 416>

if knyghtes and comynes, and alle Cristen men,
wakid to þis resoun and did hit in dede, siþ no
mon schulde susteyne blasphemes of Crist, and
siþ þis secte of beggars blasphemes in God, alle
men schulden lette hom of hor cursed werkes.

<L 8><T A25><P 429>

þei ben but verry beggars• But whanne þer
comeþ a charge to þe countre□

<L 15><T LL><P 45>

And 3if alle heere clopis tellen to men þat þei
ben needi beggars, and þei wolen take of pore
and riche al maner of godis þat þei mai gete,
þenne þei ben fals and ful of playnt of þe pouerte
þat þei han chosen.

<L 33><T MT22><P 308>

And þus þei bien and sillen, and so doen her
marchaundise wiþ feyned wordis, as it is seid
bifore, and þat in couetise, as seynt Peter seiþ
3he certein, in ful greet couetise for, haue þei
neuere so moche of corn, bacoun, chese, money
or ony opir beggid good, 3it euer þe beggars
crauen aftir more, and ben redi to take al þat þei
mai gete, and þei delen neuere and þis is þe
sotelist mene a man to be worldli riche.

<L 537><T OP-ES><P 22>

But alle þe foure ordiris of beggars reuersen þis
and seien þat, for as moche as Crist and hise
apostlis, in whom as men mote nedis suppose
was þe souereynte of perfeccioun, forsook suche
lordships and possessiouns, as dide also þe perfit
peple in þe bigynnyng of Cristis chirche and so
puttide hemsilf wilfulli to streyt pouert, it mut
nedis sue þat þe lyuyng of suche pore beggars is
more perfit, and more acordinge to Cristis liif
þan is þe lyuyng of suche religieuse
possessioners.

<L 676, 681><T OP-ES><P 26>

But þis vertuous mene þei haten as deef and
rennen to þe se viciouse extremittees or eendis,
þat is to seie greet superfluite, þe which is in
lordship of possessioners, or ouer greet faute, þe
which is in custumable beggers, alþou3 þis nede
be not so greet as þei pretenden.
<L 723><T OP-ES><P 28>

And now heraftir, as I bihi3te 3ou, I shal shewe
hou þe foure apostasies of custumable beggers
ben gon afer fro þis vertuous mene into þat oþir
viciouse extremittee of to moche faute, þe which
þe pretenden in her custumable begging.
<L 2659><T OP-ES><P 129>

And in witnesse þat it was Cristis will þat þis
fair lawe of God as touchinge beggers, þe which
is writun (Deut• 15), shulde not ceesse in þe
newe lawe, Crist as for his tyme here kepte it
hool in himsilf and hise apostlis and disciplis,
and þe apostlis kepten þe same as for her tyme.
<L 2727><T OP-ES><P 131>

And whateuer part þo þat ben fauorable to þis
beggerie þat I enpungne now han of þe praiers
and suffragiis of þo beggers, of þis I am sure þat
alle þo þat, of proud will or malice or þoru3
vnkynnyngnesse þat þei han þoru3 her owne
rechelisnesse, ben fauorable to þis abusioun, ben
ful partners of þis greet synne of begging a3ens
Goddis ordynaunce, and of þe lesyngis þat þei
maken upon Crist and oþir seyntis in
maintenaunce of þis apostasie.
<L 2739><T OP-ES><P 131>

And if þou wolt se hou moche seynt Poul hatide
þis begging þat I dispreue now, marke wel hise
wordis (2 ad Thess• 3) where he spekiþ in
special a3ens þese beggers, hauynge as I
suppose, veri knoueleche of hem and her falshed
bi spirit of prophecie;
<L 2778><T OP-ES><P 133>

And, if þou þenke in þin herte þat Crist is fair
serued among þese custumable beggers, I haue
toold þee a rule bifore wherbi þou maist knowe
wheþer it be so or noon.
<L 2826><T OP-ES><P 134>

But here up hast þou grucchist a3ens me in þin
herte, and woldist bittirli aske of me, and we
were togidir at partie, wherbi þe beggers þat han
neþer londis ne rentis, and ben prestis and clerkis
moechete betur þan I, and also semeli men and
worþi mennes sones, shulde lyue?
<L 2858><T OP-ES><P 135>

And I seie to þee feiþfulli þat if Crist hadde
foundid hem bi himsilf, and aftir his owne witt
and plesaunce, be wolde haue ordeyned so for
hem þat þei shulde not haue be custumable
beggers, as it is opun ynow of diuers processe

þat I haue declarid bifore.
<L 2865><T OP-ES><P 136>

But freris can seie here þat þese euydencis goen
not a3ens perfit beggers as þei ben, but a3ens
oþir maner beggers. Certein, hauyng reward to
þe craft and sotilte þat þei han in begging, þei
mai be callid perfit beggers;
<L 2872, 2873, 2874><T OP-ES><P 136>

For now, and þat is wundir, saue þat þe deuel
anticrist strenkiþ himsilf what he mai, þe
beggers maintainen þe possessioners, and þe
possessioners maintainen þe beggers in her
synnes.
<L 2936, 2938><T OP-ES><P 138>

And þerfore we sow3t remedy amongis all our
cursyd cumpany agaynst þis myschef, and
ordenyd vnder colour of holynes dyuerse oþer
orders to call þemselv beggers, and, for to seame
þe more holy, we entysyd þem to mak twenty
maner of clothyng for to be knowen so fro oþer
men, for yt semyd to þem holy maner of lyvyng,
In dede þei were agreyd wiþ þe other ij orders to
gadyr many together in euery cowntre to serue
God in pouerte and meknes;
<L 86><T SEWW17><P 91>

We wrot also in our lettur how þei xuld increase
in riches, and hate comon beggers and poore
men, and þat thei schuld not be poore in dede.
<L 114><T SEWW17><P 92>

And now heraftir, as I bihi3te 3ou, I shal shewe
hou þe foure apostasies of custumable beggers
ben gon afer fro þis vertuous mene into þat oþir
viciouse extremittee of to moche faute, þe which
þei pretenden in her custumable begging.
<L 6><T SEWW18><P 93>

And if þou wolt se hou moche seynt Poul hatide
þis begging þat I dispreue now, marke wel hise
wordis (2 ad Thess• 3) where he spekiþ in
special a3ens þese beggers, hauynge, as I
suppose, veri knoueleche of hem and of her
falshed bi spirit of prophecie;
<L 96><T SEWW18><P 96>

and also for to ordeyne that euery toвне
thurhouthe the rewme shulde kepe alle pore
menne and beggers which mowe nat travaylle
for her sustenaunce, after the statut made at
Cambrigge, and, in caas at the forseyde comens
myht nat extende for to susteyne hem, thanne the
forseyd houses of almesse myht helpe hem.
<L 20><T SEWW27><P 135>

BEGGERUS.....7

And so stronge beggerus here on lyue ben more
vnschamful þan be sowlys oþur in helle or
purgatorie, þat wole not axe but þat þei han
deseruyd, for þei wyten þat hit were but veyn to

axe more of þer God.
<L 57><T EWS1-9><P 258>

þe þridde is þe pharisees, possessyonerys, and
beggerus.
<L 115><T EWS2-66><P 64>

Defaute of oyle in oþre beggerus þat ben
walkyng in þis world may men see þat takon
heede, and of oþre pore men boþe, as tryuauntus
can feyne hem syke, and deforme hem in body;
<L 69><T EWS2-85><P 175>

In þes ordres of þes beggerus þei han contrarye
maner;
<L 100><T EWS2-86><P 182>

But here þes ordres fagon and seyn, we knowe
not þes entres, for þes ordres wiþ possessiones
by þis cause takon men wiþ goodus, þat þe
world schulde knowe þat þei take not beggerus,
but ryche men, as þei schal euere be.
<L 113><T EWS2-86><P 182>

Soply men lernen of gentel craft by occasyoun
of downyng, but not so myche as don þese
beggerus;
<L 121><T EWS2-88><P 197>

But pouert in spyryt stondeþ in mekenesse,
whanne a man knoweþ þe Makere aboue, how
he is ryche wiþowton ende and we ben pore
beggerus, and puttup hym mekely in þe
ordenaunce of God.
<L 30><T EWS2-122><P 321>

BEGGERYS.....2
And whan Crist cam ny3 Ierycho, a blynd man
sat by þe weye and beggyde, for synne of þe
puple þat wolde not helpon hym wiþowte sych
beggyng, al 3if Godis lawe forfende syche
beggerys for to be.
<L 35><T EWS1-39><P 391>

for boþe vertuwis and synnys ben furst in þe
spyry3t, and wantyng of goodis stondeþ wiþ a
dampned man, as beggerys and þeuys ben oftene
porere þan Iob was.
<L 27><T EWS2-122><P 321>

BIGGERS.....1
þerfore þes stronge biggers, þat excusen hemsilf
by here fastyng & wakyng & preyere, ben
ifygured bi þe farisee þat, preyinge in þe temple,
lyft vp his i3en to heuen and seyde, Lord, I
þanke þee I am nou3t as oþir men beþ, but I
faste tweyas in þe woke & 3eue tyþis of alle þat
I haue'.
<L 234><T 4LD-3><P 228>

BYGGHERYS.....1
After þis telluth þe story how Crist wente into þe
temple, and caste owht boþe sellerys and

byggherys, and seyde to hem þat Hit is wryten
“myn hows schulde be an hows of prey3er”, but
3e han maad hit a den of þeuys'.
<L 34><T EWS1-10><P 261>

beggerie¹⁶
BEGGERIE.....23
Who ne wolde seie þat freres ne were weddid
wiþ þis beggerie & parted be diuorse fro þe lawe
of God?
<L 845><T 4LD-4><P 273>

And so wolde I concel al orderes of freres to
gedere holly þer li3f in þe lawe of Crist, and leue
þer bagged beggerie of þer owne ordere.
<L 891><T 4LD-4><P 275>

3if þei gederen to hem self many wast and
precious cloþes bi feyned beggerie and sotil
ypocrisie, and partiþ not with pore nedy men þt
han nakid sidis and torne sleues and here
children steruen for cold, neiþer here owen
breþeren, be þei is neuere so gret myschef &
cheueren for cold, hou cloþe þei naked men,
whanne bi ypocrisie þei drawen fro hem þis
bodily almes bi whiche þes poralis schulden be
cloþid of pore and riche, and ben irreguler bifor
god for myschefous deþ þat þes nedy men
suffren.
<L 9><T MT01><P 14>

As also þe pharisees and saducees þat weren
enmyes togidir and pursuede ech of hem oþir, in
strengþing of her boþe sectis, acordiden to
pursue Crist and bryngge him to þe deef, as a
man mai se bi processe of þe gospel, so þese
newe sectis, notwiþstonding þat þei ben
contrariousli foundid, þat oon upon possessionis
and þat oþer upon beggerie, as hemsilf seien,
and notwiþstonding þat þei han wrou3t ech
a3ens oþir in scool and in preching, and þat long
and ofte tymes to dispreue ech oþeris fundacioun
and lyuyng, 3it, bicause þat vnyte is so needful
þat þe deuelis rewme mai not stonde if his retenu
be dyuydid, þese sectis ben acordid, as Herodis
and Pilat and þe pharisees and saduceis, and
boþe bi oon assent maintenene oþeris fundacioun
and lyuyng, and acorden in dampnyng of truþe
of Goddis lawe and resoun, wherbi trewe men
laboren to bryngge þese sectis fro þe viciouse
extremytees þat þei stonden yn þat
<L 707><T OP-ES><P 27>

þat þei han wrou3t ech a3ens oþir in scool and in
preching, and þat long and ofte tymes to
dispreue ech oþeris fundacioun and lyuyng, 3it,
bicause þat vnyte is so needful þat þe deuelis
rewme mai not stonde if his retenu be dyuydid,
þese sectis ben acordid, as Herodis and Pilat and
þe pharisees and saduceis, and boþe bi oon
assent maintenene oþeris fundacioun and lyuyng,

¹⁶ 5 variants; 31 occurrences.

and acorden in dampnyng of truþe of Goddis lawe and resoun, wherbi trewe men laboren to brynge þese sectis fro þe viciouse extremytees þat þei stonden yn þat is to seie lordship and beggerie and to brynge hem to a vertuous mene þat Crist helde and hise disciplis and apostlis, þe which mene as seynt Poul seiþ is liiflood and hilyng /I ad Thi• 6 Habentes autem alimenta et quibus tegamur hiis contentissimus/.

<L 716><T OP-ES><P 28>

And also Crist and such perfit folk leften þat opir vicious extremyte þat is to seie beggerie, as it is in partie shewid aboue, and shal wiþ Goddis help more heraftir. And þis þei took of þe peple, not bi titil of lordship or of beggerie, as oure maistir liers and her sectis doen, but bi titil of þe gospel or of prestis office duli perfourmed to þe peple þe which titil is þis, as Crist himsilf seiþ, þe werkman is worþi his meede or his mete’.

<L 770, 774><T OP-ES><P 30>

And Salomon in þe persooone of Cristis manhed preieþ to God þat þis vertuous mene be 3oue to him and to hise perfit folowers, and þat þei avoide þe viciouse extremytees in þe staat of presthod or of clergie, þat is to seie lordship and beggerie þat oure newe sectis han take hem to.

<L 786><T OP-ES><P 30>

‘Lord! 3yue þou not to me beggerie ne richessis, but 3yue to me oonli needful þingis to my liiflood’.

<L 789><T OP-ES><P 30>

For, dreedles, experience techiþ us þis þat, and þei be sure of a prest þat he schal not enpungne her worldli profit is, nameli in worldli possessiouns, beggerie and mawmetrie, he shal li3tli haue leue to go and preche as large as he wole;

<L 1214><T OP-ES><P 51>

And here I merueile in my wittis, and þe more I muse here þe more I merueile hou þe staat of þe clergie, þat is boundun to perfeccioun of þe gospel, and nameli þe religiouse folk, þat boosten hou þei perfourmen þat perfeccioun, moun for shame take upon hem to be þus lordis, þe which manere of lyuyng, alþou3 God suffre it, is so vnperfit and so fer fro perfeccioun of kynde þat God my3te not ordeyne it in his chirche, oold ne newe, or ellis þat þei take upon hem þat opir vicious extremyte þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynance in boþe hise lawis þat it shulde not be in his chirche.

<L 1481><T OP-ES><P 64>

For certeyn herof doute I me not, and þei hadde þis perfeccioun wiþ charite þat longiþ þerto þat sechiþ not hise owne (as seynt Poul seiþ I Cor• 13), and so weren of oon herte and will, þei

wolde not suffre her briþeren þus to ligge alwei in þis cursid synne of beggerie, siþ it is in her power bi comunyng of suche goodis so to releue her briþeren, þat hem nede not ne haue ony occasioun for to synne þus. And bi þis mene þei my3te brynge her briþeren out of þe synne of beggerie, þe which þei dampnen in word and dede, into þe perfeccioun þat þei stonden yn, þe which is greet as þei boosten.

<L 2030, 2033><T OP-ES><P 97>

and he mai se also hou falsli þei lyen upon Crist in maintenynge of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.

<L 2667><T OP-ES><P 129>

And, if we take heede what meschif comeþ of beggerie on dyuers wise, we shulde not resonabli wondre, alþou3 God forbede þus streitli begging, makege a ful ordynance in boþe hise lawis to exclude þis meschif fro his peple, as it is seid bifore. And whateuer part þo þat ben fauorable to þis beggerie þat 1 enpungne now han of þe praiers and suffragiis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þoru3 vnkun nyingnesse þat þei han þoru3 her owne rechelisnesse, ben fauorable to þis abusioun, ben ful parteners of þis greet synne of begging a3ens Goddis ordynance, and of þe lesyngis þat þei maken upon Crist and opir seyntis in maintenaunce of þis apostasie.

<L 2734, 2738><T OP-ES><P 131>

And, certis, nar þat Hildegard seiþ in hir prophecie þat þese liers shulen þus walke aboute wiþoute shame, I wolde merucile þat þei prechen her synne of beggerie so opunli. For in autorisyng and solempnysynge of þis dampnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and hise seyntis in þis poynt, in þe moost hooli dai, alþou3 experience techiþ þei haue no nede, he þat is moost autentik persooone among hem shal bere þe bag þat dai and begge. And al þat is seid in scripture in comendacioun of wilful pouert for Crist, þei falsly glosen to maintene wiþ þis vngroundid beggerie, þe which customable beggerie Crist my3te not ordeyne in his chirche, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifore, for he is wiþoute faute, and made an ordynance for his chirche, þe which ordynance kept, as men ben boundun to kepe it, his chirche in euery degre and staat shulde haue be wiþoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haþ robbid it now.

<L 2810, 2811, 2817, 2818><T OP-ES><P 134>

Loke þanne here bisili I preie þee hou fer þese viciouse extremytees of vnkyndli worldli lordship in þe endowid clerkis and religiouse,

and þese vngroundid and dampnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostlis chesen for her lyuyng here upon erþe and so long and so fer fro God in effect ben her praieris!
<L 2911><T OP-ES><P 137>

þei weren not falle into ony of þese two extremytees of lordschip and of beggerie, hou moche raþer is þis prophecie opunli verified of oure clerkis and religiouse þat, aþens al þe ordynaunce of God in boþe hise lawis, ben encumbrid obstynatli in boþe þese extremytees;
<L 2930><T OP-ES><P 138>

and he mai se also hou falsli þei lyen upon Crist in maintainyng of her vngroundid beggerie, seiynge þat he beggide watir, an hous and an asse.
<L 13><T SEWW18><P 93>

BEGGERY.....2
And so þei gaderyd togeþer in dyuerse places brothern to lyue by mans almes wiþowt beggery.
<L 80><T SEWW17><P 91>

Bot aþen house in mesure, Dawe, grucche I ri3t nou3t, And þow3 þou saye ascorne a shepe house I haue, Pat haþ more grounde in Goddis lawe þan alle 3our Caymes castelles: I thank God I beldid it with trwe bygeten gode, Bot 3e 3oures with beggery, barginyng, & robberye For grounde haue þai non bot if it be here.
<L 225><T UR><P 108>

BEGGERYE.....2
But poul tau3te aftir hou he laborede, to 3iue ensauple to men aftir þat þei shulden not bilde hem castels and liue oon pore men bi beggerye.
<L 33><T MT22><P 300>

And we bad þem hold þem in þat maner of beggerye, and owtward to beseme lowly to þe pepill, and than to go abowt by euery cowntre, and so þei schuld gadur moche good and lyve in more ease and be more lusty to serue God, for þat we said was Godis will.
<L 100><T SEWW17><P 91>

BEGRY.....2
And also þat Clement Pope hadde writun be nam all þe nedy folk of þe cuntrees, and he þolid not hem to be soget vn to begry, þat þe clensing of baptem had halowid.
<L 4><T APO><P 111>

þat wrongfulli standiþ in prestis handis/ þe secounde is synful begry of mi3ti men
<L 17><T LL><P 42>

BEGRYE.....2

Also Salamon seiþ, Lord 3eue me not begrye ne riches, but only necessariis to my lifing;
<L 15><T APO><P 109>

For with symonye, & begrye, & sellyng of shrift, 3e pillen boþe gret & smal & priue hem of bileue.
<L 144><T UR><P 106>

begging¹⁷
BEGGEYNGE.....1
Frere, siþ in Goddis lawe suche clamerous beggeynge is vtirli forfendid, on what lawe groundist þou þee þus for to begge, & nameli of porer þan þou art þi silf?
<L 275><T JU><P 66>

BEGGING.....54
FRIAR It is semeful to begge for to ensauple of mekenesse to þe peple and to styre men to þe werkis of mercy, siþ Crist neuere ensaumplid begging wiþouten nede.
<L 274><T 4LD-3><P 229>

For þei mouen men to olde errours þat þei han holde among hem, as þei tellen to greet avaunt þat þei ben charious to þe puple in þer sinful begging.
<L 31><T A23><P 349>

as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is aþen þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, aþen Cristis fredam, þat biddiþ his disciplis eyte swilk as men settun to hem.
<L 26><T APO><P 102>

And for þe declaring of þis mater, I suppose first, þat begging is tane in diueris maneris, as gostly or bodily;
<L 9><T APO><P 108>

And þus all begging of God gostly godis for relef of hem, and of her breþern, to be releuid of þer synnis, peynis, and wrechidnes, in case þei beg medfully.
<L 16><T APO><P 108>

Wylful begging of stalworþ men is forfendid to ilk cristun man of þe apostil of Crist, and of God himsilf, of Salomon it is vggid, and many fold reprouid of holy doctoris;
<L 31><T APO><P 108>

And if ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wiþ bodily traueyl geyt his lyfyng, lok þat 3e be not men kyd wiþ him, þat he be counfoundid, and cast out fro alle, wexe

¹⁷ 12 variants; 220 occurrences.

schamid, tul he soget him to þe biddingis of þe apostil.

<L 7><T APO><P 109>

Also þus seiþ God in his law, Vtterly a nedy man begging be þer not among 3ow.

<L 20><T APO><P 109>

Eft Austeyn seiþ, Wan we may labor, we how not begging tempt God;

<L 8><T APO><P 110>

Also þe begging of clerkis is schenschip of bischops;

<L 10><T APO><P 110>

Also, in þe story of Seynt Clement is found, þat Petir blamid Clementis modir begging, and seid sche schuld wirk wiþ her handis.

<L 1><T APO><P 111>

And þus may þei dred in þis lest þei be childre of iudas gostly in maneris, and þe synful begging be despitously kast on hem, os is prayid in þe Salme, Wandring bi his sones borne, and beg þey cast out of þeir dwellingis.

<L 5><T APO><P 113>

and bi þis cause crist helde þis meene bitwixe begging and worldly richees.

<L 26><T MT27><P 411>

and þus þe laste ordre of freris seiþ a3enus goddis lawe þat willeful begging is more meedeful þan ony lif of þes opere ordris.

<L 17><T MT27><P 448>

For þei enforcen hemself to iustefi3e in worde and dede her wordli lordschip, her wordli lawis, iugementis, office and custumable begging, dampned expresseli bi Crist and his apostlis and opur feiþful prestis and peple in þe begynnyng of Cristis chirche, and þat in worde and dede and writing left in holi scripture into perpetual memorie to alle þe world.

<L 1648><T OBL><P 199>

Þis renegat usiþ his owne determynacioun as a stumblyng stole while þe candil is out, and besiþ himself to make men fal þer that grucchen a3enst his wordli lordschip and vngrounded begging.

<L 1739><T OBL><P 201>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe schlaundre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of

þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and many seche opur poyntis of iuel maneres and mysbeleue.

<L 2134, 2135><T OBL><P 211>

And þis consideracioun þus grounded upon scripture makip me to suppos wiþout any dou3te þat þis grete renegat wiþ his special lemys, þat dampneþ Cristis law in þis article and also his lore a3enst his wordli lordschip and custumable begging wiþ ful many opur poynttis of trew beleue, is þe kinde of antecrist þat mai be.

<L 2580><T OBL><P 223>

And bi þis a man mai se what him ou3t to seie of idolatrie, of þe lordschip of þe clerge, of begging of freris and many seche opur synnys.

<L 3381><T OBL><P 243>

and so he my3te not begge aftir þe comoun vndirstonding of begging.

<L 230><T OP-ES><P 11>

(Mt• 21) /Inuenietis asinam alligatam et pullum cum ea: soluete et adducite mihi/, or þe asse and hir colt upon þe which he rode to Ierusalem, he askide þese þingis bi weie of comaunding as a lord, or ellis bi weie of dute and not in maner of begging.

<L 237><T OP-ES><P 12>

For þe possessioners, as mounkis, chanouns and opir endowid sectis, seien þat it is more hooli and perfit to lyue bi lordships amorteisid, and bi chirchis aproprid þan to lyue custumabli bi clamarous begging.

<L 675><T OP-ES><P 26>

Ne þei doen ony remedie a3ens þe foul heresie þat þe freris maintene vpon Crist, of þe begging þat þei putten upon him, ne of þat þat þei blasfemen so hidousli a3ens þe truþe of God, seiynge þat his lawe is falsest and heresie.

<L 1201><T OP-ES><P 51>

And þanne siþ mounkis, chanouns and freris ben, as þei seien, of þis same perfeccioun, þe munkis and chanouns, þat han in her mynystracioun greet superfluite of suche as þei callen comoun goodis, wolde not suffre her briþeren freris þat ben of þe same perfeccioun in so mescheuous nede as þei pretenden, nameli siþ þe mounkis and chanouns weren wount to preue in scool and to teche and preche opunli þat þe begging of þe freris is dampnable.

<L 2026><T OP-ES><P 97>

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostasies of custumable beggers ben gon afer fro þis vertuous mene into þat opir viciouse extremytee of to moche faute, þe which

þe pretenden in her customable begging.
<L 2661><T OP-ES><P 129>

And in tokenyng þat Helye beggide not here
whanne he spak firste to þis womman, he spak to
hir on þe comaunding maner and not on þe
begging maner.
<L 2697><T OP-ES><P 130>

And, if we take heede what meschif cometh of
beggerie on dyuers wise, we shulde not resonabli
wondre, alþou3 God forbode þus streitli begging,
makinge a ful ordynaunce in boþe hise lawis to
exclude þis meschif fro his peple, as it is seid
bifore. And whateuer part þo þat ben fauorable
to þis beggerie þat I enpungne now han of þe
praiers and suffragiis of þo beggers, of þis I am
sure þat alle þo þat, of proud will or malice or
þoru3 vnkun nyngnesse þat þei han þoru3 her
owne rechelisnesse, ben fauorable to þis
abusoun, ben ful parteners of þis greet synne of
begging a3ens Goddis ordynaunce, and of þe
lesyngis þat þei maken upon Crist and oþir
seyntis in maintenaunce of þis apostasie.
<L 2736, 2742><T OP-ES><P 131>

Pese false liers shulde vndirstonde þat Poul,
hatinge begging boþe in himsilf and in al oþir
cristen peple, made a puryaunce bi þese
quilagis for to exclude begging fro Cristis peple.
<L 2757, 2758><T OP-ES><P 132>

And, in tokenyng þat he beggide not þese
quilagis, he vside wordis of gouernaunce,
comaunding and charginge, and not of begging.
<L 2771><T OP-ES><P 132>

And if þou wolt se hou moche seynt Poul hatide
þis begging þat I dispreue now, marke wel hise
wordis (2 ad Thess• 3) where he spekiþ in
special a3ens þese beggers, hauynge as I
suppose, veri knouleche of hem and her falshed
bi spirit of prophecie;
<L 2776><T OP-ES><P 132>

Neþeles I councele þee here and, as I mai,
charge þee on Goddis bihalf, and as þou wolt not
be gilty of þis dampnable begging, take heede
and for3ite neuere oo word þat seynt Poul
chargiþ þee wiþ in þis epistle.
<L 2783><T OP-ES><P 133>

And siþ þis begging is a3ens þe hool ordynaunce
of God aboute his chirche, boþe in þe oold lawe
and in þe newe, and sclaundre to Crist and his
gospel, and seyntis þat sueden hym in
perfeccioun, as it is seid bifore, freris, whanne
þei comen þus abeggid, bryngen not þe doctryn
þat seynt Iohun spekiþ of wiþ hem.
<L 2795><T OP-ES><P 133>

and a3ens al þe lawe of God, oold and newe, and
ensaumple of Crist, and þe perfeccioun of his

chirche mainteneþ þis synful customable
begging?
<L 2808><T OP-ES><P 134>

And so, if þei ben nedid to customable
clamarous begging, þei mai wite it no þing saue
her owne apostasie, wherbi þei ben straiade awei
fro þe pure religioun of Crist, and fro þe
vertuous mene, þe which is fautles, þat Crist
chees to him and to hise apostlis, into þe vicious
extremyte þat I now bi autorite of Goddis lawe
and resoun dampne here.
<L 2867><T OP-ES><P 136>

Certein, hauyng reward to þe craft and sotilte þat
þei han in begging, þei mai be callid perfit
beggers; but, for al þat, her begging is not þe
perfeccioun of þe gospel, neþer stondinge
þerwiþ, as it is declarid bifore.
<L 2874, 2875><T OP-ES><P 136>

For what bi amorteising of lordships and
apropraciouns of chirchis, what bi dyuerse
maner of begging, þei desiren to haue al þe fatt
of þe erþe into her hondis, as it is tau3t bifore,
and shewid in partie what menes þei maken to
þis conclusioun.
<L 2984><T OP-ES><P 140>

And now heraftir, as I bihi3te þou, I shal shewe
hou þe foure apostasies of customable beggers
ben gon afer fro þis vertuous mene into þat oþir
vicious extremyte of to moche faute, þe which
þei pretenden in her customable begging.
<L 8><T SEWW18><P 93>

And in tokenyng þat Helye beggide not here
whanne he spak firste to þis womman, he spak to
hir on þe comaunding maner and not on þe
begging maner.
<L 41><T SEWW18><P 94>

Pese false liers shulde vndirstonde þat Poul,
hatinge begging boþe in himsilf and in al oþir
cristen peple. made a puryaunce bi þese
quilagis for to exclude begging fro Cristis peple.
<L 77, 78><T SEWW18><P 95>

And, in tokenyng þat he beggide not þese
quilagis, he vside wordis of gouernaunce,
comaunding and charginge, and not of begging.
<L 91><T SEWW18><P 95>

And if þou wolt se hou moche seynt Poul hatide
þis begging þat I dispreue now, marke wel hise
wordis (2 ad Thess• 3) where he spekiþ in
special a3ens þese beggers, hauynge, as I
suppose, veri knouleche of hem and of her
falshed bi spirit of prophecie;
<L 95><T SEWW18><P 96>

þus schulden prestis preche þe peple freli Cristis
gospel, and leue freris fablis and þeir begging,

for þanne þei prechen wiþ Cristis leue;
<L 34><T SEWW23><P 120>

and in tyme of lawe 3ouun to Moyses begging
was ful streitly forbodun in Deutronomy xv° c°.
<L 501><T SWT><P 16>

Also Petir, as it is writun in þe storie of seint
Clement, blamyde Clementis modir for hir
begging and seide þat she shulde traueile wiþ hir
hondis.
<L 528><T SWT><P 17>

And in tokenynge þat Crist lopide sich begging,
he heelide sicke men not oonly in soule but also
in body, þat þei my3ten gete þat hem nedide bi
her bodily labour.
<L 591><T SWT><P 19>

And þou3 Crist at nownpower to laboure þanne,
but a child and fer from hooome, hadde beggid
þilke þre dayes, as Bernard or Alred his clerke
meueþ (as it semeþ uppon þat word of þe gospel
(Cum factus esset Iesus annorum duodecim/)),
3it shulde not þis be clepid strong, wilful,
clamerous and customable begging þat I inpuge
now but begging constreyned.
<L 673><T SWT><P 21>

And also aftir þo þre dayes bi þe whiche, as
Cristis aduersaries seyen, he shulde haue beggid,
Crist 3ede down wiþ Marie and Ioseph into
Nazareth and was sogete to hem, and vside, as
summe doctouris seien, Iosephis craft and þis is
ful licly, for þe Iewis calliden him not oonly
carpenteris sone, but also þei calliden hym Iesus
þe carpenter, as it is writun in Markis gospel and
þat shulde not Crist haue doon if it hadde be so
greet of perfeccioun to lyue bi customable
begging as summe ypocritis boosten now,
namely siþ þe gospel seiþ þat fro þis tyme forþ
Iesu wexide in wiisdom, age and grace before
God and al þe puple'.
<L 682><T SWT><P 21>

Lete us not þerfore li3tly leue to hem þat so
vngroundly putten begging upon Crist.
<L 709><T SWT><P 22>

BEGGINGE.....7

1• Corollary• If freris encreessen begginge
with greet cri to the forseid comoun wickidnessis
of othere religiouse, and putten on Crist such
begginge, bi which the riche men ben defraudid
of meryt, and pore men ben defraudid of liflode,
thanne the freris ben moche wors than othere
religiouse, and ben blasfemis anentis Crist, and
ben menquelleris of pore men, bothe in bodies
and soulis.
<L 1, 3><T 37C><P 95>

2• Corollary• If freris mendicauntis and
speciali menouris bilde ouir costlewe housis bi

false meenis and blasfeme begginge, and bi
raveyn of pore mennis godis brought in bi
ipocrisie, and ben more prudent aboute vanitees
of the world and othere superfluitees than othere
worldli men, thei ben false profetis and disciplis
of antecrist, and disseyven the puple undir the
colour of pite.
<L 16><T 37C><P 95>

Certis it seemith bi opin reesoun and werkis, at
the ighe, that as religiouse possessioneris distrien
knightis and squieris bi amorteisinge of seculer
lordshipis, so freris distrien the comouns by sotil
and nedeles begginge, and bi fals flateringe and
letters of fraternite, which Crist and his apostlis
usiden nevere.
<L 7><T 37C><P 97>

CAP• V• Also freris seyn and mayntenen, þat
begginge is leueful, þo whiche is dampned by
God, bothe in þo Olde Testament and in þo New.
<L 32><T A24><P 370>

Þei my3ten ferþermore perceyue if þei wolden
þat Crist, innocent man, whos ben alle þe goodis
of þe world bi title of innocence, seide not in
begginge maner but on comaundinge maner
Womman, 3yue me drynke'.
<L 616><T SWT><P 19>

Þese enemyes of God seien ferþermore þat oure
Iesu shulde haue beggid an hous of Zachee,
whanne Crist, seyng Zachee upon þe tree, seide
to him Zachee, hastyng come down, for þis day
I moste dwelle in þyn hous', where Crist spekiþ
as a lord comaundyng and not as a nedy man
begginge.
<L 651><T SWT><P 20>

BEGGYNG.....54

þe secunde lesing is blasfemie of beggyng of
Crist;
<L 201><T 4LD-1><P 244>

So þes stronge beggeris þat li3ften vp here i3en
to heuene is vndirstonde on þis wise: þat men be
so almasful to þe pore þat þer be not ifounde
noon nedful man beggyng amonge 3ow.
<L 241><T 4LD-3><P 228>

And so wiþ beggyng, and pride of hor speche,
þei sellen Gods worde, as who schulde selle an
oxe.
<L 17><T A09><P 123>

And so, on a stille maner, Crist forfended
symonye and beggyng and covetise unto alle his
prechoures.
<L 25><T A09><P 130>

And for þis cause one ordir wolde have anoper
awaye, bothe for hit harmes hym in name and in

beggyng;

<L 13><T A09><P 131>

and 3if beggyng weren lifful, þei schulden begge at riche men for to releve here pore breþeren, and algatis be trewe procuratours for pore men at grete lordis and riche men, as Seynt Poul, bi comyn assent of apostlis, was for pore men in here nede.

<L 3><T A22><P 311>

For þei wiþholden opere mennus r3ttis to hemself for coveitise, and maken discension, and disturblen pees and charite, and namely whanne þei taken almes of riche men, þat is sustenance of pore bedrede men, to hemself bi sutel ypocrisie, as fals beggyng whanne it is no nede, and maken grete festis to riche men, and bilden wast housen, and namely hie kechenes and grete chaumbris for lordis, a3enst here owene reule and profession;

<L 14><T A22><P 336>

Also þo Holy Gost tau3te Salomon to preye þese two þinges of God: God, make vanite and leesinge wordis fer fro me, and gif not to me beggyng, or beggyngnesse, and riches, bot gif oneliche þinges þat ben nedeful for my lyvelode in avauntre, lest I, fulfild, be drawn to renaye, and sey, Who is Lord?

<L 4><T A24><P 371>

and who can beste robbe þo pore puple by fals beggyng and oþer disseytis, shal have þis Judas offis.

<L 28><T A24><P 376>

bot he schal no leewe have to go generally aboute in þo worlde, and preche treuly þo gospel wiþouten beggyng, and lyve an open pore and just lif, as Crist and his apostils diden, ffor þis were destroyng of hor feyned ordir.

<L 22><T A24><P 382>

And, as trewe men tellen, freris seyn apertely, if þo kynge and lordis and oþer men stonden þus ageyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, bot gif hor almes to hor pore neghtboris, freris wil go out of þo lond and cum ageyne wiþ bright hedis.

<L 11><T A24><P 388>

Also holy writt dampnes hor foule ypocrisie, beggyng, covetise, and oþer synnes;

<L 8><T A24><P 389>

And herfore iche partye drawes oþer to helle, þo freris, for hor fals takyng of almes when no nede is, ne þei have leewe of Gods lawe þerto, þo blynde puple, for þei drawen hor almes fro hor pore and nedy neghtboris, where þei schulden do hit by þo heest of God, and mayntenen freris in

hor fals beggyng, ypocrisie.

<L 32><T A24><P 389>

and þei robben þo comyns of hor lyvelode by ypocrisie, and fals beggyng, dampned by Gods lawe.

<L 6><T A24><P 397>

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris þerinne ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, 3itte þei seyn þat riche hous is better þen a pore hous of freris, þof þei lyven in mekenesse, povert, and penaunce, and myche holynesse.

<L 3><T A24><P 399>

þo secounde is blasphemye of beggyng of Crist.

<L 4><T A25><P 403>

Bot, for to knowe fraudes and falsenesse of freris, moste we knowe what is beggyng, and maner of beggyng.

<L 27><T A25><P 410>

And by dyversite of þingis þat we beggen of, and by maner of beggyng, may we knowe kyndes of beggyng.

<L 32><T A25><P 410>

Bot speke we of beggyng of mon and beggyng of temporal godes;

<L 35><T A25><P 410>

and so þo moste honeste beggyng ordeyned of God, and likeste to þo state of innocence, acordid to Crist;

<L 7><T A25><P 412>

þo first and þo myghtiest resoun of freris to prove beggyng in Crist, stondes in þis;

<L 17><T A25><P 413>

As to þo secounde blaspheme, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begged þus, siþ þat hit is blasphemye ageyns oure God.

<L 22><T A25><P 428>

and so it semeþ raþer an hie commaundement þan wilful beggyng wiþoute nede.

<L 336><T CG01><P 9>

Wel I wot þat þe chirche profy3ted byfor þe freris comen in, and syþen han be sowne manye false loorus, boþe in þer religioun and preysyng of scribes, as we seen of þe sacred hoost, of beggyng of Crist, of lettres of þer breþurhede, and oþur worldly lyuyng.

<L 28><T EWS1-8><P 253>

And, al 3if freris seyn þat þei beggon for charite, whan þei han prechid for such beggyng,

and þat Crist beggude so and bad hem begge þus, nerþeles al þis speche is powdret wiþ gabbyng.

<L 59><T EWS1-23><P 315>

for 3if þei didn, þei wolden sewe Cristes rewle and leue chargyng of þe peple, boþe in nowmbre and beggyng, and leuen her hi3e howses þat þei propren vnto hem, siþ Crist hadde no propre hows to reston ynne his hed.

<L 65><T EWS1-23><P 315>

And whan Crist cam ny3 Ierycho, a blynd man sat by þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wiþowte sych beggyng, al 3if Godis lawe forfende syche beggerys for to be.

<L 35><T EWS1-39><P 391>

for þanne þer beggyng were not þus fals bfore Crist þat is treuþe.

<L 133><T EWS1SE-32><P 619>

Þus schulden preestis preche þe puple frely Cristus gospel, and leue frerys fables and þer beggyng, for þanne þei prechen wiþ Cristus leue;

<L 40><T EWS2-58><P 17>

and 3if a man preche a3enys Cristus byddyng, as in falsehede or for beggyng, or for worldly wynnyng, þe auctorite þat he haþ comep of þe feend;

<L 16><T EWS2-61><P 30>

And heere is beggyng of prechowrus forfendud of God, siþ it is an hyd sullyng of prechyng of Godis word.

<L 84><T EWS2-64><P 51>

And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assoylyng, and opure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedys þei don.

<L 21><T EWS2-65><P 55>

Wel I wot þat beggyng holdeþ hem vp, and opre lesyngus vpon Crist and his chirche.

<L 97><T EWS2-67><P 68>

and þus cam in beggyng and lyeng and faylyng of trew prechyng.

<L 123><T EWS2-72><P 99>

And herfore þes blasfemes seyn þat beggyng is medful, and þat Crist tau3te hem to begge;

<L 70><T EWS2-88><P 195>

Here God techep trewe men to grawnte þat dowyng and feyned beggyng makip to multiþle preestus more þan God hymself haþ ordeyned, for God cowde ordeyne no kynne þing but in

mesure, nowmbre and wey3te.

<L 136><T EWS2-88><P 198>

þe oxe þei bro3te for to sulle, for Iewys haton beggyng.

<L 37><T EWS2-90><P 207>

And siþen Crist was so acordynge wiþ lordschipe of þe empyre þat he chargede hyt not in beggyng, ne almys takyng but tau3te how it schulde stonde boþe in word and dede, how is he Cristus vyker þat reuersuþ Crist þus, for by cautel of þe feend he haþ geton hym half þe empyre and alle þe rewmys in Cristendom felon his pryue spulyng.

<L 66><T EWS2-MC><P 330>

and siche trauel in þis heruyst were worpy to gete þe blis of heuene, and not for beggyng of opre corn and leeuynge to teche Goddis lawe.

<L 89><T EWS3-163><P 124>

Also þey gabben upon God, þat is a foul blasfemye, as men may here of freris in error of þer speche, as þey tellen of þer beggyng in help of þer briperhed and in meede of fi3tyng, wiþ opere errors þat þey sowen.

<L 40><T EWS3-237><P 313>

neþeles men supposen þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe þe pore peple bi beggyng, vpon this condiccion, þat þei preche not spedily a3enst symonye, extorsions and opere orible synnes of false prelatis, and þat þei 3eue þes worldly prelatis gold in gret quantite, þat þei robben of pore men.

<L 34><T MT04><P 59>

Trewe clerkis seyn also þat cristis lyuynge and his apostlis in wilful pouert, wiþouten fals and nedeles beggyng and whiþouten worldly lordschipis, is most perfit in itself and best for alle clerkis, siþ crist god and man chees þis lif for þe beste;

<L 33><T MT15><P 235>

þes freres seyn þe contrarie, and grownden hem an ordre of þer wilful beggyng, bi men þat han no nede;

<L 1><T MT24><P 353>

crist louyde ful wel his kyn, as his modir and his cosyns, but he louyed hem not to be worldly riche but forto lyue a pore lif, bitwixe siche richees and beggyng;

<L 4><T MT27><P 440>

crist was moost pore man fro his birþe to his dep, and lefte worldly richees and beggyng, aftir þe staat of innocense;

<L 6><T MT28><P 462>

O lorde/ thou ne taughtest nat a man to forsake
the world so lyuen in porenes of beggyng by
other mens trauell that ben as feble as they ben.
<L 8><T PCPM><P 72>

Bagges and beggyng he bad his folke leuen, And
only seruen hym self, and his ruwel sechen And
al that nedly nedeth, that shulden hem nought
lakken.
<L 29><T PPC><P 20>

For þe clerkis Crist also ordeynede,
ensaumplynge hem and techynge hem to receyue
þat þat was nedeful to liiflode bi title of þe
gospel and not of beggyng, seiynge on þis wise
þe werkman is worþi his meede';
<L 507><T SWT><P 16>

And for to coloure her vngroundid beggyng þei
putten upon Crist þat he shulde haue beggid of
þe womman of Samarie, whanne he seide to hir
Womman, 3yue me drinke'.
<L 608><T SWT><P 19>

And ouer þis þese Iyeris colouren þer beggyng,
seiynge þat Crist shulde haue beggid þo þre
dayes þat Marie and Ioseph hadden left hym in
Ierusalem and þei weren turned hoom toward
Nazareth.
<L 659><T SWT><P 20>

And þes were þe best prestes þat euer rose on
grounde, And þe best messes song, not lettynge
hem her labour, Bot suche bolde beggyng hatid
þai in worde & werke.
<L 36><T UR><P 103>

Touchyng þis pagyn Dawe, þi lesynges ben ful
rif, For her þou spekist of twey lyues & 3e don
noþer wel: For Martha groundid hir labour fully
in Goddis lawe, So may not 3e 3our beggyng, ne
3our castelles nouþer.
<L 163><T UR><P 106>

For Crist þat is truþe, may in no wise Contrarie
him self, ne God þat is his fadir, For in many
places þai damnen such sturdy beggyng.
<L 338><T UR><P 112>

BEGGYNGE.....92

CLERK þat in dom place in Engeland þes
prechoures, receyuyng here lyflode neiþer by
beggyng ne by here trauayle wiþ here hondis,
but bi annuel rente, ben in manere of hauynge &
spendynge alle one wiþ opere seculeris þat
haueþ possessiouns, as here dedis preueþ, al be it
þat þei blessen many men þat seem hem riche &
possessions hauynge and 3it leuen it nou3t to
whom is contrarious.
<L 29><T 4LD-3><P 218>

for boþe kynde & resoun schameþ of beggyng.
<L 252><T 4LD-3><P 228>

and oure lady, for sche wolde not gon on
beggyng, trauaylede wiþ here hondis.
<L 279><T 4LD-3><P 230>

And beggyng is nou3t groundid, but myche
lettib þe seruyce of God, as it is wrongful
coueytynge of oure nei3bores goodis.
<L 282><T 4LD-3><P 230>

And siþ beggyng is nou3t irekened in noon of
alle þe werkis of mercy, þan beggyng is no
good styryng to almessedede, but yuel, as synne
styrep to sorowe, ne good mekenesse but yuel is,
in as myche as þei wenen þat þei lyuen so
heuenelyche þat þe schulde not trauayle wiþ here
hondis.
<L 296, 297><T 4LD-3><P 230>

And so here mouþ þei putten into heuene, but
here tunge passiþ into erþe, in as myche as wiþ
here feyned beggyng þei licken þe temporal
goodis of þe erþe.
<L 304><T 4LD-3><P 231>

FRIAR Seynt Iohun come to Seynt Edward in
lickenesse of a pilgrime & beggyng of him.
<L 312><T 4LD-3><P 231>

CLERK We seyen þat no seynt in heuene, while
he is in blisse, neuere 3it begged of man here in
erþe, as no seynt in heuene may be nedy to
himsilf of mannes helpe here in erþe, ne don ony
schamefast dede as is beggyng.
<L 316><T 4LD-3><P 231>

So to a stronge begger, alle askynge semep
beggyng.
<L 331><T 4LD-3><P 232>

CLERK Here we seyen þat þere is greet
differrence bitwixe þe freris beggyng and þes
collectis makynge of Seynt Poul to þe seyntis in
Ierusalem.
<L 336><T 4LD-3><P 232>

And þerfore þei bep inedide, bisidis þe comoun
beggyng, eche to begge for himsilf.
<L 340><T 4LD-3><P 233>

And þerfore þat biddinge þat Poul bede collectis
to be imaad to þe seyntes in Ierusalem was not
bidding of beggyng but biddinge of autorite as
biddinge of an abbote to his monke.
<L 346><T 4LD-3><P 233>

Þis biddinge of God, Algatis be þere no beggere
among 3ow', kestep to þe mawmet of
schrewednesse þat is richesse, and so beggyng
is seruyce to þe fend & so myche werse þat it is
coloured wiþ þe seruyce of God.
<L 355><T 4LD-3><P 233>

and 3it sche went not on beggynge, for so gret charite wil not be ydil.
<L 368><T 4LD-3><P 234>

Suche profetes comen of freres, in preching & beggynge, besides þer blasfemes þat þei sowne amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.
<L 546><T 4LD-1><P 259>

wipouten beggynge as freres, or downyng as opere bischopis and monkes, and opere calde possessioners;
<L 6><T A10><P 171>

But sith bisynes of beggynge may not be groundid in þo lawe of God, how schulde hit þen grounde freris?
<L 20><T A20><P 235>

But certis of Crist may no3t be fool, ne speke wordis wipouten greet witt, siþe he may no3t be fool suffering freris be in his Chirche, alþou3 þei meue bischopis to fi3te and þerto spoyle þe pore peple wip beggynge of blasfeme lesyng, openly prechide a3enst þe gospel.
<L 15><T A21><P 265>

For certis a prest may be sent of þis worldly prelatis wip here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyntene his ypocrisie, and robberyng of þe comyns, bi flaterieng and beggynge and opere disceitis, and not sent of God but bi þe fend, whois werkis he prechiþ and doþ, and þerfore cursed of God and alle his trewe servauntis.
<L 11><T A22><P 272>

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten opere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowne lesyngis, and bi flaterieng and opere veyn preieris norischen men in synne, and robben þe peple bi fals beggynge þat þei putten on Crist, seiying þat he beggede as þei don.
<L 16><T A22><P 274>

hereto hadde wagis ynowe, and wolde not do þis office, but lette opere þat wolden save þes men for pite, but over þis he nedide hym to be governed bi here enemys, and þei schulden have here goodis for to slee þes men in þe castel, in þis poynt were most opyn traitour to his kyng, so it falliþ bi oure weiward prelatis, þat prechen not Cristis gospel, but letten opere pore prestis to teche trewely and frely Goddis word, and senden freris þat colouren here open synne, and prechen fablis and lesyngis, and robben þe pore peple bi

stronge beggynge and nedles.
<L 31><T A22><P 274>

And, for to putt away þis beggynge, Seynt Austyne makes twoo bokes, hou munkis owen to travel wip her hondis for her lyvelode.
<L 24><T A24><P 371>

þen sith iche open beggynge is þus scharply dampned in holy writt, hit is a foule erreure to mayntene hit; bot hit is moste erreure to contynue in þis dampned beggynge, and robbe þus, ageyns charite, þo pore puple, and make hom to byleve þat Crist was suche a begger, and þat þis beggynge is wil done.
<L 1, 5, 7><T A24><P 372>

And þus þei sleen pore men with hor fals beggynge;
<L 15><T A24><P 372>

and in covetise þei con nevere make an ende, bot by beggynge, byqueethyng, by birying, by salaries and trentals, and by schryvyngis, by absoluciouns, and oper fals meenes, cryen evere after worldly godis, where Crist usid none of alle þese.
<L 15><T A24><P 373>

And þat semes evil, for þei robben þo kynges lege men by fals beggynge of sixty thousande mark by 3eere, as men douten resonably, and 3itte þei ben not punisched herfore.
<L 27><T A24><P 384>

II PARS BLASPHEMIAE• Po secounde blasphemie grounden þes freris, for þei feynen falsely beggynge in Crist;
<L 21><T A25><P 410>

Bot, for to knowe fraudes and falsenesse of freris, moste we knowe what is beggyng, and maner of beggynge.
<L 27><T A25><P 410>

And by dyversite of þingis þat we beggen of, and by maner of beggyng, may we knowe kyndes of beggynge.
<L 32><T A25><P 410>

And of þoo þat beggen in worde, somme seyn treuly and expressely hor owne myscheffe, for to be releved as þei schulde be, and such beggynge is algatis of synne of þo puple.
<L 4><T A25><P 411>

and suche willeful beggynge lackes groundyng of resoun.
<L 7><T A25><P 411>

Sothely in þo olde lawe was beggynge forbeden, for hit gos oute of kynde more þen is nede;
<L 9><T A25><P 411>

And so, sith beggyng is unkyndely to bestis, myche more to mon þat God lufs more, ffor God haves gyven a mon bothe powere and witte, for to begge not, bot if he be nedid by unkyndenesse of mon.

<L 18><T A25><P 411>

for slouthe of coveytouse men, þat shulden gif bifore, and helpe þo pore men, is cause of þis beggyng, or elles slouthe in covetyse of þese stronge beggers.

<L 24><T A25><P 411>

And so suche beggyng moste smake synne, ouper in hym þat begges, or in hym þat first schulde helpe hym.

<L 33><T A25><P 411>

and of Crist lerned Seynt Poule to travel wiþ his hondis, and flew3h suche beggyng, in hym and his folowers.

<L 2><T A25><P 412>

And þis seyinge in dede, wiþouten Cristis bisyness was þo beggyng þat þo Psalme puttes to Crist.

<L 12><T A25><P 412>

And ne were Gods lawe, þis speche were ful straunge, ffor men speken comynly of beggyng by mowthe, not by mevyng of voyce, bot by expresse wordes;

<L 17><T A25><P 412>

Bot Seynt Richart of Armawhe proves on feir maner, þat were an heresy to putt upon Crist suche maner of beggyng, and mayntene hit stifly.

<L 23><T A25><P 412>

Also, siþ Crist did ever more þo beste, what shulde mefe hym to occupye his mouthe wiþ suche beggyng?

<L 34><T A25><P 412>

Also, siþ freris seyn þat beggyng groundes hom, and puttes hom in hyer degre of al þis Chirche, why wolde not Crist byfore þo comynge of freris teche þis beggyng, to profite of his spouse?

<L 38><T A25><P 412><L 2><T A25><P 413>

Bot, as Seynt Hildegard seis in hir prophesye, þis beggyng abode þis perilouse tyme, when fals ypocritis disseyven þo puple. Also, siþ þo gospel is ful of dedes of Crist, and sufficyent in treuthe to governe Cristis Chirche, if þis beggyng of freris were taken of Cristis lif, sumwhere in þo gospel shulde hit be groundid.

<L 4, 7><T A25><P 413>

Bot siþ freris were heretikes and blasphemers in Crist, bot if þei groundid þis beggyng in lawe of þo gospel, þei bisien hom ful faste to seke hom a grounde.

<L 15><T A25><P 413>

Bot 3itte þo freris fablen of beggyng of Crist, and seyn he beggid of 3achee boþe meete and house. Bot here þo ydiotes faylen in discrevyng of beggyng.

<L 14, 16><T A25><P 414>

And lefe loke þo wordes þat Crist seyde to Zachee, wheper þei sowned beggyng or lordship in Crist.

<L 24><T A25><P 414>

And siþ þer is no beggyng of soche comyne bestis, þo freris shulden schame to forge suche beggyng;

<L 1, 2><T A25><P 415>

Lord, wheper þis menes beggyng of Crist! Bot þes blynde blasphemers con not depart beggyng fro povert, for boþe acorden sumwhat.

<L 25, 26><T A25><P 415>

antecrist and hise han many curiouse & rich/ made wiþ wrong geten goodis & wiþ sotil beggyng.

<L 6><T AM><P 141>

Here men moun touche, 3if þei wole, of wilful beggyng þat is myche vsed, where hit mai be groundit schilfulli in þese lordli wordes of Crist: Þe Lord haþ werk to þese beestis', or ellis: Þe Lord desireþ her werk'.

<L 329><T CG01><P 9>

Þe gospel seiþ þat whanne Crist nei3hede, or cam ny3, to Jericho, a blynde man saat bisides þe weie beggyng.

<L 209><T CG10><P 111>

Bi þis blynde man þat saat bisides þe weie beggyng mai be vndirstonde euery cristen man whiche haþ take bileue of oure Lord Jesus Crist and is maad after blynd þoru synne þat he haþ doon, whiche is sori for his synne and in wille for to amende his li3fe.

<L 223><T CG10><P 111>

But we schal vndirstonde þat beggyng is take duerseli in Scripture.

<L 375><T CG10><P 116>

Anoþer beggyng is schewynge maad to man, for himself or for anoþer, bi þe maner þat sum men schewen hire owne nede or ellis oþer mennys bi priuee wordis, as oure Ladi schewid to hire Sone þe nede of men þat weren togidere at þe feeste in þe Cane of Galilee, whanne sche seid: 'Þei haue no wyn'. Anoþer beggyng þer

is: þat is, of menyngē.

<L 377, 382><T CG10><P 116>

Anoþer þer is 3et: a cryous beggyngē maad to man for himself.

<L 387><T CG10><P 116>

And so, for þis laste beggyngē is euermore synne, oþer of him þat beggiþ if he begge wiþoute nede þerto, or ellis, if he be nedid þerto, þanne it is synne of þe peple þat schulde see to his nede er he were constreyned to axe, and þerfore of suche seiþ Dauid in þe Psauter: /Beatus qui intellegit super egenum et pauperem, et cetera/.

<L 393><T CG10><P 116>

For Crist hadde be drunken and wood 3if he hadde beggide wiþoute cause siþ his Fadir forbeed siche beggyngē, and Crist was lord of al þis world.

<L 13><T EWS3-163><P 121>

3it it is vnsemeli to se deed men to go so fast on beggyngē.

<L 164><T JU><P 61>

Frere, what charite is it to ouere charge þe puple bi beggyngē of so many my3ti men vndir coloure of prechyngē & preiynge & massis syngeynge, siþ holi writ biddiþ not þis but þe contrarie?

<L 342><T JU><P 69>

but it is worse 3if þei be ypocrisie and false beggyngē reuen fro pore prisoneris þe almes þat þei schulden ellis haue.

<L 21><T MT01><P 15>

for whanne þei han disceyued cristendom þis hundrid 3eer and more bi ypocrisie and false prechyngē of fablis and errouris and heresies, magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and liflode to proude beggeris to make grete wast houses, and desceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttyngē open beggyngē and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechyngē þe gospel as crist biddiþ, techyngē men to do verray penaunce for here synnes and not trusten ouermuche to false pardon and cursed preieris of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist seiþ him self;

<L 5><T MT01><P 27>

and þis tresour is kept proprely to idel men or fendis, siþþen it is geten by false lesyngis, false beggyngē, and fals meyntenynge of foule synnes.

<L 12><T MT03><P 49>

for þei leden wiþ hem a scarioth stolen fro is eldris by þefte to robbe pore men bi beggyngē dampnyd of goddis lawe. and seen more ypocrisie of hem: þei wolen telle gold and money and touche it wiþ a sticke or wiþ gloues and a grete cuppe of gold or pece of siluer worþ many markis to drynke noble wyn of, but þei wilen not touche an halpeny or ferþing wiþ þe coyn and armes of þe cros and of the kyng, and þis semeþ for dispit of þe cros or of þe kyng, for a weeg of siluer or a cuppe of gold þei wolen handil faste, and þe money þat þei robben of pore men bi fals beggyngē þei wolen leyn it vndir here beddis hod at ny3t.

<L 27, 35><T MT03><P 49>

As anemtis traueile of freris it is knowen hou þei gon ydel fro contre to contre, and fro toun to toun, and fro hous to hous, beggyngē nedles of pore men, techyngē oþere to ben idel, and stelen mennus children to þis ydelnesse, where þei ben tau3t to lyue in swet of here body bi comaundement of god and bi here owen reule and by ensauple of petir and poule;

<L 2><T MT03><P 51>

but moche more cruel ben þes prelatis and curatis, þat kunnen not or may not or wolen not 3eue here gostly children gostly bred of þe gospel, þou3 here soulis ben in neuere so gret myschef, and 3it forbeden and cursen oþere men 3if þei wolen for mercy 3eue here breþer techyng of goddis lawe, boþe treuly and frely, withouten beggyngē as crist biddiþ.

<L 22><T MT04><P 59>

for bischopis, munkis and chanons sillen þe perfeccion of cristis pouert and his apostlis, and also trewe prechyngē for a litil stynkyng muk or drit, and worldli lordschipe, and wombe ioie and idelnesse, and freris forsaken þe perfit pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þerto and ypocrisie and beggyngē to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and oþere iapes and false bihestis, and bi false stelyngē a3enst here frendis wille, and a3enst goddis comaundement.

<L 23><T MT04><P 68>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngē dampnyd of goddis lawe, and 3it þei maken þe peple to

erre in bileue and to trowe þat crist beggyd þus
als þei don;
<L 34><T MT04><P 73>

as men gessen þat veyn religious don to haue
leue of þes goddis traitours to sewe fablis,
cronyclis, and lesyngis for to robbe þe pore
peple aftirward bi clamouse beggynge, dampnyd
bi goddis lawe;
<L 30><T MT04><P 105>

and þus þei 3euen leue to sathanas preschours
for to preche fablis and flaterynge and lesyngis,
and to disceyne þe peple in feiþ and good lif and
robbe hem of here worldly goodis, and to putten
blasphemye vpon crist bi here opyn beggynge
and letten cristis prechours to preche frely þe
gospel þat wole not flaterre but seyn þe soþ to
eche man and eche staat aftir goddis lawe.
<L 3><T MT04><P 106>

for þei sclaudren, cursen and pursuen falsly to
deþ trewe techers of cristis lif and goddis hestis
þat wolden saue mennys soulis bi trewe and fire
prechyng of þe gospel wiþouten glosyng and
beggynge; and þei suffren, helpen and
meyntenen false prechouris, gloseris, to robbe þe
peple bi fals beggynge, bi symonye and
ypocrisie and blasphemye putt vpon crist;
<L 2, 4><T MT06><P 135>

and þis exempcion þei chalengen bi anticristis
power and not bi god almy3tty, for he
constreyneth clerkis to be suget to seculer lordis
and to lyue a iust lif and symple and pore
wiþouten worldly lordschipe and opyn beggynge
in a vertuous mene.
<L 4><T MT06><P 140>

but a presto þat wole telle þe trewþe to alle men
wiþouten glosyng and frely wiþouten beggynge
of þe pore peple, he schal be lettid bi sotil
cauyllacions of mannus lawe, for drede last he
touche þe sore of here conscience and cursed;
<L 17><T MT07><P 154>

3e, ypocritis of priuat religion maken grete
houses and costly and gaely peyntid more þan
kyngis and lordis bi sotil beggynge and
confessions and trentalis and meyntenynge of
synne, and herberewe lordis and riche men and
namely ladies, and suffre pore men lie wiþouten
or geten houslewth at pore men or ellis perische
for wedris and cold.
<L 7><T MT13><P 211>

þe two and twentiþe, þat þei make not comyns
so pore hi sotil ypocrisie of gredy beggynge and
trentalis, to make grete festis and waste
housynge, þat þe comyns may not forþe to paie
here tribut to þe kyng and rentis to lordis and
dymes and offrynges to curatis.
<L 16><T MT14><P 222>

þe on and fourtiþe, þat þes newe religious
blasphemen not god in holdynge a prest of here
ordre apostata and cursed 3if he lyue among
cristene peple where he haþ resonable euydence
to profit most bi good ensauple of holy lif and
trewe and free prechyng wiþoute flaterynge and
beggynge and lesyngis sewynge.
<L 15><T MT14><P 225>

and þis lif þei holden vp bi fals beggynge of pore
men, þat may not wel paie here rentis to lordis
and here dymes and offryngis to curatis and
meyntene here wif and children and leue out of
dette, traueile þei neuere so besily ny3t and day.
and be þei neuere so pore and in grete dette þes
ypocritis ceessen not to robbe hem bi fals
beggynge, dampned of goddis lawe.
<L 7, 12><T MT15><P 236>

and now þei hen nedid to rob þe pore peple bi
fals beggynge, and sclaudren crist wiþ þis
clamose beggynge dampned of goddis lawe, and
3it þes open þefte is stifly meyntened a3enst
goddis lawe, reson and charite bi sotil ypocrisie,
and no chasti3ynge don þeronne.
<L 34><T MT18><P 269>

sip holy writt forbediþ siche beggynge, þou3
summe beggen my3te be suffrid in tyme of grete
nede.
<L 33><T MT19><P 278>

Ae lord/ thou ne taughtest nat a man to lyuen in
pore nesse of beggynge/ that were stronge
ynough to traueyle for his lyfelode.
<L 11><T PCPM><P 72>

And they wolden lyue in case by other mens
traueyle euer more in beggynge withouten
shame.
<L 3><T PCPM><P 73>

BEGGYNGIS.....2
but þanne þei senden oþere, þat tellen lesyngis,
fablis, and cronyclis, and robben þe peple bi fals
beggyngis, and dore not telle hem here grete
synnes and auoutrie lest þei lesen wynnynge or
frendischipe.
<L 11><T MT04><P 59>

3if freris ben not spoken of here þei moten liue
þus iustliche, þat þei grucche not a3en here
pouerte bi þe cryng of here beggyngis.
<L 32><T MT22><P 308>

BIGGING.....3
of þe wilk grouiþ charite heling al þe bigging.
To þe bigging of þis þe prest howiþ to trauel,
and to be bisi, to ding down of þe contrari;
<L 32><T APO><P 35>

Vp on þe wilk seiþ William de Seynt Amour,
swilk maner of men bigging þus biggings semen
to turne bred in to stones;
<L 5><T APO><P 49>

BIGGINGE.....1

ÞE SECULER We seyen þat siþ biggyng
wipouten nede, as is stronge bigginge, is
ensaumple & mayntenynge of þeues;
<L 228><T 4LD-3><P 227>

BIGGINGS.....1

Vp on þe wilk seiþ William de Seynt Amour,
swilk maner of men bigging þus biggings semen
to turne bred in to stones;
<L 6><T APO><P 49>

BIGGYNGE.....3

ÞE SECULER We seyen þat siþ biggyng
wipouten nede, as is stronge biggyng, is
ensaumple & mayntenynge of þeues;
<L 228><T 4LD-3><P 227>

So stronge biggyng may for no seruice of God
be excusid, for whanne it is so, it is but feyned
equyte, and so double schrewednesse, as doynge
of a good dede to maynteyne a schrewed.
<L 231><T 4LD-3><P 227>

But siþe Crist my3te no3t fi3te wip swerd of
yren, and he tau3te no3t lore to his apostlis þat
he tau3te no3t to do in dede, siþ he bigan to do and
teche, it is open þat he baad no3t bie swerd of
yren for to fi3te, ne to booste here enemyes,
boþe for þe tyme was derk, and Crist lyvede
no3t by biggyng þat my3t be cause of fi3tyng
to make pees amonge men, but mekenes and
pacienc was mene to Crist to make pees.
<L 30><T A21><P 265>

BYGGING.....1

Capitulum 18m• 3yt þes possessioners ben
þeues and so striers of clergie and of good lif in
the people, for þei han manie bokes, and namely
of holy writt, Summe by bygging and some by
3ifte and testamentis and some bi opere disceitis
and sutiltees, and hyden hem from seculer
clerkis and suffren þes noble bokes wexe roten
in here libraries, and neiþer wolen sillen hem ne
lenen hem to opere clerkis þat wolden profiten bi
studiynge in hem and techen cristene peple þe
weie to heuene.
<L 18><T MT06><P 128>

BYGGYNGE.....1

for he, boþe God and man þat maade alle þing in
nowmbre, schop his passioun to answeare to
byggynge of mannys synne.
<L 86><T EWS1-45><P 427>

beli¹⁸

BELL.....8

as Poul seiþ, þat þes glotouns makyn hire beli
hire god. For God biddiþ þe feede þe in mesure,
and 3it þou passist þis mesure for lust of þi beli;
and so þou makist falsli þi beli þi god.
<L 18, 20, 21><T A02><P 83>

And so preestis þat prechen moore to have a
loos, opir for wynnynge of worldli goodis, opir
lustis of hire beli, makyn fals leeknesse in
hevene and erþe and water.
<L 27><T A02><P 83>

for he leueþ him and cheseþ him a newe god, for
suchon makeþ his beli his god, as Seint Poule
seiþ (Phil• 3• 19): /Quorum deus venter est, et
cetera/.
<L 14><T CG11A><P 131>

And ri3t as man þat loueþ his beli doþ in þat
harme to it, so a frere þat loueþ a child to make
hym frere harmeþ hym.
<L 67><T EWS1SE-31><P 610>

Þe secunde profecie of Poul is þis: þat per god
is þer beli, for in glotenye and lecherie þei
leden þer lyf, as beestis doon.
<L 51><T EWS1SE-53><P 694>

what fasting is þis to wipdrawe lijflod from þe
beli □
<L 1><T LL><P 49>

BELIES.....2

And so þes irreligious þat have possessiouns, þei
have comunly rede and fatt chekis, and fatt and
greet belies.
<L 33><T A10><P 171>

Pere ben alle þat preien• seruen or 3yuen 3iftis
for chirche or spiritual benefice• alle false
possessioneris• alle my3ti wilful mendineris•
& alle her sturdi maynteners/ for seint lude
seiþ• i• ca• / /Ve qui in via caym abierunt•
pro primo• et in errore Balaam mercede effusi
sunt• pro secundo• & in contradiccione chore
perierunt• pro tertio' // Ve' secundum
magistrum historiarum notat eternam
dampnacionem/ Pere ben þoo men þat boosen
her bristis• pinchin her belies• parten her
hosis• cracowen her schoos• & alle disgisears
of garmentis/ for God seiþ bi þe prophete
Sopho• i• c• / /visi tabo super omnes qui
induti sunt veste peregrina' //
<L 7><T LL><P 131>

BELY.....24

For Poul seiþ, þat glotonys maken here
stynkynge bely her God.
<L 6><T A18><P 226>

¹⁸ 4 variants; 35 occurrences.

And þus þei maken sacrifice to Lucifer, to
mammon, and to hor owne stinkyng bely.
<L 27><T A24><P 382>

Ffor þei ben confessoures, prechoures, and
reulers comynly of alle men, and þei techen hom
not hor foule synnes, and periles of hom, bot
suffren hom in hor synnes, for wynnynge of
stinkyng muck and lustis of hor owne bely, þat
is fouler wormes meeter and a sack of dritt.
<L 23><T A24><P 387>

And þo freris, for luf of a litel stinkyng mucke,
and wilfare of hor foule bely, sparen to reprove
þo cursid synne of þo puple.
<L 5><T A24><P 394>

And þes þat loue not þus þer soulis louen luytul
þe bodyes of þer ney3eboris, but louen yuele þer
owne bely þat þei feedon as þer god.
<L 87><T EWS1SE-12><P 528>

For he is fer from charite þat loueþ þus more his
bely, þan he loueþ Godis lawe, or þe chirche þat
he dwelluþ ynne.
<L 89><T EWS1SE-12><P 528>

And þus alle þese comunes of þese newe
religious, þat wasten Godis goodys for fame of
þe world, or loue of þer bely, synnon a3enys þis
vertew;
<L 58><T EWS2-65><P 56>

religious possessionerus for deuocion of þer
bely;
<L 54><T EWS2-85><P 175>

somme men ben prowde for konnyng þat þei
han, as þe laste freend of Iob seyde hys bely was
ful as a tonne fullud wiþ most þat wantude
aumentyng.
<L 47><T EWS2-122><P 321>

And þis sone coueitide to fille his bely wiþ
þesehullis þat þe hoggis etyn, and no man 3af
hym.
<L 9><T EWS3-158><P 101>

3if þei bynden hem to grete penaunce and
abstynence of mete and drynk and þerof bosten
to þe peple, and herewith seken lustys of costly
metis and drynkis, and bien hem derrere þan
lordis don, and dwellen in courtis with lordes
and ladies to feden here bely faat, and leuen here
deuocions of cloistre, þei ben foul ypocritis, for
þei maken here stynkyng bely here false god as
seynt poule seiþ.
<L 17, 19><T MT01><P 6>

and so for loue of here stynkyng bely þei laten
þe fend strangle many soulis, and 3it dispisen
and letten oþere men to preche the treuþe of
goddis lawe, laste here synne were knowen and

here pride and worldly wynnynge leid a doun.
<L 28><T MT03><P 50>

3e, wiþ moche care and traueile now vnneþe ony
mete or wyn may serue and plesse hem, but
likerousnesse and lustis of here bely han now
alle þe bisnessis, and deuocion and holynesse
and penaunce litel or ri3t nou3t.
<L 14><T MT04><P 61>

and þes blynde bosardis wolen dampnen trewe
men þat techen trewely and frely bely writt
a3enst bore synnes to be heretikis, For no man
schulde here goddis lawe tauw3t bi suche trewe
men, and þei hem self wole preche here owne
tradicions and not þe gospel;
<L 10><T MT07><P 157>

sette 3e more prise bi 3oure stynkyng bely þan
bi 3oure lord?
<L 9><T MT08><P 171>

for þis glotonye and dronkenesse makip men to
lone more here bely and here golet þan god
almy3tty;
<L 5><T MT11><P 200>

and norischen grete men of þis world in here
synnys for to gete a benefice, worldly wynnynge
or frendschipe or lustis of here stynkyng bely,
and vnder colour of holynesse leden men to þe
3atis of helle and sellen soulis to sathanas for
drit of worldly goodis and wombe ioie for a
while;
<L 22><T MT15><P 237>

and but 3if þei don þus þei fallen out of charite
as it semep, for þei louen more ellis here bely
and hem self þan þe honour of crist and ri3tful
gouernaile of goddis peple.
<L 32><T MT15><P 239>

for þei don not þis last þei losen lordschipe and
frendschipe and 3iftis and welfare of here
stynkyng bely; and so þei sillen cristene soulis
to sathanas for to haue lykyngis of here
stynkyng bely, and maken prelatis and lordis
and curatis to lyue in synne and traierie a3enst
god and his peple.
<L 33, 34><T MT16><P 247>

and for þei willen not be conuyet of here pride
and ypocrisie and forsake here coueitise and
lustis of here bely and here propre wille.
<L 3><T MT17><P 256>

First thei setten in her herte that schulde be the
temple and specialy chaumbre of God, the idole
of coueitise, either of glotonie, either of pride,
either of other greet synnes, for seint Poul seith,
that oure bodies ben the temple of the Hooly
Goost, and eft he seith, that auarice is the seruise
of idolis and eft he seith, that glotouns maken

her bely her God and God seith bi Job, that the deuil is king ouer alle the sones of pride, and Jhesu Crist seith, that the deuil is prince of this world, that is, as Austin seith, of false men that dwellen in this world.
<L 43><T Pro><P 30>

And þis sone couetide to fille his bely wip peseholis þat þe hoggis eten, and no man 3af him.
<L 9><T SEWW10><P 52>

BELYES.....1
And so soche men þat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streynen hor hosis to schewe hor strong legges, semen to chalange God of giftes þat he hafs gyven hem, and amende hym in his crafft as if he fayled þerinne.
<L 2><T A09><P 124>

Belial¹⁹
BELI.....1
Be þe exemple of þis many men, þer dere frendez yded, halowed ymagez, and as of þe ydole of Beli oþer had bygynnyng.
<L 29><T Ros><P 97>

BELIAL.....20
Bot 3itte Belial brolles blabur for his syde, and seyn þat mony seyntis have suffred and approved suche downyng of þe Chirche and worschipful dedes;
<L 12><T A20><P 238>

sith Poul seiþ in oure bileve þat Crist comouneþ not wip Belial.
<L 19><T A23><P 339>

Bot God seis by Poule, þat þer is no comynyng ne consent to Crist and to Belial.
<L 13><T A24><P 395>

ande if ony of þese devellis were capteyne of his Chirche, þen God and þe devell were weddid togedre, But as oure bileve sais þat þer is no comynyng wip, Crist and Belial, þen þai ben not weddid.
<L 17><T A27><P 442>

Perfore, as 3e wil be saved bfore God, distroyes Anticristis tiraunty in his ypocritis, and mayntene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo meke ordynaunce of Jesus Criste, and helpe 3oure selfe and 3oure pore tenauntis wip þo waste godis to whichee heretikis, havyng þo nome of prelatis and prestis, makyn sacrificise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.
<L 9><T A29><P 479>

and oute of glotonus souldis þe deucl Belial:
<L 62><T CG13><P 166>

For þis wes impossible, þat þei two þat ben so direct contrarious in her werkis shulden acorde togider, for Seint Poule seiþe: /Que conuentio Christi ad Belial?
<L 311><T CG16><P 203>

Þat is: What acorde is of Crist to Belial?
<L 312><T CG16><P 203>

But now þei ben dyuerse in kyndis: summe ben children of Satan, and summe children of Belial, and summe ben children of God but hou shulden þes comyne togidere?
<L 32><T EWS1SE-35><P 627>

and we shulden not 3eelde weryng for weryng, for þus doþ kynrede of Belial.
<L 42><T EWS1SE-35><P 627>

twoo men of Belial sones/ þat my3t seiþ fals witnes□
<L 5><T LL><P 112>

who þat medip þise iullars/ þat ben þe sones of Belial□
<L 8><T LL><P 112>

Que autem comunicacio Christi ad Belial?
<L 33><T LL><P 129>

what comunicacioun of Crist to Belial?
<L 4><T LL><P 130>

Thanne Semey, that was of the kyn of Saul, dispiside Dauith, and clepide him a manquellere, and a man of Belial, and a rauenor of the rewme, and he curside Dauith, and castide stoonis and erthe a3ens Dauith, and a3ens alle the seruauntis of king Dauith, and whanne Abisay wolde slee this cursere, Dauith bad him suffre Semey to curse him, and seide, God comaundide hym that he curse Dauith.
<L 38><T Pro><P 10>

and bi stiring of Syba, a man of Belial, that was of kyn of Saul, al Israel was departid fro Dauith, and sude this Syba;
<L 16><T Pro><P 11>

In erth here they have hir blisse, Hir hye master is Belial:
<L 234><T PT><P 154>

Also it is a grete perile in a preste for to vnknowe þe law of our Lorde, siþ after /Ierom ad Paulinum, c• 3• /, “þe office of a preste is for to answer to þe lawe to þat þat is asked” & /1• Reg• 2• , dicitur/, “Forsop þe sonnez of Hely war sonnes of Belial, no3t knowyng our

¹⁹ 4 variants; 23 occurrences.

Lorde ne þe office of prestez to þe puple”.
<L 21><T Ros><P 91>

So þai drew a general name of ydolez of þe
name of it, & so in Assirie it is seid Belus,
anoþer place Bel, anoþer place Beel, anoþer
place Baal, anoþer place Balym, anoþer place
Beelphagor, anoþer place Belzebub, anoþer
place Belial, anoþer place Beemoth etc. {
<L 33><T Ros><P 97>

{Que conuentio Christi ad Belial?
<L 276><T UR><P 110>

BELIALIS.....1
Capitulum 5m• Þe fourþe whel of belialis carte
is þis: 3if cristene men seyn þei knowen bi
bileue þat þis is cristis gospel, þes malicious
heretikis axen whi þei bileuen þat þis is gospel.
<L 20><T MT17><P 260>

BELY.....1
Wiche Ninus forsoþe, in solace of his sorow for
þe dep of his fader, made ane ymage of Bely for
to be made, to wiche he gaffe so miche reuerence
þat he spared to al gilty men þat fled to it;
<L 26><T Ros><P 97>

belle²⁰
BELL.....3
þat þe kirk performe it solemþly, candel
slekennid, bell rogun, and þe cros trunid vp so
down.
<L 30><T APO><P 19>

And Christes people proudly curse With brode
bokes, and braying bell To putte pennyes in hir
purse They woll sell both heven and hell;
<L 166><T PT><P 152>

Thou shalt be cursed with boke and bell, And
dissevered from holy church, And clene
ydampned into hell, Otherwyse but ye woll
worche!
<L 1240><T PT><P 186>

BELLE.....7
Antecristis meyne senden a somer wiþ a belle
þei seyne to warne þe puple to conferme here
children.
<L 8><T AM><P 151>

neipir in glasse• lyme or plastir/ neipir in belle
laump or li3t□
<L 34><T LL><P 40>

and 3it it semeþ þat oure goode god kepiþ þes
veyn offices and feyned sacramentis fro his pore
prestis þat þei gon not þe brode weie to belle for
mysusynge of hem.
<L 13><T MT04><P 70>

but certis god suffriþ siche ypocritis and tirauntis
to haue name of prelati for grete synnys of þe
peple and vnworþinesse þerof, þat eche part lede
oþer to belle bi blyndnes of þe fend;
<L 14><T MT16><P 251>

and soulis of siche men ben in belle as somme
men supposen;
<L 13><T MT22><P 323>

But þese maistir liers, þat ben ful lerned and ful
harned in her craft, whanne þei wole make such
hidous and harmful lesyngis as ben specified
bifore, þei kepen not do þat in priuete, but
warnen ful moche peple bi a bedel or a greet
belle;
<L 566><T OP-ES><P 23>

As I stood here in þe pulpitte, bisiinge me to
teche þe heestis of God, oon knyllide a sacringe
belle, and herfor myche peple turned awei fersli
and wiþ greet noyse runnen frowardis me.
<L 937><T Thp><P 52>

BELLES.....1
Thus they putten us to payn, With candles
queynt and belles clinke.
<L 40><T PT><P 148>

BELLEZ.....1
Item Exo• 28• }, “Aaron schal be cled in
cloþing wiþ golden simbalez or smale bellez in
office of ministryng þat þe sovne be herde wen
he comeþ in and goeþ out of þe sanctuare in þe
si3t of our Lorde, and þat he die no3t”.
<L 33><T Ros><P 86>

BELLIS.....6
but antecristis meyne wil haue grete ryngynge
wiþ alle þe bellis in townes/ where þat þei
commen wiþ gret processiou/ or ellis þei wole
be wrope.
<L 2><T AM><P 151>

þan in figeris was depeyntid in þe walle, and þe
swyn and þe wolf and oþer bests berun þe cros
and þe sergis, and ryngun þe bellis;
<L 21><T APO><P 58>

Þe brid parte of þis loof of penaunce is
satisfaccion, for Thomas Alquin seiþ {Veritatis
Theologie: Sicut in bellis restituta amicitia,
statim non remittitur dampnum debitum illati;
<L 232><T CG15><P 189>

But by þe same langage boþe þei and oþre
conceyuedon dyuersely, as þe same sownd of
bellis moueþ men dyuersly: oon þat þei spekon
þus, anoþur þat þei spekon dyuerse.
<L 55><T EWS1SE-29><P 600>

²⁰ 5 variants; 18 occurrences.

But here li3tli men þat ben y3ouen to sensible þingis liik beestis, and deliten to beestli hemsilf in suche sensible þingis þat mouen þe vtward wittis, as rynging of grete bellis, noys of organs and curious synging, greet bilding and costlew and curious peintyng, and han not her resoun arerid aboue sensualite to vndirstonde þese mescheues þat ben in þe chirche wolen grucche a3ens me here, and wolen merueile what haþ abyndid me, þat I mai not se hou fair God is serued among þis peple þat I enpungne, and þat bi occasioun of þis perpetuel almesse þat I blame here.
<L 2285><T OP-ES><P 112>

Also, sire, I knowe wel þat whanne dyuerse men and wymmen wolen goen þus aftir her owne willis and fyndingis out on pilgrimageyngis, þei wolen ordeyne biforehonde to haue wiþ hem boþe men and wymmen þat kunnen wel synge rowtinge songis, and also summe of þese pilgrimes wolen haue wiþ hem baggepipis so þat in eache toun þat þei comen þoru3, what wiþ noyse of her syngyng, and wiþ þe soun of her piping, and wiþ þe gingelyng of her Cantirbirie bellis, and wiþ þe berkyng out of dogges aftir hem, þese maken more noyse þan if þe king came þere away wiþ his clarioneris and manye oper mynstrals.
<L 1326><T Thp><P 64>

Belzebub²¹
BEELZEBUB.....1
Othere seyden þat crist dide þise wondris in þe vertu of beelzebub.
<L 9><T MT22><P 312>

BEL3EBUB.....2
and oute of wrapful men and enuyous þe deuel Bel3ebub:
<L 60><T CG13><P 166>

But þe Jewes vnhonoureden Crist when þei put vpon hym þat in Bel3ebub, prince of feendis, he þrew feendis out of wood men, as þou3 þe feend and he haden ben sworne breþeren.
<L 349><T CG16><P 204>

BELSABUB.....3
in Belsabub þat was prince of deuelis ||
<L 26><T LL><P 9>

Belsabub is to seie a god of fli3es□
<L 1><T LL><P 10>

First it tellith in special, hou the wickid king Ocosyas sente to take councel at Belsabub, wher he my3te lyue, and rekyuere of his syknesse;
<L 10><T Pro><P 15>

BELSEBUB.....4
and þis fend was clepud of hem Belsebub, a prynce of opre.
<L 10><T EWS1-42><P 407>

Also 3if I caste ow3t a feend in vertew of Belsebub, 3owre children, þat ben my postlis, in whose name schulde þei casten owt fendis?
<L 36><T EWS1-42><P 408>

And herfore seiþ Crist: 3if þei clepedon þe goode lord Belsebub, myche more þei schal dore mysseye þe seruauntis of þis lord.
<L 84><T EWS2-66><P 63>

siþ bischops of ierusalem maden crist be cursid and suspendid for þey seiden he was not on goddis half but wiþ belsebub a prince of deuels, and þey puttiden men out of synagoge þat confessiden crist apertly, and aftir þei suspendiden hym in þe cros ful felly.
<L 30><T MT27><P 456>

BELSEBUL.....2
and also þat in Belsebul, þe Prince of Fendes, he caste ou3te fendes;
<L 113><T CG10><P 108>

Þat is: If þei han clepid þe fadir of þe householde “Belsebul”, hou myche more þei wolen his homeli meyne?
<L 121><T CG10><P 108>

BELZABUB.....1
and in a fend, Belzabub, þei seide he dide his dedis, ffor servyce þat he dude to þis prince of fendis.
<L 30><T A21><P 247>

BELZEBUB.....4
And merueile þou no3t þou3 men doon þus to þe, þou3 þou deserue hit no3t to hem, for Crist seiþ: /Si patremfamilias Belzebub vocauerunt, quanto magis domesticos eius/?
<L 119><T CG10><P 108>

and turne þe peple fro her vicis for to lyue vertuously þen many oper grete clerkis þat ben lettrid hilie, hauen greet joy þerof, and arrett it al to Jesus Crist, whiche is þe verre prophete þat shal come into þe worlde at þe dredful Day of Dome for to deme al mankynde, and not to rett it to þe fende þe vertu of Goddis gracious worching, as false frowarde shrewis done, þat han 3it þe oolde enuy of Jewis þat turneden in Jesus Crist þe vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden ‘Belzebub’.
<L 274><T CG14><P 182>

ouer þe children of pride/ þe secounde is clepid Belzebub□
<L 4><T LL><P 59>

²¹ 7 variants; 17 occurrences.

So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelphagor, anoþer place Belzebub, anoþer place Belial, anoþer place Beemoth etc.
<L 33><T Ros><P 97>

Beme²²

BEEMERS.....2

Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun, translatid in here modir langage;
<L 32><T Pro><P 59>

Also Frenshe men, Beemers and Britons han þe Bible and oþere bokis of deuocioun and of exposicioun translatid in here modir langage.
<L 166><T SEWW14><P 71>

bene-bred²³

BENEBRED.....1

but certis þei distroien holy religion and magnyfien veyn religion, of whiche seynt Iames spekþ, and forsaken traueile and peyne and dissesse of þe world, and han lordschipis, rentis, gaie houses and costly, and welfare of mete and drynk, þere þei my3tten vnneþe before haue benebred and watir or feble ale.
<L 11><T MT04><P 61>

Berengar²⁴

BERINGARIE.....4

Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechild aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Iesu Crist. And þis knowleche of þis beleue, as Beringarie seiþ þer, he toke of pope Nichol and þe holi seen of an hundrid and fourtene bischopis þan present.
<L 1850, 1852><T OBL><P 204>

And in ful euydence þat þis confession was at þat tyme þe beleue of alle holi chirche, þis seen of þe pope and bischopis senten þis confession into alle cristendome, as fer as the wickid fame of this foreseid Beringarie my3t come, þat þe feiþful peple þat were sori for þat peruertid man my3t be glad of his conuersioun.
<L 1854, 1856><T OBL><P 204>

And siþ þe confession of Beringarie aftur his heresie was aftur þe auctorite of þe gospel and of þe apostlis, þes schameles glosers seien openli

inou3 þat Crist and his apostlis and alle olde seinttis suyng her beleue and logic weren heretikis, wiþ alle þe chirche of cristendom þat beleuen not þis newe determynacioun.
<L 1897><T OBL><P 205>

BERINGARY.....1

but þis þat þe feiþ askij to be enformid þe bred is þe body of Crist. Also þe decre seiþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seiþ, I cnowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe worschipful sir Nicol pope in heys holi seyne3, he haþ be tane me of autorite of þe gospel, and of þe apostil, and haþ fermid to me bred and wyne, þat are putt in þe auter, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowþ to be tretid;
<L 30><T APO><P 47>

beting²⁵

BETINGE.....2

þerfor in his name þat a3aines kynde gaue mi3t to an asse to speke & reprefe & vndernym his maister þat satt vpon him & vnri3tfullich bett & prikid him wiþ his spores for he ne wold no3t bere his maister ne folowe his will a3aynes Goddes will, I will speke & answee þe, tristinge to God þat he will als wele 3eue me mi3t and grace to speke & wiþstonde þe vnri3tfull betinge & prikkynge þat we suffer of þe pope & of þe clergi þat sitteþ vpon vs.
<L 91><T 4LD-1><P 180>

And þou3 siche tirauntis ben maistirful and cruel in bostinge, in manassinge, in betinge and in diuerse ponyschinge, seint Peter biddiþ þe seruauntis of suche tirauntis to obeien mekeli to suche trowauntis, suffringe mekeli her malicious cruelte.
<L 820><T Thp><P 49>

BETINGIS.....2

But biþenke þat ful yuel þou maist suffre betingis or buffetis for þe loue of þi Lorde, but if þou may suffre for him a litel breþe of wordis blowen bi þi chekis.
<L 175><T CG12><P 154>

neiþir be made softe wiþ pite/ ne mevid wiþ preiours ne þretingis/ & settiþ nou3t bi betingis/ It is vnkynde a3en good dedis/ vnfeiþful to counseils/ feeris & wood in doomes/ vnschamefast in foule þingis/ neiþir feerful in perelis/ neiþir manful in manhood/ foolhardi a3ens God/ for3etil of tyme þat is passed/ necligent in tyme þat is present/ not purueiying for tyme þat is to cum/ And schortli for to seiþ•

²² 2 variants; 2 occurrences.

²³ 1 variant; 1 occurrence.

²⁴ 2 variant; 5 occurrence.

²⁵ 6 variants; 19 occurrences.

pis is þat synne□
<L 18><T LL><P 7>

BETINGS.....1

Namli sin Crist seiþ, He þat knowiþ his lordis wille, and maid him not redy to do þer after, schal be dongun wiþ mani dingings, and he þat cnowiþ not, and dede þings worþi betings, schal be dongun wiþ few dingings.
<L 1><T APO><P 38>

BETYNG.....2

But myche more peynful is it to him if he go into þe house þere þe seek liþe, and seeþ þe wannes and palenes of his visage, þe staring of his yen, þe mou3yng of his chere, and froþþing of his mouþe, þe bolnyng of his breste, and betyng of his armys, and many oþer signes þat he makip tofore his deef.
<L 283><T CGDM><P 215>

And þanne tok Pilat Iesu and skourgide hym bifore þe lewis, so þat þer yuel wille were fillid in þe betyng of Iesu.
<L 185><T EWS3-179><P 179>

BETYNGE.....8

But dere schalle þei abie þis bitternesse, for 3if þei wolen have mercy of God þei moten have mercy of oþere men, þou3 þei hadden discervyd betyng, amende hem in faire manere.
<L 11><T A13><P 195>

and wel mai synful mannes flesch rotid in synne be liced to an asse, for an asse is a dul beste, and alwey goop oo pas, and for no prikyng ne betyng he wole not change his olde gate.
<L 192><T CG01><P 5>

Ri3t so, an old rotid man in synne alwey holdeþ hym þerynne and, for no prikyng of scharpe sentencis of Hooli Writ, ne for no betyng wiþ þe 3erde of God þor3 tribulacion and disese, he chaungeþ neuere his olde life.
<L 194><T CG01><P 5>

ri3t so, in strengþe sufferyng (not oonli in temperal goodis, but also in hire owne bodi, as prisenyng, and betyng, and suche oþer) answerþ to þe same frute.
<L 387><T CG09><P 104>

I fy3te so not as betyng þe eyr.
<L 22><T EWS1SE-13><P 530>

And Iesu goyng forþ þennes, saw oþure two breþren, Iames and Iohn, whiche weron Zebedeus chyldren, and wiþ þis fadyr in þe boot, betyng þer nettys to take fyschys.
<L 33><T EWS2-87><P 187>

for þei techen cristen men to sufre moche cold, hungur and þrist and moche wakyng and

dispisyng and betyng fer to gete worldly honour and a litel drit bi fals werryng out of charite;
<L 22><T MT07><P 147>

and soone anoon to tablis and chees and tauerne and betyng of pauement, and þan speken of lecherie, of deprauyng of goode men, þat wolen not sue here companye;
<L 9><T MT08><P 168>

BETYNGIS.....4

Þe first persecution of þe chirche was violent/ whenne cristen men weren compellid bi exilyntis/ betyngis/ & depis/ to make sacrifice to ydols.
<L 13><T AM><P 116>

neþeþe þe tormentour doþe myracles before hise y3en/ whose vertue shal not be shaken þen fro þilk grounde of þou3tis/ whenne he þat tormentip bi betyngis shyneþ by synynys?
<L 3><T AM><P 121>

Ffor Crist seith in the gospel, Luc• xii• : A seruaunt that knowith the wille of his lord and dooth it not schal be betyn with many betyngis.
<L 8><T Dea><P 447>

he us graunte þat suffrid skornys, betyngis, spettyngis and at þe laste most shameful deef for techyng of þe gospel and lyuynge þeraftur, merciful God.
<L 108><T SEWW20><P 109>

bibel²⁶

BIBEL.....8
& 3it nabeles, 3ef þe kinge were wele enfourmed, he schuld wele witt þat he mi3t no more help holi chirch þan to wiþstonde þe clergie when þai take vpon hem worldliche doynge & worldlich lordschip, for þat es forboden hem be Crist himself in þe gspell in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.
<L 232><T 4LD-1><P 186>

and so it was translatid into Spaynesche tunge, Fransche tunge & Almayne, and oþer londes also han þe Bibel in þer moder tunge as Italie hap it in Latyn, for þat is þer moder tonge & be many 3eeris han had.
<L 115><T Buh><P 173>

of Almaine þat summe tyme a Flemynge, his name was James Merland, translatid al þe Bibel into Flemysche, for wiche dede he was somoned before þe Pope of grete enmyte & þe boke was taken to examynacion & truely aproued;
<L 127><T Buh><P 173>

²⁶ 6 variants; 68 occurrences.

Also venerabile Bede lede be þe spirit of God translatid þe Bibel or a grete parte of þe Bibile into Englyshe, was originals ben in many abbeis in Englund.
<L 132><T Buh><P 174>

But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to worn Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.
<L 243><T Buh><P 177>

þerfor wane he haþ rehersid al þe bookis of þe Bibel, þane he seiþ in þe prolog of Penteteuke: I preie þe dere broþer, lyue among þese, haue þi meditacion in þese, knowe noon oþer þing nor seche non odyr thyng but þese.
<L 258><T Buh><P 177>

But Jerom hadde many enemyes for translating of þe Bibel, as he rehersip in þe ffirst prolog to his enemyes þus: whi art þou turmented be enueye?
<L 262><T Buh><P 177>

Also it is knowen to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two erchebischopis & of þe clergie, to anulle þe Bibel þat tyme translatid into Engliche, and also oþer bokis of þe Gospel translatid into to Engliche;
<L 281><T Buh><P 178>

BIBIL.....1
if it is leuefful to preche þe naked text to þe pupel, it is also lefful to write it to hem & consequentliche, be proces of tyme, so al þe Bibil.
<L 182><T Buh><P 175>

BIBILE.....2
Also seuenti doctoris withouten mo byfore þe Incarnacioun a translatiden þe Bibile into Greek ou3t of Ebrew, and after þe Ascencion many translatiden al þe Byble, summe into Greek & summe into Latyne.
<L 108><T Buh><P 173>

Also venerabile Bede lede be þe spirit of God translatid þe Bibel or a grete parte of þe Bibile into Englyshe, was originals ben in many abbeis in Englund.
<L 132><T Buh><P 174>

BIBLE.....46
For 3if þou spekist of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy

wryt more thanne annother writen book?
<L 3><T A12><P 186>

For þei neden to have bokis of holy writt, as þe bible and expositouris on þe gospellis and pistelis, more þan Graielis and oþere bokis of song;
<L 13><T A14><P 202>

Also a man of Lonndon, his name was Wyring, hadde a Bible in Engliche of norþen speche, wiche was seen of many men and it semed too houndred 3eer olde.
<L 141><T Buh><P 174>

Also we þat han moche comyned wiþ þe Jewis knowen wel þat al my3ty men of hem in wat londe þei ben born 3it þei han in Ebrew þe Bible, & þei ben more actif in þe olde lawe þane any Latyn man comonli;
<L 223><T Buh><P 176>

but after wane Austyn hadde writen to him and he to him a3en, he grantid wele þat it was trewe, as he rehersip in a pistile & in þe prolog of þe Bible, and was glad & ioyeful of his translacion.
<L 256><T Buh><P 177>

in his prolog vpon þe bible• prologo I• ca• viii• /‘Oro te frater karissime inter hec viuere ista meditari nil aliud noscere nichlique aliud querere’/ I preie þee broþir seiþ Ierom□
<L 26><T LL><P 61>

But fewe curatis han þe bible and expositiouns of þe gospelis, and litel studien on hem and lesse donne after hem. But wolde god þat euery parische chirche in þis load hadde a good bible and good expositouris on þe gospellis, and þat þe prestis studiende hem wel and tau3ten trewely þe gospel and goddis hestis to þe peple;
<L 23, 26><T MT07><P 145>

and for þis cause seynt ierom trauelide and translatide þe bible fro dyuerse tungis into lateyn þat it my3te be aftir translatid to oþere tungis.
<L 16><T MT27><P 429>

Also þe worþy reume of fraunse, notwiþstondinge alle lettingis, haþ translatid þe bible and þe gospels wiþ oþere trewe sentensis of doctours out of lateyn into freynsch;
<L 24><T MT27><P 429>

as lordis of englund han þe bible in freynsch, so it were not a3enus resoun þat þey hadden þe same sentence in engli3sch;
<L 26><T MT27><P 429>

and 3it þer ben nyne ordris of aungels, al 3if þe firste bok of þe bible specifie not þes nyne ordris, as poul doiþ in his bokis.
<L 7><T MT27><P 431>

Napeles it semep bi seint Austen þat in his tyme was no scripture canoun saue onli Goddis lawe, contenyd expresse in þe bible, as he writiþ pleinneli in /De civitate Dei li• 18 ca• 38 and li• 19 ca• 17/, as, if God wol, I schal write hereaftur.

<L 858><T OBL><P 179>

PROLOGUE• Here bygynneth a prolog for alle the bokis of the Bible of the oolde testament• CAP• I• Fyue and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ;

<L 1><T Pro><P 1>

Also the book of Baruc and the pistle of Jeremye ben not of the autorite of the bible anentis Ebreyes, ne the preyer of Manasses, as Jerom witnessith, and how mich of the book of Hester and of Daniel is of autorite anentis Ebreyes and in Ebreu lettre, it is told in the same bookis by Jerom hym self;

<L 22><T Pro><P 1>

Thou3 the scene of clerkis, either general gadering of clergie, hath take the book of Judith among the noumbre of hooly scripturis, natheles it is not of the canoun eithir feith of the bible anentis Ebreis, for thei resseyuen not the autoritie of this book;

<L 41><T Pro><P 35>

Isidre, in the j• book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opinly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book /de Questionibus Armenorum/, 3eueth many goode groundis to vndirstonde holy scripture to the lettre, and goostly vindirstonding also, but I haue him not now.

<L 23><T Pro><P 48>

Bi these reulis of Austin and bi iiij• vndirstondingis of hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuyng and meeknesse, and stodyng of the bible, symple men moun sumdel vndirstonde the text of holy writ, and edefie myche hemself and other men;

<L 27><T Pro><P 49>

he writith thus on the ij• prologe on the bible, “Joon seith in v• c• of Apoc• I sy3 a book written withinne “and withouteforth in the hond of the sittere on the trone;

<L 26><T Pro><P 52>

Lire seith al this in the firste prologe on the bible.

<L 9><T Pro><P 53>

For these resons and othere, with comune charite to saue alle men in oure rewme, whiche God wole haue sauid, a symple creature hath translatid the bible out of Latyn into English. First, this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;

<L 7, 9><T Pro><P 57>

and I preie, for charite and for comoun profyt of cristene soulis, that if any wiys man fynde ony defaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatid;

<L 1, 3><T Pro><P 58>

And wher I haue do thus, or nay, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace, therabout, moun make the bible as trewe and as opin, 3ea, and opinliere in English than it is in Latyn. And no doute to a symple man, with Goddis grace and greet trauail, men mi3ten expoune myche openliere and shortliere the bible in English, than the elde greete doctouris han expounid it in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir expositouris, han don.

<L 15, 17><T Pro><P 58>

3it worldli clerkis axen gretli what spiryt makith idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten neuere do this?

<L 5><T Pro><P 59>

For Jerom, that was a Latyn man of birthe, translatide the bible, bothe out of Ebru and out of Greek, into Latyn, and expounide ful myche therto; and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in Latyn, to Latyn men, among whiche thei dwelliden, and Latyn was a comoun langage to here puple aboute Rome, and bi3ondis, and on this half, as Englishe is comoun langage to oure puple, and 3it this day the comoun puple in Italie spekith Latyn corrupt, as trewe men seyn, that han ben in Italie;

<L 10, 12><T Pro><P 59>

for if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde, that Bede translatide the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond, in his tyme;

<L 29><T Pro><P 59>

Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun, translatid in here modir langage;
<L 33><T Pro><P 59>

but we excusin us be þe Bible for þe suspecte decre þat seyth we schulde not nemen it.
<L 28><T SEWW03><P 25>

For þese resons and opere, wiþ comune charite to saue alle men in oure rewme whiche God wole haue sauid, a symple creature haþ translatid þe Bible out of Latyn into English. First þis symple creature hadde myche trauaile wiþ diuerse felawis and helperis to gedere manie elde biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 26, 29><T SEWW14><P 67>

But loke þat he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe. And þe comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, þan haþ þe English bible late translatid.
<L 72, 75><T SEWW14><P 69>

And wher I haue do þus or nay, no doute þei, þat kunne wel þe sentence of holi writ and English togidere and wolen trauaile wiþ Goddis grace þerabout, moun make þe Bible as trewe and as opin, 3ea and opinliere, in English þan it is in Latyn. And no doute to a symple man wiþ Goddis grace and greet trauail, men mi3ten expoun myche openliere and shortliere þe Bible in English þan þe elde greete doctouris han expounidit in Latyn, and myche sharpliere and groundliere þan manie late postillatouris eiþir expositouris han don.
<L 89, 92><T SEWW14><P 69>

3it worldli clerkis axen gretli what spiryt makip idiotis hardi to translate now þe Bible into English, siþen þe foure greete doctouris dursten neuere do þis.
<L 132><T SEWW14><P 70>

For Ierom, þat was a Latyn man of birþe, translatide þe Bible boþe out of Ebru and out of Greek into Latyn, and expounide ful myche þerto. And Austyn and manie mo Latyns expouniden þe Bible for manie partis in Latyn, to Latyn men among whiche þei dwelliden.
<L 139, 140><T SEWW14><P 70>

For if worldli clerkis loken wel here croniclis and bookis, þei shulden fynde þat Bede translatide þe Bible and expounide myche in Saxon, þat was English eiþer comoun langage of þis lond in his tyme.
<L 161><T SEWW14><P 71>

Also Frenshe men, Beemers and Britons han þe Bible and opere bokis of deuocioun and of exposicioun translatid in here modir langage.
<L 166><T SEWW14><P 71>

And I seide, Ser, wiþ my forseide protestacioun I seie þat þis worldli vsage of temperal lordis þat 3e speken now of, whiche in caas may be don wiþouten synne and also left, is no symylitude to worschipe ymagis maad bi mannes hond, siþ Moyses seiþ in Deut• iiiii• c°, and Dauib seiþ in þe Ps• 96, and þe Wise Man seiþ in þe 14• 15 c°, and also Baruk þe profete seiþ in þe 6°, and oper dyuerse seintis of þe bible forboden so pleynli þe worschipyng of alle sicke ymagis'.
<L 1101><T Thp><P 57>

And I seide, "Ser, I knowe not where þis sentence of cursinge is autorisid now in þe bible.
<L 1404><T Thp><P 67>

And I seide, Sere, owen we to bileue þat þe lyuyng and þe techyng of þe apostlis of Crist and of alle þe prophetis ben trewe, whiche ben writun in þe bible for þe helpe and saluacioun of alle Goddis peple?
<L 2033><T Thp><P 86>

BIBLIS.....10
On the secounde manere holy wryt is clepid trupis þat ben conteyned and signyfied bi comyn biblis, and þes trupis may no3t faile.
<L 17><T A12><P 186>

A lord, 3if alle þe studie and traueile þat men han now abowte salisbury vss wiþ multitude of newe costy portos, antifeners, graielis, and alle opere bokis weren turned into makynge of biblis, and in studyng and techyng þerof, hou moche schulde goddis lawe be forþered and knowen, and kept, and now in so moche it is hyndrid, vnstudied and vnkept.
<L 7><T MT10><P 194>

First, this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 8><T Pro><P 57>

and I preie, for charite and for comoun profyt of cristene soulis, that if ony wiys man fynde ony defeaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translatid; and where the Ebru, bi witnesse of Jerom, of Lire, and othere expositouris discordith fro oure Latyn

biblis, I haue set in the margyn, bi maner of a
glose, what the Ebru hath, and hou it is
vndurston dun in sum place;
<L 1, 2, 5><T Pro><P 58>

First þis symple creature hadde myche trauaile
wip diuerse felawis and helperis to gedere manie
elde biblis, and opere doctouris and comune
glosis, and to make oo Latyn bible sumdel trewe;
<L 28><T SEWW14><P 67>

But loke þat he examyne truli his Latyn bible,
for no doute he shal fynde ful manye biblis in
Latyn ful false, if he loke manie, nameli newe.
And þe comune Latyn biblis han more nede to
be correctid, as manie as I haue seen in my lif,
þan haþ þe English bible late translatid. And
where þe Ebru bi wnesse of Ierom, of Lire and
opere expositouris discordip fro oure Latyn
biblis, I haue set in þe margyn bi maner of a
glose what þe Ebru haþ, and hou it is
vndurston dun in sum place.
<L 73, 74, 77><T SEWW14><P 69>

BYBLE.....1
Also seuenti doctoris withouten mo byfore þe
Incarnacioun a translatiden þe Bibile into Greek
ou3t of Ebrew, and after þe Ascencion many
translatiden al þe Byble, summe into Greek &
summe into Latyne.
<L 110><T Buh><P 173>

bigilen²⁷
BEGILE.....1
So, and þis renegattis lawe were alle fals wipout
colour of truþe, it schuld begile no man;
<L 1332><T OBL><P 191>

BEGEYLIP.....1
Forsope, if any be as I so sey Petre, and haue
no3t þo þingis wiche in þis place ben seide to
Petre, and he treweþ hymself for to louse and
bynde, he begeylyþ hymself no3t vnderstandyng
þe welle of þe scripture, and ybolned he falleþ
into dome of þe deuel".
<L 10><T Ros><P 57>

BEGILED.....1
But God forbode þat it were so, for þenne þe
pope were neuer begiled in siche dedis for
couetise, but made oft a newe beleue;
<L 356><T 4LD-2><P 213>

BEGILID.....3
And if this wil not suffice thee, albeit that it
schulde suffisen to eche Cristen man, that nothing
schulde done oute of the techynge that Crist
tau3te, tachide to the dedis that God hath done,
of whiche we reden that at the biddynge of God,
for Ismael pleyde with his brother Isaac, bothe
Ismael and his modir weren throwen out of the

hou of Abraham, of the whiche the cause was
for bi siche pleyinge Ismael, that was the sone of
the servant, my3te han begilid Isaac of his
heretage, that was the sone of the fre wif of
Abraham.
<L 3><T Hal><P 52>

Þis craft usid þe fende whan he begilid Eue, and
also whan he wold haue begilid our lord Iesu
Crist, as whoso wol mai se in scripture.
<L 1337, 1338><T OBL><P 191>

BEGILIP.....1
but can sey þat wordis of holy writt, and þat are
canoni3ed of al holy kirk, soundun not wel, and
wel lede vs bi a kirk þat þey seyn erriþ oft, and
disseyuip and is deseyuid, begilip and is bigilid.
<L 3><T APO><P 98>

BEGYLE.....5
And than shall no shepherde/ ner no false hyryd
man begyle thy people no more.
<L 16><T PCPM><P 39>

He singeth his masse for he wolde winne, And
so he weneth god begyle!
<L 980><T PT><P 178>

For ye woll farëwell at feestes, And warm be
clothed for the colde, Therefore ye glose goddes
hestes, And begyle the people, yonge and olde.
<L 1155><T PT><P 183>

visible and vnvisible whych lorde took fleshe
and bloode beyng in the virgyn the same god
But ye have many false wayes to begyle the
innocent people and sleighthes of the fende.
<L 26><T WW><P 14>

And thys is a foole subtyl question to begyle and
innocent foole, but wyll ye take hede of thys
subtyll question, howe a man may take a glasse
and beholde the verye lyckenes of hys owne face
and yet is it not hys face, but the lyckenes of hys
face, for and were his very face, then he muste
nedes haue two faces, one on hys bodye and an
other in his glasse.
<L 36><T WW><P 14>

BEGYLEN.....3
Blessed mote our lorde ben/ for now he hath
ytaught vs in the gospels/ that are than he would
come to the vnyuersall dome/ there shulde come
many in his name/ & sayen that they weren
Crist/ and they shulden done many wonders &
begylen many men.
<L 21><T PCPM><P 16>

And many false prophetes shulden aysen &
begylen moche folke.
<L 23><T PCPM><P 16>

²⁷ 34 variants; 118 occurrences.

They ben false, they ben vengeable, And
begylen men in Christes name;
<L 806><T PT><P 173>

BEGYLEP.....1
And as anentis many seyntis þat ben canonysid
of þe pope, þat helden boþ in lyf & word þat þis
dowyng was nedeful, here it is a poynt of falshed
þat begyleþ many men;
<L 353><T 4LD-2><P 213>

BEGYLID.....1
Þe viii conclusiun nedful to telle to þe puple
begylid is þat þe pilgrimage, preyeris and
offringis made to blynde rodys and to deue
ymages of tre and of ston, ben ner of kin to
ydolatrie and fer fro almesse dede.
<L 93><T SEWW3><P 27>

BIGILID.....7
but can sey þat wordis of holy writt, and þat are
canoni3ed of al holy kirk, soundun not wel, and
wel lede vs bi a kirk þat þey seyn erriþ oft, and
disseyuþ and is deseyuid, begilþ and is bigilid.
<L 4><T APO><P 98>

for þanne he mai li3tli be bigilid/ but in spirit &
in vertu□
<L 8><T LL><P 21>

for man schulde not be bigilid• Mat• xii•
Mar• ii• Luk• vi• /sabbatum propter
hominem factum est & non homo propter
sabbatum’/ Þe sabot is made for þe man□
<L 15><T LL><P 35>

god may not be bigilid bi siche names and
excusing, for þis is lord wole rikene wiþ þes
seruauntis fully aftir þat resoun axiþ.
<L 20><T MT27><P 425>

Forsope now, for as moche as he knouelechip
Crist, but not as Crist haþ comaundid, it is of þin
owne richelisesse if þou be bigilid of him!
<L 2844><T OP-ES><P 135>

And napeles, þo þat setten her bileue þat euery
drope of hooli watur doþ away a synne, and
takeþ none heede how hali watur is a token þat
we haue euermore nede of repentance in hooly
chirche alle þe wile we lyuen, ben foule bigilid.
<L 201><T SEWW02><P 24>

For mannes profite þis place is made, but not so
man for þe place, as Crist markiþ in his gospel,
for man schulde not be bigilid (Mat• xii, Mar•
ii, Luk• vi), Þe sabot is made for þe man, and
not þe man for þe sabot’.
<L 41><T SEWW22><P 116>

BIGILE.....23
And al þis was schewid in þe liif of Joon Baptist,
for he forsook þe world and chastiside his flesch,

and wente not to scoole to bigile his nei3bore,
but helde þe staat of innocense in deseert placis.
<L 22><T A01><P 59>

neiþer entent to bigile, or descyue, ani man or
womman, in ani vnprofitable to perpetual 3el of
soule;
<L 5><T APO><P 1>

But alle þoo þat loueþ more þe wisdom of
wordeli and seculer lawe, or ellis þe wisdom of
wordeli worschipe, or of catel, beþ aboute to
bigile þis blessid child as men doþ oþer children
wiþ a counter of stynkyng bras in stide of a
nobel of clere gold.
<L 117><T CG07><P 76>

Þis haþe euer be þi custom, wiþ lesyngis to
bigile man;
<L 443><T CGDM><P 219>

for goode spiritis moeuen euere men to uertuous
dedis, and yuel spiritis moeuen men to yuel and
to bigile men.
<L 96><T EWS1SE-40><P 646>

And siþ Crist doiþ alle his werkis suyngly one
aftir anoþer, he telliþ in þe secound myracle hou
pharisees blynden lordis, for þei can telle apis
signes and louting as it were holynesse, and wiþ
sich wyrmens port bigile lordis wiþ ipocrisie.
<L 48><T EWS3-130><P 21>

And þus þei perseyuen clerely gostly harmyng of
þes fendis, for þei forsaken þer firste ordre and
casten hem to bigile þe world.
<L 65><T EWS3-130><P 21>

And þus þey dwellen not in o cuntrey, helpynge
aftir Cristis forme, but rennen to Rome for
dignytees and to bigile þer folc of pardoun.
<L 43><T EWS3-203><P 242>

Mannus lawe doiþ no more but getiþ to man
wordly þing, and is cause to bigile his broþer,
and lesse telle by Goddis lawe.
<L 17><T EWS3-207><P 249>

Hou shulden þey bigile þe puple wiþ chafferyng
of þer preyer?
<L 19><T EWS3-236><P 311>

To the comoun peple haþ Anticrist 3ouun leue to
leue her trewe laboure and bicom e idil men ful
of disceitis to bigile eche opere, as summe
bicom men of crafte & marchauntis professid to
falsnes, and summe men of lawe to distroye
Goddis lawe & loue amonge nei3boris, and
summe crepen into feyned ordris and clepen hem
religious, to lyue idilli bi ipocrisie and disceiue
alle þe statis ordeyned bi God, and þus bi
Anticrist and his clerkis ben uertues transposid
to vicis: as mekenes to cowardise, felnes and

pride to wisdom and talnes, wrappe to
manhode, enuye to iustificacioun of wrong,
sloupe to lordlynes, coueytis to wisdom & wise
puruyaunce, glotonye to largynes, leccherie to
kindeli solace, mildenes to schepisshenesse,
holines to jpcrisie, heryse
<L 41><T JU><P 56>

Frere, what charite is it to bigile ynnocent
children or þei kunne discrecioun, & bynde
hem to 3oure ordris þat ben not groundid in
Goddis lawe, a3ens her frendis wille & from
helpynge of fadris & modris, whereas Goddis
lawe biddiþ þe contrarie?
<L 347><T JU><P 69>

& bad hem bi war þat no man bigile hem/ And
soore Crist wept vpon þis citee □
<L 22><T LL><P 41>

schal bigile opir/ & iche a frende falsely □
<L 21><T LL><P 70>

3if þei sweren in veyn and many false opis to
bigile 3onge children to here veyn religion,
sweryng þat it is þe beste;
<L 1><T MT01><P 8>

In marchauntis regneþ gile in ful grete plente, for
þei sweren falsly be alle grete membris of crist
and bi alle my3tty goal in trinite þat here
chaffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche 3onge
prentis þis cursed craft, and preisen hym aost þat
most bigileþ þe peple, and hiden here vsure and
colouren it bi sotil cautelis of þe fend þat fewe
men may proue þis vsure and amende hem þerof
bifore þe day of dom.
<L 5><T MT15><P 238>

for it is nou3t to bigile god and make an vnhabile
man persoun þat cannot on herdis cure but his
sheep kunnen gouerne hym, al 3if he gedere bi a
proctour þe fruytis, as offeringis and dymes.
<L 18><T MT27><P 455>

but nou men seyen þat cardenals ben brou3t yn
bi anticrist to bargeyne by symonye, and by
opere disseytis bigile men, and þus as þe pope is
wnudirful, so cardenals ben an herre to þe fendis
hous.
<L 7><T MT28><P 472>

And þus for faute of charite neper þei ne her
briþeren ben parteners of her meedful werkis,
alþou3 þei seie þe contrarie and bleren her
briþeren i3en wiþ her gai peyntid lettre to bigile
hem of her worldli good and also of her soulis
helpe.
<L 258><T OP-ES><P 12>

bigile we þe ri3twise man: for he is vnprofitable
to us.
<L 117><T TK10C><P 375>

Daw, blaberere & blynde leder, þow3 þou bigile
symple hertes, With þi gildyn glose & with þi
costly houses, Þou bigilest not lak with 3our
theuishe logges.
<L 71><T UR><P 104>

And so as þe prestes of Bel stale vndir þe awter,
To bigile þe kyng to thefly cache here lyflode,
So 3e forge 3our falshed, vndir ydil ypocrisie,
To bigile þe puple, boþe pore & riche, & as þe
prestes fayned þat Bel ete þe kynges sacrificise, So
3our wikkid wynnyng, 3e saye, wirchipiþ God.
<L 125, 127><T UR><P 105>

BIGILEN.....12
and bi þer feyned ipocrisie and cautelis of þe
fend þei bigilen mo men þan doon opere feendis.
<L 28><T A01><P 60>

For as trynautis bigilen foolis in matir of þe
Trinite, so þei bigilen opere trynautis in þe
incarnacioun of Jesus Crist.
<L 25, 26><T A01><P 79>

Ipocrisie of pharisees and of Eroude lastiþ 3it,
for newe ordris bigilen þe puple, boþe beggeres
and possessioneres, in þat þat þei feynen hem
holy to spuyle of hem þer worldly godis.
<L 21><T EWS3-130><P 20>

And, for persouns shulden be pore men, and
feble to do boþe þer offys and trauele for þer
sustenaunce, þerfore þei may take þis almes but
loke þat þei bigilen not God on o syde ne on
oper, neþer to take gredily þis almes, ne to
spende it to largely, ne to be ydil in gostly
werkis þat God haþ lymytid hem to do.
<L 63><T EWS3-147><P 69>

And by þe same skile hem were betere to be
lewise men in greet trauele þan þus to
sclaundere þe comune puple, and make hem be
a3enus God in bileue and opere uertues, as þey
bigilen hem ofte for wynnyng.
<L 36><T EWS3-214><P 264>

to hem þat þei bigilen/ yuelwilli traitours □
<L 9><T LL><P 110>

þei bigilen þe hertis of innocentis• for Iude
seip• ii• /'Mirantes personas hominum questus
causa'// Þat is to seie• þei schal worschip þe
persoones of men. •
<L 9><T LL><P 13>

bigilen þe peple/ wiþ þe foule synne of Balaam □
<L 32><T LL><P 83>

for þei lyuen comynly bi falsnesse as bi false swerynge, false mesure and false weitis, and techen þis falsnesse to 3onge prentis, and preisen hym most þat foulest raymeþ alle þe membris of crist falsly, and most sotilly can bigilen þe peple, and 3if ony seruauent of here wole do treuþe and drede synne he is holden but a fool and vnþrifty and schal neuere be man;
<L 33><T MT09><P 185>

ffirst “þei comen in cloþis of sheep” for ypocritis bigilen men bi þis, Aftir “þei ben wolues of raueyn” siþ for worldliche goodis þei feynen holynesse.
<L 16><T MT22><P 313>

And þe menes bi whiche þei stelen suche children ben ful of venym: þei feesten hem and 3yuen hem 3iftis as applis, pursis and opir iapis, and þat is moost yuel of alle, þei bigilen hem wiþ fals wordis;
<L 60><T SEWW15><P 76>

BIGILES.....1
And here may we se hou falsely þo fend bigiles þo Chirche wiþ his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche shulde trowe hit as gospel.
<L 32><T A25><P 407>

BIGILEST.....1
Daw, blaberere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Þou bigilest not Iak with 3our theuisme logges.
<L 73><T UR><P 104>

BIGILEþ.....3
And among alle synnes bi whiche þe feend bigileþ men, noon is moore sutil þan such consent.
<L 9><T A02><P 87>

In marchauntis regneþ gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3tty goal in trinyte þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi sotil cautelis of þe fend þat fewe men may proue þis vsure and amende hem þerof bifore þe day of dom.
<L 7><T MT15><P 238>

A stok forsopþ or a figure or any oper mannez werke is no3t to be worschipeþ bot wiþ vicaria wirschiping, siþe it doþe no3t miracles, bot þe deuel for occasion of vntrewþe bigileþ many, troweyng somtyme for to be a miracle wer is clene deceyuyng.
<L 10><T Ros><P 100>

BIGILIDE.....2
and 3if Y haue ou3t bigilide ony, Y 3eelde a3en þe fourefoord’.
<L 12><T EWS3-233><P 304>

And þus in siche deed preyour ben many men bigilide.
<L 11><T EWS3-238><P 315>

BIGILIDEN.....1
/FERIA III SEPTIMANE II
QUADRAGESIME• Sermo 32• Super cathedram Moysi• Mathei 3• / This gospel of Matheu telliþ hou Crist reprouyd þe pride and falsed of scribis and of pharisees, þat many weyes bigiliden þe puple.
<L 2><T EWS3-154><P 88>

BIGILIþ.....4
Þus þe fend swarmeþ his couent, and bigiliþ many lordis.
<L 72><T EWS3-130><P 22>

Preyer of lippis bigiliþ many, and specialy whanne lippis ben pollut;
<L 28><T EWS3-237><P 313>

ech siche persoun mut nedis answere bi resoun to god for alle his sheep, but mannus lawe bigiliþ not god to answere þus for herdis offiss, and þerfore it mut be groundid in goddis lawe to holde þus residence bi vikere.
<L 19><T MT27><P 453>

þat for a tyme deceyueþ & iapeþ or bigiliþ þe eien, þis forsopþ wiþout end edifieþ þe vnderstandyng”.
<L 12><T Ros><P 70>

BIGILUN.....1
and kenniþ hem in al þingis, os þe prophet seiþ, and Jon in his epistil, nor for3etiþ hem not in tyme, nor confoundiþ hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and oper iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regnun and not of him, but gon bi oper weyes, þerfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oper men.
<L 16><T APO><P 64>

BIGYLE.....7
Ffor by spiritual power, þat men may no3t se, ne grounde it in bileeve, ne prove it bi resoun, þe fend may ly3teste bigyle þe peple, and make hem trowe falce bi his sotel lesyngis;
<L 14><T A21><P 244>

And so þo fende haves counseilde wiþ Anticrist his viker, and heght hym Gog and Magog to

bigyle þo puple;
<L 16><T A25><P 408>

but Goddis law seiþ, þu schal do no þing
3euelfuly to þi ne3bor in his nedis to be releuid,
and þat no man bigyle his broþer in no caas.
<L 9><T APO><P 76>

þat is: No man go aboute, ne in marchaundie
bigyle his broþer, for vpon alle þese synnes God
himselþe is venioure'.
<L 83><T CG04><P 47>

and þus ornamentis þat þise freris ordris vsen
ben toolis to bigyle þe peple, and to feede heere
bodiliche eye, and robbe þe eye of heere soule,
as somme of þise newe ordris hauen costly
encenseris to encense beddis of men and of
wymmen and to spoyle hem.
<L 8><T MT22><P 323>

and antecrist may bigyle foolis bi sich lewde
resouns as he makip, but goddis lawe tellip wole
þe falshed of suche resouns.
<L 17><T MT23><P 341>

In Englisch as in Latyn, ben wordis synonemus,
þat is to seie, manie wordis bitokenynge oo þing,
as kirke & chirche, accesse & ny3comynge,
clepe & calle, 3yue
& gyue, 3ift & gift, bigyle & disceyue &
defraude.
<L 32><T P15CC><P 271>

BIGYLED.....1
But be þei wel war, þou3 he be a child in
persone of his manhede, he is þe wisdom of þe
Fadir in his godhede, and God wol not be
bigyled ne scorned', as Seynt Poule seiþ.
<L 125><T CG07><P 77>

BIGYLEN.....2
And þus may prestis of Cristis sect teche þe
puple on Sundayes boþe bi þe goospel and þe
pistele, al 3if false prophetis bigylen hem not;
<L 60><T EWS1SE-55><P 701>

for false men of þes newe sectis, and speciali þe
laste sectt, robbyn þe puple of þer goodis, and
bigylen hem fro trewe lore.
<L 62><T EWS1SE-55><P 701>

BIGYLES.....1
And in þis fals gabbyng is groundid mony oþer,
as assoyling of synne, and mony oþer
privylegies, bi whoche he bigyles þo folk.
<L 31><T A09><P 140>

BIGYLID.....1
And lete us not paciently heere so greete a
blasfemye falsly put upon Crist, þat is to seie þat
he, as þe bigylid puple weeneþ, hadde beggide,

for þat my3te not he do for þre causis.
<L 700><T SWT><P 21>

BIGYLIP.....3
O 3if Antecrist and his clerkis in her grene
growyng overley n þus rewmes, and bigylib
trewe men, what weleþ þei do whanne þei beþ
fully stablid?
<L 1><T A21><P 247>

þe secunde deceyte of þe fend bi whiche he
bigylib simple men stondip in þis;
<L 25><T MT22><P 316>

þe sixte deceyte of ypocritis, þat bigylib men in
þis matere, is þat þei liuen honestliche in
chirche, in hous, and in gardyn, and in alle
ornamentis þat fallen to worship of god;
<L 17><T MT22><P 321>

BYGILE.....4
And so it semeþ to sum men, þat monkis or false
cardinals may bygile þe litil flock now lefte of
Cristen men, ffor so þei dide whanne
Cristendome was more and more of my3te.
<L 24><T A21><P 245>

And 3if we faille in þis sorwe, or bigge no3t
oure synne of God, we bygile oure silf in speche
of byndynge or losynge, And so þi confessour
can nou3t wyte wheþer þou be bound or soyled,
but bi supposynge þat he hap of þi trewe speche,
ffor þere is no more heresie þan man to bileve
þat he is assoyled 3if he 3eve hym moneye, or
3if he leye his hond on þin heed, and seie þat he
assoyllip þee.
<L 24><T A21><P 252>

And 3if þis feip were toold to popis and to
cardynals, and prelatis undir hem, by þe grace of
God her bargeyn of assoyllinge, and eke of
cursynge, schulde bygile fewer folk, þat schulde
hoolly trist in Crist.
<L 13><T A21><P 261>

and so, by hydynge of synne þat þei nowe selle,
þei schulde not feble þes rewmes þat þei nowe
bygile.
<L 28><T A25><P 408>

BYGILED.....1
þat Salomon þat had made a temple to God,
bygiled for luste, made a temple to ydoles, /32•
, q• 4• , Salomon, per Gregorium/.
<L 3><T Ros><P 98>

BYGILEN.....4
Ri3t therfore as men by feynyd tokenes bygilen
and in dede dispisen ther ney3boris, so by siche
feynyd myraclis men bygilen hemsilf and
dispisen God, as the tormentours that bobbiden
Crist.
<L 2><T Hal><P 47>

Also to gideren men togidere to bien the derre
ther vetailis, and to stiren men to glotonye, and
to pride and boost, thei pleyn thes myraclis, and
also to han wherof to spenden on these myraclis,
and to holde felawschipe of glotenye and
lecherie in sich dayes of myraclis pleyinge, thei
bisien hem befor to more gredily bygilen ther
ne3bors, in byinge and in sellyng;
<L 39><T Hal><P 54>

and þus fendis children bygilen men bi þing þat
hem semeþ good, and maken hem trow þat it
profitiþ, but 3it it doiþ meche harm.
<L 19><T MT22><P 323>

Ri3t þerfore as men by feynyd tokenes bygilen
and in dede dispisen þer ney3boris, so by siche
feynyd myraclis men bygilen hemsilf and
dispisen God, as þe tormentours þat bobbiden
Crist.
<L 166><T SEWW19><P 101>

BYGYLE.....7
But syche prowde men and presumtuouse of
here astat schulden traueylen in vertewys þat þei
bygyle not hemsilf.
<L 66><T EWS1-17><P 290>

and so ypocrisye is more general synne and
more pryue synne to bygyle men, and worse to
destrye in comun peple.
<L 87><T EWS1-23><P 316>

It ys foul to be a lechour, and foul to dispuse þi
broþur, and foul to bygyle hym in worldly
goodis þat ben drit.
<L 62><T EWS1SE-17><P 551>

Poul bidduþ here to trewe men þat no mon
bygyle hem in byleue by veyne wordis whiche
þei spekon, þat þes be none synnes or ly3te as
lecherye is kyndely as þei seyn, and man schulde
kyndely haue loue of his owne excellense, siþ
þat God haþ 3ouen it hym, and God haþ 3ouen
þis world to man to serue hym by help þerof.
<L 70><T EWS1SE-18><P 554>

and þus telluþ Cristus iugement to men, þat Crist
wole not bygyle: Forsope I sey3e to 3ow, to eche
þat haþ schal it be 3ouen, and by þis 3ifte schal
he haue plente;
<L 93><T EWS2-78><P 132>

Heere cristene men schuldon wyte þat þe feend
medelede soþ wiþ falskede to bygyle þe folc,
and turnen hem from Cristus lore.
<L 119><T EWS2-88><P 197>

For þe fend þat is kyng aboue alle children of
pruyde, haþ tau3t his viker by a prowde nombere
to bygyle men lyuyng here;
<L 872><T EWS2-MC><P 360>

BYGYLEN.....3
and þerfore holde we couenaunt to God and
deseyue we not owre self, for God may not be
deseyuyd howeuere prestys bygilen vs.
<L 74><T EWS1-14><P 278>

Ri3t therfore as men by feynyd tokenes bygilen
and in dede dispisen ther ney3boris, so by siche
feynyd myraclis men bygilen hemsilf and
dispisen God, as the tormentours that bobbiden
Crist.
<L 3><T Hal><P 47>

Ri3t þerfore as men by feynyd tokenes bygilen
and in dede dispisen þer ney3boris, so by siche
feynyd myraclis men bygilen hemsilf and
dispisen God, as þe tormentours þat bobbiden
Crist.
<L 167><T SEWW19><P 101>

BYGYLON.....4
And monye men ben coueytouse, and bygylon
þer brepren in chaffaryng, and comen abowton
hem monye weyus to bygylon hem of þer
goodis.
<L 50, 51><T EWS1SE-17><P 551>

And þei schullon bygylon monye men;
<L 17><T EWS2-MC><P 329>

and so men bygylon hym þat seyon þat he is
moste blessud fadur, for pruyde and coueytise
meuon hym to blasfeme in Iesu Crist, and
forsake Cristus lawe, and take anopur as
anticrist, and to dreede not þe day of doom, as
men þat ben owte of byleue;
<L 816><T EWS2-MC><P 358>

BYGYLUD.....2
and þerfore ben þei feynede, and by cauteelus of
ypocritus is þe folc bygylud.
<L 73><T EWS2-74><P 109>

And so þe furste part of þes ordres telluþ how
þei schal euere be nedy, and þe toþur lattere part
telluþ how þei schal euere be bygylud;
<L 106><T EWS2-86><P 182>

BYGYLUDE.....3
as Adam and Eue weron bygylude by veyn
speche of þe serpent, and soo weron monye oþre
aftur, vnbyleuyng trewþe of Godus lawe.
<L 76><T EWS1SE-18><P 555>

For þei abyde not to ful age, as weron Andrew,
Petre and Philip, but byfore men han discrecion,
in þer childhede, be þei þus bygylude.
<L 104><T EWS2-86><P 182>

But here schal we vndurstonde þat al þat God
haþ ordeyned to payne mote nedis be dampned
in helle, but monye bygylude by þe feend weron

ordeyned of God to turne to Crist, and þes weron
euere ordeynede to blisse, and neuere to be
dampnyde in helle.
<L 25><T EWS2-117><P 303>

BYGYLUP.....3

But be war wiþ ypocrisye, for þat bygyluþ
monye men to trowe þat men ben Cristus
childron, al 3if þei ben þe feendys lymes.
<L 29><T EWS2-66><P 61>

and false glosus seyde in þis mater maken
preestus synne more greuou, for it is a myche
synne a preest to seye þat he is Cristus viker, and
by auctorite of Crist rewlup fully hys ly3f, and
3et he gabbuþ vpon Crist, and by blasfemye
bygyluþ þe puple.
<L 25><T EWS2-78><P 130>

For al 3if þe feend haue children þe whiche he
bygyluþ þus, nepeles þe grownd is Goddis, siþ
þei han þer kynde of God;
<L 21><T EWS2-117><P 302>

bigiling²⁸

BIGILING.....1

arise þou soule• for he schal lede þee• þat is
weye• troupe• & lijf/ weye• not erring/
troupe• not bigiling/ & lijf• not failing ||
<L 26><T LL><P 24>

bille²⁹

BILLE.....4

Also it is knowen to many men þat in þe tyme of
kyng Richerd, whos soule God asoile, into a
parlament was put a bille, be assent of two
erchebischopis & of þe clergie, to anulle þe
Bibel þat tyme translatid into Engliche, and also
oper bokis of þe Gospel translatid into to
Engliche;
<L 280><T Buh><P 178>

THE LOLLARD DISENDOWMENT BILL•

And in the same yere at a parlement holden at
Westminster the comens putte a bille vnto the
kyng of the tempereltees beyng in religious
handes, of the which the tenour sewith: To the
moste excellent redoubte lorde the Kyng, and to
alle the noble lordes of this present parlement,
shewen mekely alle the trewe comvnes seyyng
this sothely: oure liege lorde the Kyng may have
of the temperaltees by bisshopes, abbotes and
priours, yoccupied and wasted provdely
withinne the rewme xv erles and mlvc knyhtes,
vi mlcc squyers and c houses of almesse mo
thanne he hath now at this tyme, well mayntened
and trevly by londes and tenementz susteyned.
<L 2><T SEWW27><P 135>

To the which bille as that tyme was noon
answere yoven.
<L 96><T SEWW 27><P 137>

He sent a bille to pope Innocent þe iiij
poundryng scherpely ynou3 þat bigynnyth þus:
Our lord Ihesus crist, for þis pope semed to
greue chirchis of england with vndewe and not
wonned exacciouns, or maistirful tributis, and
also for he badde 3euun to a litille child, his
Cosyn, a chanonry with þe next benefice to
voidyng in þe chirch of lyncoln, whom
neuerþelese þis Robert wold not reseve such to a
cure of soulis which couþ not gouerne him silfe.
<L 506><T Tal><P 191>

BILLUS.....1

And so assoylunge stonden in billus and wordes,
and so we chargen sensible pinges and leven
Goddus lawe, as God were aslepe and Anticrist
were ful lord.
<L 29><T A10><P 181>

bishop³⁰

BIHSSCHOPE.....1

For it semeþ wele more synne for a preste þat es
a person & haþe cure of mennes soules to leuee
his schepe þat he haþ token of God to kepe & þat
he schall 3eue hard answeere of at þe daye o
dome, & go & serue a bihsschope or anoper lord
in temperele office, as to be his steward or his
countrollore or clerke of his kicchen or his
tresorere or ony oper seculere office.
<L 304><T 4LD-1><P 189>

BIHSSCHOPES....6

**DIALOGUE BETWEEN A KNIGHT AND A
CLERK** A kni3t of þe kinges of Yngeland & a
clerk of Yngland þat was late comen fro þe
courte weren togider in a place, so þat þe clerk
bigan to speke of þe pope, & in maner repreued
þe kni3t & said, I haue grete wonder, he said,
þat þe kinge & som of his counseil & of his
kni3tes & oper men of þe temperalte, þat schuld
be gouerned by holi chirche, as bi þe pope & bi
bihsschopes & bi þe clergie, melleþ paim of men
of holi chirche & of þair godes, in mani maners
a3aynes Goddes lawe & a3aines holi chirch.
<L 7><T 4LD-1><P 177>

& moni gode men of holi chirch haue bene
sayntes, & bene saintes in heuene, boþe popes &
bihsschopes & oper gode prestes.
<L 187><T 4LD-1><P 184>

& ri3t so it es of all bihsschopes & oper clerkes
of þis land þat bene his legemen þat so lettij þe
kinge, & namelich freres þat bene confessoures
& prechoures, þat schuld in schrift tell & teche
þe kinge what his powere es & his charge to
Godward, & in predicacions preche & teche þe
kinge & þe lordes to kepe & to do wele her

²⁸ 1 variant; 1 occurrence.

²⁹ 2 variants; 5 occurrences.

³⁰ 42 variants; 826 occurrences.

office.

<L 252><T 4LD-1><P 187>

3it as men sayen, sich freres for flaterynge of bihsschopes and oþer clergie, for þai ne schuld no3t wiþdrawe from hem her grete giftes of worldlich gode & be putt out of her office of confessioun, conceleþ all sich doynge, & wiþ lesinges & flateringes dessaiueþ þe kinge and oþer lordes in destruccione & peryle of her own soules & of þe lord als so.

<L 261><T 4LD-1><P 187>

Leue Sir, I wote weie þat þou art þe kinges legeman & a3test to maintene him & his reale powere als wele as oni man of his reume, boþ þou & all oþer prestes, bihsschopes & oþer, bot it semeþ þat 3e sai one wiþ 3our mouþ & anoþer wiþ 3our hert.

<L 408><T 4LD-1><P 193>

Leue sir, I wote wele þat þou art þe kinges lege man, and a3test to maintene him and his reale powere als wele as oni man of his reume, boþ þou and all oþer prestes, bihsschopes and oþer.

<L 39><T SEWW 26><P 132>

BISCHEPIS.....1

Þe nynþe, þat pore men of þe rewme be not robbid for symonye of þe firste fruytis bi þe bischop of rome, ne bi þe bischepis at hom for halowyng of chirchis and auteris, and prouyng of testamantis and aquitauncis.

<L 16><T MT19><P 277>

BISCHONS.....1

for no drede neþer persouns ne puple shulden assente herto for ony man, and þanne bischons and archidekenes wiþ þer officials and denes shulden not amersy pore men;

<L 26><T MT27><P 417>

BISCHOP.....157

alle schulde we trowe þat Crist lyueþ in heuene, bischop of oure soules & wonderful pope.

<L 263><T 4LD-1><P 247>

And þis is knowen to bischop clerkis, for þei spoylen hom in chapters, as who wolde spoyle a thef;

<L 10><T A09><P 166>

Also 3if ony bischop consente, bi preiere or pris, to fornycacion of prestis or dekenys in his parische, or þat he impugneþ not bi autorite sich synne don, be he suspendid of his office, þat is disposid as þe lawe seiþ.

<L 13><T A18><P 225>

And so þat bischop þat amendiþ not synne of siche men, is more worpi to be clepid an unchast hound þan a bischop.

<L 21, 23><T A18><P 225>

Perfore seiþ Seynt Austyn, þat he þat disireþ þe stat of bischop for to have worschipe and reverence of men and worldly goodis, oweþ to understonde þat he is no bischop;

<L 4, 6><T A22><P 280>

And certis, howevere we speken of dispensacion of þe Bischop of Rome, þis symonyent mot do verey pennaunce, and gete a newe ri3t or title, bi grace of God and ablete of kunnyng and wil to his office, wiþ open just lif and verrey techyng of his parischenis, and ellis he holdiþ his benefice to his dampnacion; and namely 3if he waste pore mennes liflode, in pride and riche array, in glotonye and drounkennesse, and grete festis of riche men, as officeris of þe bischop, and getteris of countre.

<L 17, 24><T A22><P 281>

Who getiþ ony fat benefice of þe Bischop of Rome wiþouten siche flateryng and preier, and gold for his dede lede, and þe first fruytis, and omage, and swerynge, oþer þan Crist and his apostlis diden?

<L 33><T A22><P 281>

Perfore seiþ Seynt Austyn and þe comyn lawe, þat no þing in þis world is more traveilous, more harde, and more perilous þan þe office of bischop, prest or dekene, to do it wel as oure emperoure Crist comaundiþ;

<L 9><T A22><P 290>

Perfore he flei3 algatis citees where bischopis weren olde, lest þe peple wolde have hym bischop.

<L 18><T A22><P 290>

First þe wise kyng Salamon put down an heie bischop þat was fals to hym and his rewme, and exilide him, and ordeyned a good prest for him, as þridde bok of Kyngis telliþ.

<L 10><T A22><P 297>

for þei maken þe worldly bischop of Rome, þat schulde be most perfit in gostly povert and mekenesse, and most forsake þe world, after Crist and Petir and Poul, to be cheif lord of alle here goodis, prevey and apert.

<L 12><T A22><P 303>

Also þei falsen þe kyngis chartre bi grete treson, whanne þei maken þe proude bischop of Rome, þat is cheef manquellere in erþe and meyntenour þerof, to be cheif worldly lord of alle goodis þat clerkis han in oure rewme, and þat is almost alle þe rewme or þe more pert of it.

<L 28><T A22><P 306>

And siþ Crist, verrest bischop of alle, cursede not for his tiþes, ne whanne men 3aven him neiper mete ne drynk ne herbore;

<L 8><T A22><P 310>

Loke now wher þis bischoþ of Rome wiþ his
court do þus in his wengis, boþe possessioneris
and religious and mendynauntis.
<L 5><T A22><P 331>

Ffor þei sey þat iche bischoþ and prest may
lawfully leewe hor first dignyte, and after be a
frere; bot when he is oones a frere, he may in no
maner leewe þat and lyve as a bischoþ or a prest,
by þe fourme of þo gospel.
<L 4, 6><T A24><P 367>

and þei ben not reulid by Gods lawe, ne lawes of
þo Chirche, ne lawes of þo kyng, Ffor þei glosen
Gods lawe as hom likes, and ben exempt fro
bischoþis and oþer ordinaries, and leeden þo
bischoþ of Rome as hom likes.
<L 23><T A24><P 384>

Ffor þof a prest or bischoþ do nevere so treuly
þo offis þat God bad prestis do, 3itte þei seyn he
is more holy if he cum to hors newe feyned
religioun and obediense.
<L 19><T A24><P 398>

And þerfore þe bischoþ of Rome, þat is most
contrarie to Cristis techynge and lif, may
dispense as he wole;
<L 21><T A28><P 451>

Ande if a symonyent bischoþ 3eyve hym not
lettre of newe licence, for þo autorite of God
ande charge taken of hym, by his grace
dispendyng in charite, his cunnyng is ynogh3e
for to do his office, þof a worldely preste cry
oute a3eynes holy writte ande charite,
blasphemynge þat a trewe preste schal not do
mercy ne charite to his broþer wiþouten his lettre
and leewe, as if he were Goddis mayster, and þat
men schulden more obeysche to hym and his
cursid blasphemy, þen to God Almy3tty and his
ri3tful commaundement of charite.
<L 17><T A29><P 464>

POINT VII• Also prelatys ande freris beren
upon symple men þat þai sayne, þat nouþer
cursynge of pope ne of bischoþ byndes.
<L 19><T A29><P 465>

And Seint Austeyne in þo comyne lawe sais, þat
suche a bischoþ is rapen an unschamefast dogge
þen a bischoþ.
<L 14, 15><T A29><P 469>

What pope or bischoþ prayes ony trewe preste
for to dwell in his court, for prechyng of þo
gospelle and werkis of penaunce or gostly
occupacioun, but rapen for hunndaunce and
prosperite of worldly wynnyng.
<L 30><T A29><P 493>

þe tymes of antecrist ben signifi3ed to be ni3e
by þe pride of oo bischoþ þat wole be clepid
vnyuersal bischoþ/ as seynte Gregore seiþ/ in þe
fyueþe boke of his registre/ þe 32 • c° / and
efte he seiþ in þe seuenþ boke of his registre/ þe
29• c° / þt who euer clepiþ himself vnyuersal
prest/ eiþer desireþ to be clepid/ renneþ be fore
antecrist in his hi3e pride/ for he settiþ hym
before oþer in being proud.
<L 10, 11><T AM><P 118>

Crist & hise hoonly eeten wiþ here fingurs/ 3e
þou3 he were chef bischoþ/ & kynges son
alworpiest/ wiþ outen pride of siluer spones/ or
such worldly tresour.
<L 8><T AM><P 137>

He þat hap not in him þe resoun of gevernauns,
ne hap not wipid a wey his defaultis, ne mendid
þe crime of his synnes, is more to be seid a
vnschamfast hound pan a bischoþ. Not alle
prestis ar had for prelatys, for þe name makip not
þe bischoþ, but þe lif.
<L 15, 16><T APO><P 2>

And þis is put after in decreis, Weþer þe
priuilege of dignite is not to be tan away from
hem to wham Austeyn, Jerom, and Gregor tak a
wey þe name of þe bischoþ, or heldarman, þat he
may be correctid of wudlowtis.
<L 25><T APO><P 2>

per for, if we wil, we mai calle bischoþpis,
locars up on, þat he þat lufith to be a prest not
furþer to, vnderstond him not to be a bischoþ;
<L 32><T APO><P 2>

And þou schalt 3eue me foure floreyne, and I
schal ordeyn þe a bischoþ aftir noon.
<L 31><T APO><P 12>

Werfor þe glose of Ion seiþ, þe bischoþ mai not
curse ani man for wrong don to him, nor mai not
be iuge in his oune cause, þat is to vnderstond,
namly, it is leful to no man to curse principali for
his oune proper cause.
<L 29><T APO><P 20>

And Sent Jerom eiþ, Sum tyme þe prest was þat
ilk þat þe bischoþ, And bi for þat bats were made
in religioun bi stingyng of þe fend, and was seid
in þe peple, I am of Petre, I of Poule, I of
Apollo, I of Cephas, þe kirkis were gouernid bi
þe comyn of prestis counseil.
<L 20><T APO><P 29>

And for þi seyn oþer men þus, if a bischoþ in
confermyng þat he appropriþ to him silf wiþ out
ground of þe Scriptor, 3euiþ grace, whi not a
simple prest þat in merit is more at God, of mor
merit, gefe mor worþi sacraments? Sum tyme
was no resoun, wan þe same was bischoþ and
prest. And bi forn þat presched was hied, or

veriliar filyd cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bisshop, as it semip be þe wordis of Jerom.
<L 22, 25, 27><T APO><P 30>

if ani is man wip out wif of synne, hauing feipful sones, not in accusing of lechery, or not soget, for þe bisshop be howuip be wip out crime, as a dispensar of God, nor proud, ne wrapful, ne 3euin to drink, ne strikar, ne coueytous of foul wyning, but to holde hospital, and to be bening, sobur, just, holy, chast, biclipping þe feipful word þat is after doctrin, þat he be mi3ti to exort or monest in his doctrin, and snib hem þat a3en seyn þe soþe.
<L 18><T APO><P 33>

þerfor glory þe bisshop, wan he hap chosun wise prestis, for þe cause of ruyn of þo peple are iuil prestis.
<L 9><T APO><P 37>

And eft þe decre seip, If ani bisshop, or ani of prestis, or dekunis, consent to fornicacoun, or to crime of incest in his parische, for price or prayour, or amendiþ not þat is done bi þe autorite of his office, be he suspendid. And eft writiþ þe pope to þe bisshop, We bid to þi broþerhed, þat þu steer bisili þe clerkis of þi iurisdiccoun, þat are wip in þe ordre of sodeken, or a boue, þat han concubins, þat þei moue hem fro hem, and resevue hem no more a3en;
<L 12, 16><T APO><P 39>

And wan an vndiscret is maad bisshop in þe kirk, þan is an hornid asse born þer in.
<L 20><T APO><P 57>

Þe dede of þe bisshop houwiþ to passe a boue þe lif of þe peple, as þe lif of þe 3erd transeendiþ þe lif of þe schep, as Gregori seip, And Bernard seip to pope Eugeni, Þi felawis bischops lere þei at þe to haue not wip hem childer so curhid, nor 3eng men kembid or compert;
<L 25><T APO><P 59>

But nowe newe lawe techiþ þat wip out consent of þe bisshop of Rome þei schal pay no tributis nor taliagis.
<L 22><T APO><P 76>

Þe apostil seip, þe bisshop be howuip to haue good witnes of þeis þat are wip out;
<L 2><T APO><P 78>

Worschipful Bede, in his first boke de gestis angulorum 2° c° , telliþ þat Seint Oswald, kyng of Northumberland, axide of þe Scottys an holi bisshop Aydan to preche his puple, and þe kyng of hymself interpreted it on Engliche to þe puple.
<L 120><T Buh><P 173>

3e schullen vnderstounde þat God sente no3t his messengeris to schewe þis blesside birþe to þe grete emperour of Rome, which was þe grettest temperal lord of þis world, neþer to Kyng Heroudes, þat was kyng of Galilee, in whiche cuntree dwellede Oure Ladi, þe moder of þis blesside chyld, and in whiche he was also conceyued, neþer to þe hy3e bisshop of Jerusalem, þat was in þoo dayes hiest in spiritual dignitee, but as þe gospel seip: Þer weren scheperdes in þat same cuntree, wakyng and kepyng þe wacches of þe ni3t vpon her flok.
<L 303><T CG05><P 61>

And þus siþ Crist is God of heuene, and his manhede in so ny3 God, oure bisshop Crist in alle þese þingus mot nedis passe alle oþre byschopis;
<L 30><T EWS1SE-20><P 562>

And, but by vertu of þis bisshop, my3te neuere byschop do good to man.
<L 33><T EWS1SE-20><P 562>

for oþur þei ben dampnede in helle wip þe hey3erste anticrist, or ellis þei ben blissud in heuene by oure bisshop Iesu Crist.
<L 45><T EWS1SE-20><P 562>

but, for to feede mannys sowle and haue goostly cure þerof, þat falluþ to þis bisshop.
<L 78><T EWS1SE-24><P 580>

Pow maist knowe þat þis man is oþur a bisshop, or in such offys, but wheþur he schal wende to heuene God hap hyd þe knowyng fro þe.
<L 89><T EWS2-55><P 4>

And 3if þou go doun to freris þat ben beggeres, and shulden be mekerste, more wurchip of þer briþeren takiþ no man in þis world, as bi kneling wip kissing of feet take þou þe mynystre of freris, and oþer seruys at mete and bed more þan any bisshop doiþ.
<L 51><T EWS3-140><P 46>

But one of hem þat hi3te Cayphas, and was bisshop þat 3eer, seyde to hem 3ee kunnen no good, ne casten ou3t þat it spekiþ to 3ou þat o man dye for þe puple, and al þe folc perische not'. And þis he seyde not of hymself; but, siþ he was bisshop of þat 3eer, he prophesied and telde þat Iesu was to dye for mankynde,— and not onely for heþene men, but to gedere Goddis sones in one.
<L 24, 27><T EWS3-175><P 158>

And þanne Symount Petre hadde a swerd, and drow it and smoot a seruaunt of þe bisshop and kitte away his ri3t eere;
<L 28><T EWS3-179><P 173>

þe oost of Romayns, and þe tribune and mynystri of þe Iesu token Iesu, and bounden hym, and ledde hym first to bischoþ Annas, for he was cosyn of Cayphas þat was bischoþ of þat 3eer.

<L 60, 61><T EWS3-179><P 174>

and þat disciple was knowen to þe bischoþ, and entride wiþ Iesu into þe outhalle of þe bischoþ, and Petre stood wiþouten at þe dore.

<L 66, 67><T EWS3-179><P 174>

And þanne þe bischoþ axide Iesu of his disciplis and of his lore.

<L 75><T EWS3-179><P 175>

We may lerne ouer þis to fede not vncouenable axyngis, for it was not tyme now to axe þus Crist of his lore, for þe folc was vnable to here his wordis to þer profit, and þe bischoþ wolde not trowe Crist, as he wolde trowe oþere þat herden. And þus Crist tau3te þis bischoþ by sharpnesse of Cristis swerd þat he shulde not axe vncouenably questiouns oute of tyme. And whanne Crist hadde seyde þes wordis, one of þe mynystri þat was nye 3af a buffat to Iesu, and seyde Answerist þou þus to þe bischoþ? Al 3if þis stroc muste nedis be, 3it it was not ful medeful, for he was in þe same synne wiþ þe bischoþ in þes wordis— for wherto shulde he axe Crist a þing þat men wisten wel aboute?

<L 84, 86, 89, 91><T EWS3-179><P 175>

And Annas sente Crist boundun to þe bischoþ Cayphas. But muse we not wheþer was first bischoþ, or hadde þe offyss for þis tyme;

<L 98, 99><T EWS3-179><P 175>

First whanne a man bieþ his staat by worldly 3ift 3ouen by hond, as whanne a man 3eueþ moneye bi him or by mene persoones for to bie þe staat of bischoþ, of persone or of prouendre.

<L 35><T EWS3-App><P 320>

for þei ben sent/ boþe of God & of þe bischoþ □

<L 14><T LL><P 11>

O• þou foltid schepard antichrist• God seiþ þou art an ydole hauyng a bishopsis habit• but neiþir vertu ne spirit• lijf ne dede• þat longiþ to a bischoþ ||

<L 13><T LL><P 14>

þerfore late þe mynystri diligently examyne hem of þe comun feiþ and þe sacramentis of holy chirche, þat 3if þei beleuen alle þes þingis, and wilen feþfully knowleche hem, and stedefastly kepe hem to þe ende of þe world, and 3if þei han noon wyues, or 3if þei hau wyues and here wyues ben entrid into religion, or ellis þat here wyues han 3ouen here housbondis lyue bi auctorite of þe bischoþ of þe diocise and now maad a vow of chastite or contynce, and here

wyues ben of sich age þat noon euyl suspencion may be reysed of hem, late þe prouyncials seið to hem wordes of þe holi gospel þat þei goo and sille alle here goodis and 3eue hem to pore men, and 3if þei may not do þis here goode wille is ynow to hem;

<L 17><T MT03><P 40>

Of prechours to þe puple• Capitulum 9m• Preche not freris in þe bishoprliche of ony bischoþ whanne þe bischoþ a3en seiþ hym, and noon of freris be hardy in ony manere to preche to þe peple but 3if he be examyned and aprouyd of þe mynystre of þis fraternyte, and þat þe office of prechyng be graunted to hym of þe mynystre.

<L 30, 31><T MT03><P 43>

and 3if he laste twenty 3eer bischoþ wiþ þis robberie, It wole come to sixti þousand mark þat he robbiþ of þe kingis lige men.

<L 2><T MT04><P 63>

and lowere curatis taken ensauple at hem and seyn, whi may not we haue lemmannus siþ þe bischoþ haþ so manye?

<L 1><T MT04><P 73>

Also prelati maken many newe poyntis of bileue, and seyn þat it is not ynow3 to bile ne in ihu crist and to be cristened, as crist seiþ in þe gospel of mark, But 3if a man bileue þat þe bischoþ of rome be heuyd of holy chirche.

<L 7><T MT04><P 84>

certi þei constreynen men sumtyme to bileue þat a deuyl of helle is heuyd of holy chirche, whanne þe bischoþ of rome schal be dampnyd for his cursed endyng in synne.

<L 14><T MT04><P 84>

For 3if prestis wolen seið here masse and techen þe gospel in a bishopsis diocise, a noon he schal be forbeden but 3if line haue leue of þat bischoþ, and he schal paie comunly for þat leue myche money or ellis swere þat he schal not speke a3enst grete synnes of þat bischoþ and oþere prestis and here falsnesse.

<L 8, 10><T MT04><P 85>

And 3it it is a grete werk of charite and mercy to teche men þe ri3tte weie to heuene, and þes men schullen nou3t doo wiþouten leue of þe bischoþ, þou3 he be neuere so proud, neuere so coueitous and cursed for symonye and extorsions, and many tymes sich a bischoþ schal be dampnyd, and þanne, as crist seiþ, he is a deuyl.

<L 13, 15><T MT04><P 85>

for þei seyn openly þat þer is no þing leffel among cristene men wiþouten leue of þe bischoþ of rome, þou3 he be anticrist ful of symonye and

heresie;

<L 27><T MT04><P 89>

for ellis, as þei feynen, þer may be no bischoþ no prest ne cristendom ne sacramentis;

<L 25><T MT04><P 90>

and such on is preised and born vp of þe bischoþ and here officeris at þe fulle;

<L 9><T MT07><P 143>

for 3if þe pope or bischoþ sende a letter for to resceyue a pardonere to disceyue þe peple bi graunt of many þousand 3eer to pardon, he schul be sped algatis;

<L 30><T MT07><P 149>

and 3if men douten of þis, late hem enquire þe soþe hou it was whanne þe bischoþ of norwich went into flaundris, and killed hem hi many þousandis and made hem oure enemys.

<L 21><T MT07><P 152>

for þou3 god comaundid hem to preche goddis lawe in word and ensaumple, and fauoure trewe men and helpe hem and preche þe gospel, þis doren þei not done ne helpe oþere þerto for drede of a wrongful maundement of a bischoþ or his officeris;

<L 11><T MT08><P 178>

and þus þei dreden more þe bischoþis lettre þan þe gospel of crist, and so þe bischoþ more þan oure lord god almy3tty, and þis is foule blasphemye.

<L 17><T MT08><P 178>

for whanne þe bischoþ or his mynystres somonen hem and þei comen not but ben betre occupied to serue god in deuocion and clenness of lif and to helpe cristene soulis to heuene, a noon þei schullen be suspēd fro seyng of masse and prechyng of þe gospel;

<L 20><T MT08><P 178>

and 3if þere be ony good bischoþ þat wole chace þe fendis of lecherie or vsurie and siche moo, anoon coueitous laweieris wiþ here gnackis and iapis, delaies, excusacions and fals appelis, letten þe bischoþ to ponysche þis synne.

<L 17, 20><T MT09><P 184>

teche þou þes þingis⁷ seip þou to bischoþ thymothe, “þoþe to men þat ben vnlearned, And stire men þat ben lerned and necligent in doynge.

<L 11><T MT15><P 228>

and austyn seip in þe lawe, þat a bischoþ þat consentiþ to oþer mennus synnes schulde rapere be clepid an vnchastid hound þan a bischoþ.

<L 14, 15><T MT18><P 272>

þe nynþe, þat pore men of þe rewme be not robbid for symonye of þe firste fruytis bi þe bischoþ of rome, ne bi þe bischepis at hom for halowyng of chirchis and auteris, and prouyng of testamantis and aquitauncis.

<L 16><T MT19><P 277>

for þe prest gedreþ hym ofte moneye or money worpe by suche penaunce, and so bi priuey symony he harmeþ hem boþe and þe churche, and þus a frere or a prest haþ as leue to be seuerly a confessour of a lord or of a lady as to be a simple bischoþ;

<L 27><T MT23><P 333>

Capitulum 12m[•] 3it þe fend blyndiþ many curatis þat wenen þat þei ben not holdun to residense bi leue of þe pope or of þer bischoþ or of seculere lordis bi priuylegie, and þus þei taken fruytis of þer chirchis and seruen not þer puple þerfore.

<L 2><T MT27><P 424>

and so þe pore men of his pari3s shulen bie his synne bi double weye, boþe þey shulen paye þerfore to þe bischoþ, and be puny3schid bi consent of soule.

<L 26><T MT27><P 435>

and siþen þei han many skiles þat prestis shulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardy in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bischoþ but 3if þey tau3ten þat þey suden crist in þis and seyntis þat þey kunnen aleege shulden neþer be heere suyd ne trowid, but 3if it be tau3t þat þei suden crist in þat þat þey helden wiþ þis dowing.

<L 28><T MT27><P 451>

and þis principle of bileue shulden prestis holde and lerne goddis lawe, and not obesche to pope or bischoþ but in þat þat crist groundiþ it;

<L 15><T MT27><P 452>

as prest and viker and persoun, official, erchedekene and bischoþ, wiþ many men bitwixe hem, ben ful chargious to þe pari3s, and þei alle don not þe offiss þat a good herde shulde do;

<L 15><T MT27><P 455>

and certis þis is a foul offiss of a prest to robbe his puple to 3yue to bischoþ or erchedekene godis þat god biddiþ not.

<L 20><T MT27><P 456>

for croune and cloþ maken no prest, ne þe emperours bischoþ wiþ his wordis, but power þat crist 3yueþ;

<L 26><T MT28><P 467>

Capitulum 6tum• 3it anticrist argueþ þat 3if þis
sentense wente forþ, þe pope were as pore a man
as ony bischoþ of englond;
<L 14><T MT28><P 468>

for bileue techip vs þat crist was bischoþ of
mennus soulis, betere bi a þousynd part þan any
siþ þe chirche was dowyd, and so weren cristis
apostlis betere þan ony pope of rome.
<L 30><T MT28><P 470>

myche meyne to a bischoþ, and manye persones
in an ordre, and al is charge to comyn men, and
strengþe to þe fendis part.
<L 11><T MT28><P 471>

many men trowen more to gode werkis þan to
staat of pope or bischoþ, and so alle þes
pontificals ben byneþe hooly writ, so þat 3if þey
alle weren brent cristendom shulde stonde wel.
<L 8><T MT28><P 480>

And þerfore, as he chifflī inhabitid þe bischoppis
and þe phariseis of þe olde lawe, so ferforþ þat
as þei supposidden and seiden þer was no
bischoþ ne pharise þat beleued on Iesu Crist saue
þe kursid comynthe of þe peple, so haþ he now
inhabitid our prelacie and phariseis, þat þei alle,
as ferforþ as euer I koude aspi3e, boþ in worde
and dede forsaken Crist specialli in þre poyntis
þat I schal asigne sone hereaftur.
<L 50><T OBL><P 158>

And for þe vndurstonding of þis 3e schal mark
here þat alle þe astate of þe prelacie, from þe
pope vnto þe lest bischoþ, haþ a se in þe temple,
þat is in þe chirche.
<L 95><T OBL><P 159>

But, for as meche as seint Austen seiþ in /De
uerbis Domini/ þat antecrist wol þat Cristis
chirche be heedles, I take þe chirche after þe
commune vnderstonding þat nou3 is ryue and
nameli among antecristis disciplis, þat is to seie
from þe state of þe prelacie, þe pope and his
comperis bisi de þis, þe wiche nou3, hou3soeuer
þis witt came in, ben specialy callid holi chirche
so ferforþ þat eche bischoþ likiþ to be callid holi
chirche, colouring þis witt bi þe gospel wher
Crist techip euery man þat, after tweyn preueie
vndurnemyngis of his fau3ti broþur, he schuld
telle his fau3te to þe chirche if he hede not.
<L 295><T OBL><P 164>

Furþurmore, acording wiþ Crist and þes olde
seinttis, Fulgencius þat is cald /Auctor De
diuinis officiis/ writiþ þus of Crist, þe hi3e
bischoþ and of his sacrifice: In þis bisschop and
in his sacrifice is boþe a godli substaunce and
also an erþeli.
<L 2617><T OBL><P 223>

For whan þe same grete Bischoþ seid holding
brede and wyne “Þis is my bodi;
<L 2621><T OBL><P 224>

Herfor, our souereyn Bischoþ haþe made vs a
sacrefice of þinggis togedre, bi þe wiche al þe
man is quekened, þat is to seie þe Sone of þe
Lord in whom a man lyueþ in soule, and of þe
frutis of þe erthe wiþ þe wiche onli þe bodi
lyueþ, þe wiche frutis ben þe first of alle for
brede is þe first þing of þo þat pertainen to mete,
and wyne is þe first þing of þo þat pertainen to
drink’• And her Fulgencius.
<L 2678><T OBL><P 225>

And þerfore a gentilman axid a greete bischoþ of
þis londe, in caase þat þe clergy hadde alle þe
temperal possesscyons, as þai han now þe more
parte, how schal þe secular lordis and knyghtis
lyue, and wherwiþ, siþ God haþ in bothe his
lawis alowid her staate and her liiflode.
<L 204><T OP-LT><P 47>

And certis þis lawe of getyng in of þes
temperaltes, and þes oþer wordis of þis bischoþ,
ou3te to be taken hede to.
<L 210><T OP-LT><P 47>

or if þu be a bischoþ, how darst þu take vpon þe
lordeschip?
<L 660><T OP-LT><P 91>

And if a bischoþ and his colage or an abbot and
his couent may not alien fro hem eny of þe
temperalteis þat þai han, ne 3eue to her founder
eny of þo possessions þat he haþ 3oue hem, what
nede þat euer he haue, ibounden oonly by a
posytyue lawe or a tradycion þat þai han
hensiilfe made;
<L 928><T OP-LT><P 119>

Hit it also a3ens þe popis lawe, for he spekiþ to a
bischoþ and biddiþ hym þat he warne openly
prestis and clerkis þat þai be not occupied in
seculer office, ne procuratouris of seculer lordis
nedis and her goodis.
<L 1008><T OP-LT><P 145>

And saynte Gregori wrote to þe defensoure of
Rome in þis maner: It is tolde to vs þat oure
moost reue rent broþer Basile, þe bischoþ, is
occupied in seculer causis, and kepiþ
vnprofetably moote hallis, whiche þinge makip
hym foule, and distryeþ þe reuerence of
presthode.
<L 1016><T OP-LT><P 145>

But now to goostly vndirstondinge, euery
bischoþ schuld be a waite or a waccheman to tell
and to warne byfore to alle þe peple, by his
goode lyvyng and techyng, þe perell of synne.
<L 1032><T OP-LT><P 146>

As, in þis word bisshop, is quotyd how (þe firste pistle to Tymothe, þe þridde cap• , & Titum, þe firste cap•) ben specified þe condiciouns of a bisshop.

<L 83, 85><T P15CC><P 273>

And the chaunceler of the king and the bisshop Joiada heelden out of the arke the moneye, and 3auen it in to hond of maistris of werkmen, and thei spendeden it wel in this offis and necessarie reparacoun;

<L 29><T Pro><P 17>

And the king had the bisshop and prestis and porters caste out of Goddis temple alle vessels that weren maad to Baal, and to other ydols;

<L 8><T Pro><P 20>

and Amarie, 3oure prest “and bisshop, schal be souereyn in these thingis that perteynyn to God”.

<L 34><T Pro><P 23>

And whanne the bisshop and many noble prestis a3enstodyn him, and teldyn the lawe that was a3ens him, hee was wroth, and helde the censer, and manaside hem;

<L 24><T Pro><P 25>

and whanne 3e maken a fonned bisshop, that can not and loueth not Goddis lawe, stonde my trid at the auter, 3e make an horned asse storde at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis: and othere viciouse prestis, proude, coueitouse, raueynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bachiteris;

<L 45><T Pro><P 32>

and 3e transfiguren Satanas into an aungel of li3t, whanne 3e maken curatis either prelatis, that ben contrarie to Crist, to ocupie the offis of bisshop, abbot, either of prest.

<L 6><T Pro><P 33>

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and draweþ his synnes as a long corde, and his wickednes is a bonde as a bridel, for þat alone þat he is called a bisshop, for to haue siche pouer. Perfor be a bisshop vnreprouabel wiþ oper fourtene þingis wiche þe apostele seiþ and þane louseþ he.

<L 5><T Ros><P 57>

þis also defendid Gregor expressely to Bisshop Desiderio as a greuou & vnleful & vnreligious þing, /di• 86• , c.

<L 29><T Ros><P 73>

þe bisshop gaff þam agayne ne suppose 3e no3t þo þings wiche he had giffen. Þe bisshop had in power no3t for to giffe agayne, bot be þe ri3t or

lawe of þe merked, no3t be ri3t or lawe of heuen”.

<L 9, 10><T Ros><P 85>

Item Augustinus, li• De Vita Clericorum/, “In holy doctrine a bisshop owe to bryng forþ autorite, no3t schew wisdom of seculer lettrez. It is no3t þe office of a bisshop for to expovne gramer, ne þe mouþez off bischopis sovne no3t þe louyng of Iuppiter”.

<L 8, 10><T Ros><P 90>

Vnde li• 5• Decretalium, ti• De Hereticis, c• Excommunicamus, & Quia/, “Forsop for þat som vnder spice or likenes of pite denyand or forsakande þe vertu of it after þat þe apostile seiþ chalengeþ to þam autorite of prechyng, siþe þe same apostile seiþ, How schal þai preche bot if þai be sent”, al þai þat bene forbede ar no3t sent byside or wiþout þe autorite taken of þe apostile see or of þe trewe bisshop of þe place, oponly or priueily presumeþ for to vsorpe þe office of prechyng.

<L 10><T Ros><P 92>

But, ser, bi ensauple cheefli of Nycol Herforde, of Ioon Purueye, of Robert Bowland, and also bi þe present doynge of Filip Repingtoun, þat is now bicom bisshop of Lyncolne, I am now lerned, as many oper ben and manye mo heraftir þoru3 Goddis grace schulen be lerned, to hate and to fleen al sich sclaudre þat þese forseid men cheefli haue defouliden wiþ principali hemsilf.

<L 62><T SEWW04><P 31>

But, as touchinge Filip of Repintoun, þat was first chanoun and aftirwarde abbot of Leycetre, whiche is now bisshop of Lyncolne, I telle to þee þat þe dai is comen for þe which he fastide þe euen, for he neiþir holdiþ now, neiþir wole holde, þe loore, þat he tau3te whanne he was no but chanoun of Leycetre, for noo bisshop of þis londe pursueþ now scharplier hem þat holden þat wei þan he doiþ’.

<L 162, 165><T SEWW04><P 33>

And þus 3if, þoru3 negligence of oure bischopis and prelatis and oper fals techerrs þat ben in þe chirch, þe truþe of Goddis word be not sowen to þe pepel, praie we Iesu Crist bisshop of oure soules þat he ordeyne prechouris to warne us to leue oure synnes bi prechyng of his lawe, and þat, as he enspired þe prophites wiþ wysdom and kunnyng and tau3t þe appostlis þe weie of al truþe, so ly3tne he oure hertis wiþ vnderstondyng of his lore and graunte vs gras to lyue þerafter boþe in word and werk.

<L 60><T SEWW20><P 108>

and bi þe same skile no prest schulde preche to þe peple but if he hadde leue of þe bisshop or

leue of þe pope.
<L 14><T SEWW23><P 120>

Where of Seynt jerom wrote in {vitas patrum},
Sith þe chirche encresside in possessiouns, it
deceside in vertues, as þis priuelege to þe
bischof of Rome, þat as an Emperour is
souereyn aboue opere kingis so þe bischof of
Rome is souereyn aboue opere bischopis.
<L 18, 19><T Tal><P 175>

He was first monk of Clynie and after archdeken
of Remy, after þis bischof of hostyent, at last
pope, whom anodre pope, sett yn bi Raveyn,
clement bi name, sum tym archbischope of
Reyness, pursued mych.
<L 358><T Tal><P 187>

and hem þat wol not leue þees dampnable
opinyouns þou schalt putten vp, pupblischinge
her names, and make hem knowen to þe bischof
of þe diocise þat þese ben inne, eipir to þe
bischopis mynystis.
<L 359><T Thp><P 35>

But, ser, bi ensauple cheefli of Nycol
Herforde, of Ioon Purueye, of Robert Bowland,
and also bi þe present doynge of Filip
Repingtoun, þat is now bicom bischof of
Lyncolne, I am now lerned, as many oper ben
and many mo heraftir þoru3 Goddis grace
schulen be lerned, to hate and to fleen al sich
sclaundre þat þese forseid men cheefli haue
defouliden wiþ principali hemsilf.
<L 501><T Thp><P 39>

But, as touchinge Filip of Repingtoun, þat was
first chanoun and aftirwarde abbot of Leycetre,
whiche is now bischof of Lyncolne, I telle to
þee þat þe dai is comen for þe which he fastide
þe euen, for he neipir holdiþ now, neipir wole
holde, þe loore þat he tau3te whanne he was no
but chanoun of Leycetre, for noo bischof of þis
londe pursueþ now scharplier hem þat holden þat
wei þan he doip'.
<L 602, 605><T Thp><P 42>

And þe Archebischof seide to me, It sueþ of
þese þi wordis þat þou and suche oper deemen
þat 3e doon ri3t wel for to preche and to teche as
þe doon wiþouten autorite of ony bischof.
<L 709><T Thp><P 45>

But I sent þe neuere to preche, for þi venymous
doctrine is so knowen þoru3out al Yngelonde þat
no bischof wol admitte or graunte þee for to
preche bi wisse of her lettris.
<L 745><T Thp><P 46>

And I seide to þe Archebischof, Ser, as
touchinge 3oure letter and þe lettres of opere
bischopis, whiche þe seien we schulden haue to
wisse þat we weren able for to preche, we

known wel, ser, þat neipir 3e ne ony oper
bischof of þis lond wol graunte to vs ony suche
lettre of licence, but we schulden oblischen vs to
3ou and to opere bischopis bi vnleeful oopis, for
to not passe þe bondis or termes which 3e, ser,
and opere bischopis wolen lymten to vs.
<L 754><T Thp><P 46>

And I seide, Sir, seint Gregor was a greet man in
þe new lawe and of greet dignyte and, as
comoun lawe witnessiþ, he comendide greetli a
bischof forþi þat he forbed vtirli þat imagis
maad wiþ mannis honde schulden not ben
worsehipid'.
<L 1177><T Thp><P 59>

And for þe pitee of Crist', þei seiden, bepinke
þee how greete clerkis þe bischof of Lyncoln,
Herforde and Purueie weren and 3it ben, and
also Bowland, þat is a wel vndirstondynge man,
which alle foure haue forsaken and reukiden al
þe lore and opinyouns þat þou and sich opere
holden!
<L 2085><T Thp><P 88>

But, sere, to sie þe soþe, I was ioieful þat,
whanne 3e weren gon, þe bischof of London, in
whos prison 3e putten me and lafte me, fond in
me no cause for to holden me no lengir in
prisoun.
<L 2175><T Thp><P 91>

BISCHOPE.....29
But as blasfemes þese clerkes floreschon Cristis
lawe and seyn it sueþ þat iche bischope of Rome
is suche a viker of Crist, as we haue before seid.
<L 223><T 4LD-1><P 245>

But no man can seeþ wy iche bischope of Rome
schulde haue þis primacie, but if oon of þese
causes moued þerto: first, for Seint Peter died in
Rome.
<L 228><T 4LD-1><P 245>

But where were more blasfemes þan to sey þat
Crist nedid to stonde to her eleccion & make þat
man his vicarie whomeuer þei chosen to be
bischope of Rome?
<L 253><T 4LD-1><P 246>

so þe moost foly of al is brou3t in be þis errour,
þat if þe bischope of Rome 3if leue to anyþing,
þan Crist and his lawe 3eueþ leue to þe same.
<L 256><T 4LD-1><P 246>

& if þou wilt knowe wat fru3te comeþ of al þis,
certen but pride and worschipe of þe worlde, for
þe frere, aftur þat he comenseþ, schal haue a
chambor and a chapilen as a bischope & be
serued costily as a lorde.
<L 99><T 4LD-4><P 239>

if he wandere in þe worlde & etip wiþ lordes, he lokip to be serued and sette as a bischope.
<L 104><T 4LD-4><P 239>

And sithen Crist, nobulest man þat may be in ertheþ, was porest man of alle whan he chese to be bischope, oþer shulde þis lordis kyn be pore as Crist was, or ellis holde hem in staat of lordis of þis worlde.
<L 13><T A10><P 171>

For þo suffnyng of lechery is expressly a3eynus Goddis commaundement, ande receyvyng of þis money is mayntenynge þeroff, for whiche þo bischope, by Goddis lawe and comyne lawe of þo Chirche, schulden be degradid, for hit is open mayntenynge of open erreure a3eyne Cristen menus bileve.
<L 31><T A29><P 488>

But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to worn Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.
<L 244><T Buh><P 177>

Also þe bischope of Caunturbiri, Thomas Arrundel þat now is, seide a sermon in Westminster þer as weren many hundred puple at þe biring of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwipstanding þat sche was an alien borne, sche hadde on Engliche al þe foure Gospeleris wiþ þe doctoris vpon hem.
<L 291><T Buh><P 178>

One maner it is taken for a material temple halowed of þe bischope: Ps• , "In chirste blessez 3e our Lorde".
<L 22><T Ros><P 66>

And if a man is vnri3tfully cursed of þe pope or of þe bischope for Goddis cause, if he suffer it pacientli, he schal fare myche þe better for þer curse, and þei þat cursen schullen fare myche þe wers, for, as seint Austin seiþ, I seie not þis foolehardili, þat if any man is cursed wroungfulliche, it schal harme hym raþer þat curseþ, þane him þat sufferiþ þis curse, for þe Hooly Goost puttþ no suche peyne of curse to any man vnderued'.
<L 98><T SEWW02><P 21>

Pope Sixtus /viz• 2dus/ ordeyned that masse schuld be sungun on Awters, which was not doon bifore, in þe 3ere of our lord CCC iij• x 3er• Pope Gayus ordeyned þat ordris in þe chirch schuld sti3e vp hier and hi3er, Reder,

coniwre, Colete, Subdekyn, preest, and bischope, in þe 3er of oure lord 288.
<L 4><T Tal><P 175>

Also in þe 3ere of grace iij• xiiij, Constantyn ordeyned þat Bischope of Rome schuld be hi3est of alle bischopis and assigned the tenþe parte of possessiouns to chirches.
<L 11><T Tal><P 175>

Also formosus bischope of portus hated Sergius þe iij pope and procurid þat he was degradid fro his popehode.
<L 55><T Tal><P 176>

Also in þe 3eer of grace vj• xxv• king Oswold askide and gate of þe peple of Scottis, Adan bischope for to enform his peple and 3afe to him a place bi þe isle of Lindisfarne, wher wondirfulle biholding, þe bischope preching in scottisch tunge, The king interpreteth in Englisch.
<L 100, 101><T Tal><P 178>

Pope Adrian mad a conseil at Rome with an • C• and l• bischoppis, king charlis present, to whom he grauntid ri3t in chesing of þe hi3est bischope, or ordeyned of Apostels sete or bischope of Rome.
<L 121><T Tal><P 179>

Also þe king made Werefriþe bischope of worcheter, to translate þe booke of gregory diologus in to saxan tunge.
<L 148><T Tal><P 180>

Þis was mad bischope bi pope formous.
<L 169><T Tal><P 181>

Also in þe 3er of grace ix• xvj pope John þe x sate in popehode xiiij 3er, which was sone of Sergeus pope and bischope of Raveyn, bi whos helpe alberik rnarchis cast out Saresenes of Italye.
<L 186><T Tal><P 181>

Also kyng Salamon putte doon an hi3 bischope for he conspirid a3ence him and also he made anoþer hi3 bischope in his stede.
<L 221, 222><T Tal><P 182>

Neuerþelese, hym stryvyng of popehode, oon a3ence tweyn and tweyn a3ence oon, Harry þe iij Emperour hem iij deposid, ordeyned bi violence þe bischope of Raburgis pope, þat was seint Clement þe ij, and of harry was crownyd;
<L 249><T Tal><P 183>

þerfore renounce þi wode loue in which þu trauelist and I schal make þe a bischope.
<L 283><T Tal><P 184>

and after 3euyng studie to letteris and vertues,
and was made bischope of albene, after vsing
legasye at Nowny conuertide þat prouynce to
feipeþat at þe last made pope, enterditid alle þe
Cite of Rome for woundyng of a Cardinal and
cursid willium king of Cecile and constrynde to
submyttyng.

<L 440><T Tal><P 189>

Also in þe 3er of grace suyng, seint Robert
Grothede, bischope of lincoln, died, excellently
lerned in alle liberal artis, in logik, moral
philosophi, Astronomie, and holy writte.

<L 506><T Tal><P 191>

Wherfore it bifelle after þe deef of Robert, sum
bischope in pontificalle apperid to þat pope,
refreyning in his bed by ny3t, seiying þus: Arise,
wreche, and come to þe dome'.

<L 515><T Tal><P 191>

BISCHOPES.....7

nowþer bischopes, ne religiouse, ne none oþer
prestes;

<L 29><T A20><P 240>

þe pope & oþere bischopes wole kepe here feet
ful cleene wiþ scarlett & cordewane/ & sum
tyme wiþ sendales/ wiþ golde/ wiþ siluer & silk
preciously di3t.

<L 13><T AM><P 126>

But now erchedekenes, and officialis and oþur
ministres, and þerwiþ begger prechouris (as
Pharisees, diuidid þorou3 byddyng of oure
bischopes þat rulen oure Jerusalem) axen þis
question of þese pore prestis: Seþþe þe Pope
precheþ no3t þat is Goddes viker, ne none
bischopes but selden, ne oþer grete prelatis for
fere þei mi3te ly3tly bryng men into herisie,
and oþer curatus moun lyue ful wel þou3 þei
prechen no3t, but þis office is oneli committid to
þe ordres of freris, whiche ben clerkis apreued
and kunne wel Goddes lawe, and bi her
prechyng as foure postis beren vp Cristis
cherche, and 3e ben neþer popes, ne bischopes,
ne oþur grete prelatis, ne curatus of cherches, ne
of þe foure orders, but ydiotes and fooles þat
vnneþe kunne 3oure gramer or þe litteral sense
of Scripture, þat li3tly makeþ men erre, wharto
preche 3e þanne so faste and bigynnyn a newe
manere þat haþ not be vsed a long tyme but of þe
hooli freres?'

<L 227, 230><T CG04><P 50><L 235><T
CG04><P 51>

and þus whoeuer a3eyne seye þis is pursued as
an heretike, and þus by hise olde wiles he
knyttip togidre men to helpe popis and
cardinales, bischopes and freres to crie þis as
bileue;

<L 21><T MT23><P 334>

Of oure order there beth Bischopes wel manye,
Seyntes on sundei steeds, that suffreden harde.

<L 3><T PPC><P 10>

BISCHOPIS.....202

3if þer ben kynges and bischopis of harlates.

<L 62><T 4LD-4><P 238>

þis is cause whi þat lordes & bischopis also
holden so many freres dwellinge wiþ hem.

<L 557><T 4LD-1><P 260>

But furþermore, feyned confessiones of freres
semeþ to do al þe harmes in be chirche, for þei
lede lordes, bischopis & ladies, & errour of þes
þre don miche harme.

<L 572><T 4LD-1><P 261>

Bischopis mytrid wiþ two hornys figuren þat þei
schulden þoru good ensaunple putte þe folk fro
vicis to virtues, but now þoru pride and covetise
þei ben principal ensaumpleris of turnyng fro
virtues to vicis;

<L 8><T A01><P 25>

þe kyngis 3erde and þe bischopis staf bitokenen
her regalte and her dignyte, by þe whiche þei
schulen mayntenen and rulen hemsilf and her
sogetis in resoun and Goddis lawe;

<L 31><T A01><P 28>

For kyng Salmon putt doun viciouse bischopis
and proude, and sette in her stide meke men and
vertuouse.

<L 19><T A01><P 50>

And as lordes schulden be mendid by prechyng
of hor bischopis, so lordes schulden amende
marchauntis and oþer folk, þat in þo þridde part
of þo Chirche sowen by hor envye seed of
dissencioun, and synnes þat distourblen rewmes.

<L 28><T A09><P 133>

þo pope is stirtour of þis feght, and synnes more
þen feghters, as þo bischopis of þo temple
synned more þen Pilate, or kny3tis þat slown
Crist, for prestis autorisiden þis synne.

<L 12><T A09><P 141>

And þus if oure bischopis prechen not in hor
persone, bot letten trew prestis to preche to hor
schepe, þei ben in þo synne of bischopis þat
kilden Jesus.

<L 33, 35><T A09><P 144>

And þus don somme bischopis, erchdekens, and
officials and servauntis to hom, þat clippen þo
puple and spoylen hom.

<L 22><T A09><P 151>

wipouten beggyng as freres, or dowyng as
oþere bischopis and monkes, and oþere calde

possessioners;
<L 7><T A10><P 171>

If nobulmen be bischopis, let hem þenke on Crist, þat was most nobul man þat evere was in erthe, for hys Fadir was God and hys modur Marie, and boþe þese ben best in kynde, as Crist himself is.
<L 9><T A10><P 171>

And so schulde men loke, by resoun of Goddis lawe, wheþer it were medeful and a werke of mercy to make riche bischopis, and lett hem of þe werke þat Crist ordeyned hem to do, and drawe folke fro þe world, or ellis for to make hem to lyve so worldly þat non synes so lustly, ne meduld hem wiþ þe worlde, þan don suche bischopis;
<L 26, 30><T A10><P 171>

Also Poul biddiþ þat bischopis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and benynge and under lont, or suget, to here housbondes, þat þe word of God be not blasphemyd.
<L 32><T A13><P 193>

And alle siche ben symonieris þat occupien bi symonye þe patrimonye of Crist, be þe popis, be þei bischopis, curatis, or provendereris.
<L 4><T A16><P 211>

And 3it þei have parische chirchis aproprid to worldlyliche bischopis and abbotis þat han many þousand mark more þan ynowe.
<L 30><T A17><P 215>

þei wolde disseyve oure bischopis, and so lordis and comynes þat dwellen in þis rewme.
<L 5><T A20><P 233>

Ffor he seiþ no3t oonly of treuþe þat it is heresy, as bischopis putte on Crist þe Friday þat he diede on, but he seiþ þat he for3eveþ þe offence of God, God unconseilid bifor, to whom evere he wole.
<L 4><T A21><P 260>

But certis of Crist may no3t be fool, ne speke wordis wiþouten greet witt, siþe he may no3t be fool suffering freris be in his Chirche, alþou3 þei meve bischopis to fi3te and þerto spoyle þe pore peple wiþ beggyng of blasfeme lesynge, openly prechide a3enst þe gospel.
<L 15><T A21><P 265>

Also many bischopis and religiouse and seculer lordis wiþdrawen ri3tful reulyng of Cristene soulis, bi makynge and presenting of unable curatis.
<L 12><T A22><P 277>

And siþ þis money is taken bi maistri for ordris þat men taken, for ellis þei schullen not be ordrid, or ellis ponyschid to þe double or treble, and here weddis taken, who may excuse oure bischopis from extorsion of symonye?
<L 24, 25><T A22><P 282>

For þou3 men breken þe hieste comaundementis of God, þe lewideste parische prest schal assoile anoon, but of þe founed vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bischopis, or þe most worldly prest of Rome, þe emperoures maister and Goddis felawe, or God of þe erþe.
<L 5><T A22><P 284>

siþ Crist comaundid his disciplis to baptise alle men, and chargide hem not to conferme men, as bischopis usen.
<L 17><T A22><P 285>

It semep þat bischopis holden þis more worpi and nedful þan Cristis body and þe sacrament of baptym;
<L 22><T A22><P 285>

Pus fariþ þe most del of bischopis and grete prelattis, þat seyn here masse, more for presence of lordis and grete placis, for to be holden holy and have offryngis and 3iftis, þan for devocion or compunccon of here synnes and her breþeren synne, and to make pees and charite.
<L 1><T A22><P 287>

Perfore Seynt Gregory and Seynt Austyn fledden at al here power to be bischopis, but sou3tten to lyve in devocion and studie of holy writt and in lowe degre, and coveitiden not þe heyenesse of þe statis, but wiþ sorowe and grete drede of God, and for grete nede of Cristene soulis, token þis staat, not of honour, but of traveile and bysynesse, as Austyn and Jerom witnessen.
<L 20><T A22><P 289>

And perfore Seynt Austyn criep in þe story of his lif, þat he felide nevere God so moche wroþ a3enus hym, as whanne, in peyne of his synnes, he suffride him take þe grete charge of bischopis staat. Perfore he flei3 algatis citees where bischopis weren olde, lest þe peple wolde have hym bischop.
<L 16, 17><T A22><P 290>

Perfore me þenkeþ treuly, þat who evere comeþ wel to ony benefice in þe Chirche, he sekiþ not dignyte ne honour of men undir him, but traveile and servyce, and dispit of worldly hienesse, as diden Crist and his disciplis, and opere holy doctouris and bischopis, as Seynt Martyn, Seynt Colas, and siche opere.
<L 22><T A22><P 290>

Perfore Seynt Gregory techiþ in his Pastoralis,
þat whanne bischoprachees weren pore, and
bischopis weren þe first in martirdom for
Cristene feiþ, þanne it was worþi grete
preysynge to coveite a bischoprache.
<L 11><T A22><P 291>

what mirrour of mekenesse is þis, þat bischopis
and prestis, monkis chanons and freris, þat
schulden be meke and pacient and lambren
among wolvyng bi techyng of Crist, ben more
proudly arraied in armer and opere costis of
werris, and more cruel in here owene cause þan
ony opere lord or tiraunt, 3e, heþene emperours!
<L 33><T A22><P 295>

First, bischopis maad of þe court of Rome, who
sweren to go and converte heþene men in placis
of here bischoprachis, don not in dede þis office,
but dwellen in Engeland, and bicomene riche
bischopis suffragans, and pillen and robben oure
peple for halowyng of chirches, chirche3erdis,
auteris, and ornamentis of þe chirche.
<L 14, 17><T A22><P 300>

Also alle bischopis and possessioneris, sworen to
be trewe and holy to þe kingis conseil and profit,
se men opynly forsworen.
<L 1><T A22><P 301>

Also oure bischopis ben sworen to meyntene þe
honour and dignity of Petre and Poul, but þei
moste distroien it of alle men in erþe at here
power.
<L 10><T A22><P 301>

CAP• XVI• Alle þo þat falsen þe popis bulle
or bischopis letteris ben cursed grevously in alle
chirches foure tymes in þe 3eer.
<L 1><T A22><P 308>

And þis menen þei in here opyn lawe, bi whiche
þei maken clerkis exempt fro seculer domesmen,
til þei ben degraded bi dom of bischopis. Of þis
wrongful sentence 3oven of bischopis in þe erþe
to don, wiþ good reson suen þes poyntis, þat
þou3 a collegie of clerkis, or covent, or religious,
ben open þeves, and robben and sleen þe kyngis
lege men, 3it þe kyng may take no ferþingworþ
good fro hem, for alle worldly goodis ben
temperal þingis, and, as þei seyn, noon seculer
lordis may lawefully take temperal þingis fro þe
Chirche þat trespassiþ bi long custom.
<L 4, 5><T A22><P 314>

And siþen alle ressetours and meynteneris of
siche wityngly ben cursed, and þe pope ressetiþ
hem and meynteniþ hem, and bischopis also, and
þe kyng and parischens, alle þes semen cursed
þeves, siþen þei may not be excused bi
ignoraunce of Goddis lawe and here open dedis
to knowe and wite hou þei ben þevys.
<L 6><T A22><P 318>

Clerkis þat don evyl and meyntene it bi sotilte of
word ben sly or sotel heretikis, but þes lordis of
prestis, þat ben bischopis, and opere officeris þat
meyntenen opere men in synne, ben sotil
maistris of errour and princis of heretikis.
<L 6, 7><T A22><P 323>

and þei schullen not preche wiþouten leve of þe
bischopis, and þei wolen not suffre hem to
preche fully þe treuþe of holy writt, and warne
þe peple of Anticristis tirauntrie, and of his
clerkis ypocrisie, as God biddiþ hem do.
<L 1><T A22><P 333>

And 3if it fare þus wiþ hiere penytaunceris, boþe
of bischopis and popis, and sum men supposen
þat þei don, it is moche þe werse on alle ordris,
for þanne þei ben cursed of God and man, and
maken þe peple cursed þerto.
<L 16><T A22><P 334>

Oure bischopis þat pressen to be chaunseler and
tresorer and governours of alle worldly officis in
þe rewme, to dredeful sore, for þei may not wel
togidre do her gostly office and worldly, for
Crist and alle his postlis, wiþ alle here witt,
kouden not and wolden not entermete wiþ
worldly office, but fledden it as venym. And
certis oper þes bischopis ben wittier and my3ttier
þan Jesus Crist and his postlis, or ellis þei ben
open foolis cursed of God and man.
<L 20, 26><T A22><P 335>

And þus popis, bischopis, and freris, shulden
helpe here to purge hemsilf;
<L 1><T A23><P 352>

For þei passen bischopis, popis, and eke God
hymself;
<L 6><T A24><P 378>

Ffor freris ben made bischopis, 3he, mony tymes
bi symonye, and sworne strongly to go and
preche and convert hethen men;
<L 29><T A24><P 381>

And þus þese freris, bischopis, lyven comynly
evere after in symonye pride and robberye, and
þus þei ben exempt by Cayaphas bischoprache
fro alle gode observaunsis of Gods lawe, and of
hor owne ordir, and be fre to lyve in synne, and
to robbe oure lond, and envemyn hit by mony
cursinges.
<L 2><T A24><P 382>

And opere bischopis of hom þat have diocisis in
þis lond, forsaken povert and penaunse and
obedience, for þei loken to be maysters of all
freris of þat ordir in þis lond, and to lyve in
pride, lustis of hor flesche, ydelnesse, and
spoyling of þo puple more suttily þen opere.
<L 11><T A24><P 382>

and þei ben not reulid by Gods lawe, ne lawes of þo Chirche, ne lawes of þo kyng, Ffor þei glosen Gods lawe as hom likes, and ben exempt fro bischopis and oþer ordinaries, and leeden þo bischop of Rome as hom likes.

<L 22><T A24><P 384>

Ffor, in pleesinge of bischopis and oþer men, þei prechen ageyns povert of Crist, and seyn þat prechours of þo gospel and Cristis lif ben heretikes, worthy to be brende. And so, for giftis of bischopis and oþer men, and worldly favor, þei sellen treuthe of þo gospel, and so Crist, as Judas did.

<L 16, 19><T A24><P 386>

And, for wickidnesse of þis vice, þo bischopis of þo temple putten blasphemye upon Crist, to do him to deþ.

<L 4><T A25><P 402>

Ffor so myche may prelatis erre, þat hit is worthy þo puple to juge hom, as þo bischopis of þo temple were nedid to forsake to juge Crist, þat is trewth of þo gospel.

<L 24><T A25><P 406>

and specially to bischopis, þat han cure of alle men in here diocese bi charite and comyn lawe.

<L 32><T A28><P 449>

and geten hem exempcion fro bischopis and oþere men, þat schulden distroie here synnes and norische virtues.

<L 35><T A28><P 449>

Also whanne men speken aʒenst synne, anoon þei seyn, þou3 þis be synne, 3it it is venyal, and not dedly, and venyals ben waschen away wiþ preieris of a Paternoster, wiþ hali watir, wiþ pardon, wiþ bischopis blissyng, and many oþere li3tte weies, as men feynen.

<L 24><T A28><P 452>

And as to pardons, and haly watir, and blyssyngs of bischopis, it is a feyned þing, for pride of statis and covetise of worldly muk, and to blynde þe peple, and to make hem over litel to drede synne.

<L 4><T A28><P 453>

2• Also byschopus ande freris putten on pore men þat þei seyne, þat þo pope may not graunte ony indulgencis, ne ony oþer bischopis, ande þat alle men tristyng in sooche indulgencis ben cursid.

<L 7><T A29><P 455>

4• Also bischopis ande freris putten on pore men þat þei seyne, þat of onely contricione of hert al synne is done away, wiþouten schriff of

mouþe;

<L 13><T A29><P 455>

5• Also bischopis ande freris putten to pore men þat þei seyne, þat ymages of Cristis crosse, of þo crucifixe, of þo blessid Vergyne Mary, ande of oþer seintis, in no manere bene worþi to be worschid, but þat alle men worschypynge in ony manere þoo ymages, or ony peyntingus, synnen and done ydolatrie;

<L 17><T A29><P 455>

23• Also byschopis curatis and frerus putten on pore men þat þei seyne, þat no persone, ne vicare, ne prelate, is excusid fro personele residence, to be made in þer benefices, in dwellynge in servyces of bischopis, or of archebyshopis, or of þo pope.

<L 27><T A29><P 456>

POINT II• Also bischopis and freris putten on pore men þat þai sayne, þat þo pope may not graunt ony indulgencis, ne ony oþer bischopis, ande þat alle men tristyng in suche indulgencis ben cursid.

<L 12, 13><T A29><P 459>

POINT IV• Also bischopis ande freris putten upon pore Cristen men þat þai seyne, þat of onely contricione of hert al synne is done away, wiþouten schrift of mouth, ne þat schrift of mouth is nedeful, 3he, where plenty or leysur of a preste may be hade.

<L 19><T A29><P 461>

POINT V• Also bischopis ande freris putten to pore Cristen men þat þai seyne, þat ymagis of Cristis crosse, of þo crucifixe, of þo blessid Vergyne Mary, and of oþer seintus, in no maner bene worþi to be worschid, but þat alle men worschypynge in ony manere þo ymagis or any payntingus, synnen ande done ydolatrie, and þat God dose not ony myracle by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschypynge, or puttyng lighttis or ony devociions bfore þoo ymagis, bene cursid.

<L 22><T A29><P 462>

If men wille have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert ande peynus of seintis, and forsakyng of worldly vanite after Cristis lyve and his seintis, and þen let þpo waste coste of ymagis be delud ferth fully to pore men, ande not to stockis ne to stonys, þat never have hunger colde ne prist, ne to riche bischopis munkis ande riche prestis, þat have myche waste tresoure, ande wasten pore mennes lyvelode to þer dampnacione, if þai ben nout founden doynge verrey penaunce þefore.

<L 1><T A29><P 464>

POINT X• And prelatis and freris putten to symple men þat þai seyne, þat þo pope,

cardynalis, archebischops, bischopis,
archedekenys, denys, and alle grete personys of
þo Chirche, bene cursid.
<L 25><T A29><P 469>

Certis as seculere schullen not, whilis þai bene
lordis, take presthode ande ri3ttis annexid þerto
myche more prestis, ande normely in state of
pore apostilis, as bischopis faynen hem to be,
schullen not take seculere lordschip and powere
annexid to þe state by Gods ordynaunce;
<L 14><T A29><P 477>

POINT XVIII• Also bischopis prestis and
frerus putten to pore men þat þai seyn, þat a
preste beyng in dedely synne nouþer makis þo
sacrament of þo auter, ne cristynes, ne 3yves ony
sacrament.
<L 15><T A29><P 485>

þow popis and bischopis halowen horedame by
receyvyng of money, and bene partyners þeroff,
wers þen þai þat done it in dede.
<L 27><T A29><P 488>

POINT XXI• Also bischopis and freris putten
to pore men þat þai sayne, þat þo holy Trinite in
no manere schulde be worschipid, fygurid,
fourmed, ne payntid, in þat fourme by whiche
comynly it is peyntid by alle þo Chirche of God.
<L 3><T A29><P 491>

POINT XXIII• Also bischopis curatis and freris
putten on pore men þat þai sayne, þat no persone
ne vicare ne prelate is excusud fro personele
residense to be made in þer beneficys, in
dwellynge in servycis of byschopis, or of
archebyschopis, or of þo pope.
<L 4><T A29><P 493>

Here Cristen men sayne, þat none suche curate
schulde be absent fro his gostly childryn for
worldly pompe, wombe joy, and worldely
bysynes in þi bischopis courtis.
<L 10><T A29><P 493>

POINT XXV• Also bischopis and freris putten
to pore men þat þai sayne, þat men of þo Chirche
schulden not ride on so stronge horsys, ne use so
mony jewelis, ne precius cloþis, or delicate
metys, but renounce alle þingus and 3yve hem to
pore men, goynge on fete, and takynge stavys in
hondis, receyvyng þo state of pore men, in
3yvyng ensample of holynes by þer
conversacion.
<L 30><T A29><P 494>

And in þe popis lawe, wiþ grete congregacion of
bischopis and clerkis, and grete avisement, is
writen þus;
<L 21><T A33><P 522>

þer as prestis wit hem to be to þer souereynis
sogets be custum of þis kirk, so know bischopis
hem to be more of custum þan of dispensacoun
of Goddis trowþ, to þer sogets, þe more þer
souereyns, and in comyn þei owe to gouern þe
kirk.
<L 28><T APO><P 29>

Perfor non of þe bischopis, enblawen wiþ enuy
of þe fendis temptacoun, wrap, if prestis
ouerwile exort or monest þe peple, if þei preche
in kirk, if þey blesse þe floc, for I schal sey þus
to hym þat werniþ me þeis þingis, he þat wil not
prestus do þing þat þei are bidun of God, sey he
wat is more þan Crist?
<L 5><T APO><P 30>

And sin it is prouable þat þei were not prests, for
þan had þei ben bischopis, and apostlis, but þei
were dekunis, lowar þan prestis, as Steuyn, and
silk oþer þat is redd of in apostlis dedis, it semip
þat Crist, sending hem to þis office, sendiþ in his
ordeyning al oþer heiar, as prestis, to þe office;
<L 8><T APO><P 31>

perfor schuld bischopis dred to ordeyn vnwis
prestis, and ioi to seek þe good, for Jerom seiþ,
þat þe vnwise sone is schemschip to þe modir,
and þe wise sone glori of þe fadir;
<L 6><T APO><P 37>

Þis is a noþer poynt, þat þe pope, cardinalis,
bischopis, and oþer prelats be neþe, are disciplis
of anticrist, and sellars of merit.
<L 30><T APO><P 53>

Now is þis office committid in bischopis and
prestis of þe kirk, þat þe causis of þe synnars
knownen, þei doing mercy assoyle hem fro þe
dred of perpetual deþ, wen þei able and verrey
repentaunt;
<L 19><T APO><P 68>

ffor þus seiþ Jerom, Now syn coueyteis haþ
waxen in þe kirk, as in þe empyr of Rome, lawis
gon a wey fro þe prest, and visioun from þe
prophet, al bi power of bischopis name þat þei
chalang unlefely to hem wiþ out þe kirk.
<L 13><T APO><P 110>

and boundun vnder seruil werk he askiþ almes
opunly of ilk man, And of þis is he þe more
dispid of all, þat he wrechidly desolat is gessid
to be fallun iustly to þis wrechidnes þo bischopis
a lon lowen to 3eftis.
<L 20><T APO><P 110>

þer for are bischopis accusid of clerkis;
<L 23><T APO><P 110>

And þanne þe li3t of her werkes, and of here
techyng and wilful suffryng, þerfore gret
martirdoom, schynede longe tyme þoo into al þis

world and so brou3ten manie men out of derknesses of her synnes into þe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere þer was greet plente of popes, bischopis, and prestis martired for here holi li3f and here true prechyng.
<L 394><T CG02><P 22>

Bipenke þe also hou3 þe bischopis, scribes, and Pharisees cesiden neuere of hire fals pursute, and procureden also þe comyne peple to crie ater his deef.
<L 68><T CG10><P 107>

Eft Austyn seith in the first bok agenes Faustus in xi• c° : The excellence of autorite of the olde testament and newe, is departid from bokis of latter men, whiche conformed in tyme of the postlis, by successiouns or aftercomyngis of bischopis, and bryngynge forth of cristen chirches, is set highlye as in sete to whiche alle feithful and pitouse sic undirstondyng serueth;
<L 9><T Dea2><P 459>

Bischopis of þe oolde lawe sacrificisedon kydis blood, or blod of geet or of caluys;
<L 19><T EWS1SE-20><P 561>

But bischopis of þe oolde lawe weron nedide to entre 3eer by 3eer, and 3et þei entrede not into heuene, but into a lytul holet, þat was þe west part of þe tabernacle;
<L 24><T EWS1SE-20><P 562>

And so it semep to somme men þat bischopis of þe oolde lawe weron betture and more worþi þan ben þes emperouris bischopis, for þei seruydon and figuredon Crist by auctorite of God;
<L 36, 37><T EWS1SE-20><P 562>

And Ion hadde power to here hem, for he was an holy prophet and a bischopis sone, and, as holy writt spekiþ, he was a prest maad of God.
<L 32><T EWS3-124><P 6>

And so he tok not falsly þis offys for wynnyng, ne of þes two bischopis, but specialy of God;
<L 20><T EWS3-128><P 16>

And so it semep to many men þat prelatis þat letten trewe prestis to preche frely þe gospel ben wurse þan þes two bischopis of Iewis summe bischopis ben glad of þes prestis, and summe ben yuele enformed bi freris And Ion cam into al þe cuntre of Iordan, prechinge þe baptyem of penaunse in remyssoun of synnes, as it is writun in þe bok of sermouns of Ysay þe prophet, þat seyde þat Ion was a uoys of a criere in desert Make 3e redy þe weye of þe Lord!
<L 23, 24><T EWS3-128><P 16>

Go we to bischopis bineþe þes, and riche abbotis, fadris of couentis, and þes axen worldly

wurchipis.
<L 44><T EWS3-140><P 45>

And, as hye prestis wiþ scribis lettiden children for to speke, so þes bischopis and newe scribis letten prestis to telle Goddis lawe.
<L 53><T EWS3-148><P 73>

As 3if bischopis fi3ten nou and ben arayed in horss and meyne, or ben greet in houshold and oþer þingis to fede þe world, þei ben enemyes to Crist, and not in þis sutuours of hym.
<L 16><T EWS3-165><P 128>

For we han alle þes þre partis: þe hye prestis ben bischopis þat wolde not here of Goddis lawe;
<L 62><T EWS3-172><P 151>

And so mynystis camen a3en to bischopis and pharisees, and þey seyden to þes seruauntis Why brou3te 3ee hym not wiþ 3ou?
<L 14><T EWS3-174><P 155>

Ion seiþ þat bischopis and farisees gederiden counsel a3en Iesu. And by þis may we se þat þe mooste ground of pursueris of Iesu and his lawe weren prinsis and pharisees, for þe princes of prestis þat weren þe bischopis, and pharisees þat weren religious in Cristis tyme, pursueden Crist to deþ as autours of his mansleyng.
<L 2, 5><T EWS3-175><P 157>

Þey dredden hem of Crist, 3if his wordis wenten forþ, þat Romayns shulden come and fordo prestis and pharisees, for in hem two stood myche þe lordchip of Iewis, as 3if bischopis and abbotis spaken today togidere Hide we Goddis lawe, last þes seculer lordis come and take oure lordchipis and fordo oure statis'.
<L 21><T EWS3-175><P 158>

Iudas cam not alone, but he tok a cumpenye of Romayns, and mynystis of bischopis and pharisees, and cam þidir wiþ lanternes and broondis and armys.
<L 18><T EWS3-179><P 172>

Boþe þes two weren bischopis in þis 3eer þat Crist diede ynne.
<L 98><T EWS3-179><P 175>

One of þe bischopis seruauntis seyde to Petre, his cosyn whois ere Petre smoot of, Saw Y þee not in þe 3erd wiþ hym?
<L 104><T EWS3-179><P 176>

Þi folc and bischopis token þee to me.
<L 149><T EWS3-179><P 177>

Þe bischopis answeriden We han no kyng but þe emperour'.
<L 252><T EWS3-179><P 181>

But þe bischopis of Iewis seyden to Pilat Nyle þou write “Kyng of Iewis”, but þat he seyde “Y am Kyng of Iewis”.
<L 267><T EWS3-179><P 182>

and þanne may þey answere to bischopis and folc þat axen hem where is þer power.
<L 20><T EWS3-208><P 251>

siþ þis hierste offys falliþ to bischopis, and þey shulden not be yuele payed þat men helpen hem þus frely.
<L 27><T EWS3-208><P 252>

But heere it is a skylful þing 3if pseudoprists prechen amys þat bischopis lette hem to preche.
<L 41><T EWS3-208><P 252>

And bischopis shulden lette alle þes foure, and maytene Cristis ordenaunse;
<L 45><T EWS3-208><P 252>

for many bischopis wolden þenke today þat it were dishonour to hem for to ete on þis maner for nede of mete þat þey hadden.
<L 29><T EWS3-213><P 262>

But we slepen and wanten bileue in alle þes þre þat Crist telliþ, for boþe bischopis and opere men trauelen to gnare hem in þes alle;
<L 22><T EWS3-216><P 269>

And þus bischopis ben more to blame, and alle þes newe religiouns, whanne þey ben vnkynde to Crist þan ben opere lesse bounden.
<L 26><T EWS3-218><P 272>

As freris seyen now þat bischopis kunnen fi3te beste of alle men, and it falliþ moost to hem siþ þey ben lordis of al þis world;
<L 8><T EWS3-220><P 274>

And þus siche makynge of testamentis is ofte a boon to many synnes, for bischopis and archidekenes and þer clerkis synnen ofte heere.
<L 18><T EWS3-238><P 315>

And þus he translatiþ bischopis gladly for þis wynnyng, As summe wolen take permutingis for sich wynnyngis falliþ to hem.
<L 40><T EWS3-App><P 320>

And by þis cautel þe fend of helle haþ take lordschipis fro worldly lordis, and amortisiþ hem, and 3eueþ hem to bischopis and many opere clerkis so þat þese lordis ben aftirward nedid to sille beneficis for seruyse.
<L 55><T EWS3-App><P 321>

Frere, whi be 3e not lege men to kyngis ne obediente to bischopis ne vndir her visitacioun?
<L 181><T JU><P 62>

Frere, whi axe 3e not lettris of bripered of oper pore mennes preieris, good & cristen leuers, ne of preestis, ne of monkis, ne of bischopis, as 3e desire þat oper riche men axen 3ou letteris for a certeyne summer bi 3eer?
<L 189><T JU><P 62>

Frere, what charite is it to charge þe puple wiþ so many freris, siþen persouns, vikers, & prestis were jnow3 to serue þe puple of preestis office wiþ bischopis 3he, monkis, chanouns wiþ out mo.
<L 356><T JU><P 69>

Frere, siþ 3oure ordris ben moost perfi3t, as 3e seien, for 3oure pouert, chastite, & obediens, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bischopis & prelatis & popis chapleins, & to be asoilid fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world, þat is goostli leccherie?
<L 385><T JU><P 71>

Alas howe dorne oure bischopis for schame□
<L 4><T LL><P 11>

ita in septuaginta duobus discipulis est forma presbiterorum’/ Ri3t as in þe apostlis is þe forme of bischopis□ so in þre score & twelue disciplis is þe forme of prestos/ But Crist 3aue charge boþe to þise bischopis & also to þise prestis□ & seide/
<L 21, 23><T LL><P 11>

How schal þise bischopis maynten þer constituciouns a3ens þer God & holi seintis/ It schal be more suffurable to Sodom & Gomor□
<L 27><T LL><P 11>

O• þou foltid schepard antichrist• God seiþ þou art an ydole hauyng a bischopis habit• but neiþir vertu ne spirit• lijf ne dede• þat longiþ to a bischop ||
<L 12><T LL><P 14>

his rewme is made derke/ & þei eeten her tounge togidir for sorrow• & þei blasfemeden God of heuen for her sorowis & her woundis• & þei diden no penaunce of her dedis/ Þat is to mene Archbischopis & bischopis• ben þe seet of þe beest anticris□
<L 22><T LL><P 14>

is þe heed of anticristi/ And in archebischopis & bischopis□
<L 13><T LL><P 15>

where Crist seiþ• Mat• xvi• /Porte inferi non preualebunt aduersus eam’/ 3atis of helle schullen not mow haue mi3t a3en holi chirche/ vpon þis tixte seiþ Lire þus /‘Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiastice uel secularis• quia multi

principes & summi pontifices inventi sunt apostatasse a fide• propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis' / þe chirche is not in men bi weye of powere or dignite spiritual or temporal/ for manye princis & hi3e bischopis & opir of lowere degree• state or dignite□
<L 22><T LL><P 21>

3e don þis slaw3tir in worde & wille/ As pharisee wiþ bischopis in þe þridde oure□
<L 11><T LL><P 42>

in bischopis & in prestis/ han þe same iudiciarij powere□
<L 31><T LL><P 74>

ellis we schal answe/ as Petir seide to bischopis□
<L 8><T LL><P 83>

þat oure bischopis vsen/ to maynten lecchours in her owene hous□
<L 1><T LL><P 104>

þerfore in tyme of his passion crist seide to þe bischopis seruauant whanne he smote him in þe face: 3if I haue spoken euyl, bere þou wisse of euyl.
<L 4><T MT02><P 30>

Also ierom seiþ þat prestis owen to preche bifore bischopis, and þei owen to be glad þerof for þat is here worschipe.
<L 18><T MT04><P 58>

And men seyn þat summe bischopis getiþ in o yer two þousand mark or poundis;
<L 33><T MT04><P 62>

Also generally prelatis regnen in symonye, as bischopis, munkis, chanons, and freris, and lesse curatis;
<L 17><T MT04><P 68>

for bischopis, munkis and chanons sillen þe perfeccion of cristis pouert and his apostlis, and also trewe prechyng for a lital stynkyng muk or drit, and worldli lordschipe, and wombe ioie and idelnesse, and freris forsaken þe perfit pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þerto and ypocrisie and beggyng to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false stelyng a3enst here frendis wille, and a3enst goddis
<L 18><T MT04><P 68>

for men seyn þat cayphas bischopis ben sory whanne men forsaken here olde synnes and

paien nomore here annuel rente.
<L 18><T MT04><P 72>

þan for þis popis graunt or bischopis neuere þe more of pardon.
<L 14><T MT04><P 81>

For 3if prestis wolen seie here masse and techen þe gospel in a bischopis diocise, a noon he schal be forbeden but 3if line haue leue of þat bischop, and he schal paie comunly for þat leue myche money or ellis swere þat he schal not speke a3enst grete synnes of þat bischop and opere prestis and here falsnesse.
<L 7><T MT04><P 85>

for þei dreden more þe popis lawe and statutis maad of bischopis and of opere officeris þan þe noble lawe of the gospel, and herefore þei han many grete bokis and costly of mannus lawe and studien hem faste.
<L 20><T MT07><P 145>

and 3it þei 3euen a gret raunson to bischopis officers for lettris and veyn customes or þei may be ordrid and do execucion of here office;
<L 16><T MT08><P 166>

and þus þei dreden more þe bischopis lettre þan þe gospel of crist, and so þe bischop more þan oure lord god almy3tty, and þis is foule blasphemye.
<L 16><T MT08><P 178>

and þus bischopis officeris and curatis and prestis fallen oute of bileue and renne into blasphemye and heresie and drawen þe comyn peple after hem into errour.
<L 26><T MT08><P 178>

And þou3 a man be neuere so cursed, 3if he wole paie an annuel rente to þes lawieris and to þe cursed court or to bischopis almes, be schal baþe hym in his synne as longe as he wole þus paie;
<L 16><T MT09><P 184>

þe þrittiþe, þat þes mendynauntis disceyuen not children bi lesyngis and ypocrisie and biheste of worldly honour and welfare as wel as gret prelatis and bischopis to come and lyue herby in here priuat secte, preisyng it more þan þe noble and free religion maad and kept of ihu crist and his apostlis.
<L 22><T MT14><P 223>

þe þre and þrittiþe, þat, siþ þei preisen so mochil obedience maad to man, þat þei ben not exempt fro obedience to bischopis and to þe comyn lawe boþe of þe chirche and of þe lond. þe foure and þrittiþe, þat þei 3euen not a pencion of moche gold to þe pope for to he exempt fro visitacions of bischopis and just correccion, siþ þei holden

mannus obedience so medful, last herby þei waxen rotyne in synne and þe ordynaries doren not amende hem bi forme of þe gospel for þes weiward exempcions, siþ robert grosted clepiþ siche exempcion þe deuelis nettis.
<L 4, 7><T MT14><P 224>

siþ þat it is best and most nedeful and þei han grete wittes of kynde and grete leiser to studien þus þe fortipþe, þat þei ben not maad bischopis of heþene men and sweren to goo þider and conuerte hem, and þanne meyntened to be suffragans and sellen sacramentis and robben þe peple and maken hem haue goddis curs for here money.
<L 7><T MT14><P 225>

But for institucion and induccion he schal 3eue moche of þis god þat is pore mennus to bischopis officers, archdekenes and officialis þat ben to riche, and not frely comen þerto.
<L 31><T MT16><P 248>

And whanne bischopis and here officeris comen and feynen to visite, þou3 þei norischen men in open synne for annuel rente, and don not here office but sillen soulis to sathanas for money, wrecchid curatis ben nedid to festen hem richely and 3eue procuracie and synage;
<L 1><T MT16><P 249>

and so many cursed disceitis haþ anticrist brou3t vp bi his worldly clerkis to make curatis to myspende pore mennus goodis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan opere tirauntis, robbe þe pore peple bi feyned sensures and teche þe fendis lore boþe bi open prechyng and ensauple of here cursid lif Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þei schullen gete no leue of bischopis but for gold;
<L 27><T MT16><P 250>

þe tenþe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas for here chief gouernour.
<L 20><T MT19><P 277>

for þei han propre iuges, as popis and bischopis and opere iugis vndir hem;
<L 27><T MT21><P 289>

and þus siþ neþer popis ne bischopis kunnen grounde bi crist þis curatis offiss, ne þat þey shulden þus make persouns, þe chirche shulde a3enstonde hem and turne a3en to goddis lawe in þe lyuyng of curatis.
<L 20><T MT27><P 452>

for boþe popis, bischopis and prestis may be wiþ þes þe fendis children, and no partis of hooly chirche but fendis ordeyned to he dampnyd.
<L 29><T MT28><P 479>

And so as þe Iewis were lad aweie from Crist and trewe beleue and clene lyuyng bi þer bischopis and þe clergie, so ben nou3 þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wole.
<L 58><T OBL><P 158>

And so þis argument failiþ boþe in forme and in matir, as dede þe argument of þe clerge of Iewis meued in Cristis time, þe wiche was þus: we bischopis and prelatie haue 3eue a decre, and determened þat whosoever confesse þis Iesu as Crist, he schal be do out of the synagoge and so be akursid, þerfor eche seche on is akursid.
<L 311><T OBL><P 165>

And þis knowleche of þis beleue, as Beringarie seiþ þer, he toke of pope Nichol and þe holi seen of an hundrid and fourtene bischopis þan present.
<L 1852><T OBL><P 204>

And in ful euydence þat þis confession was at þat tyme þe beleue of alle holi chirche, þis seen of þe pope and bischopis senten þis confession into alle cristendome, as fer as the wickid fame of this foreseid Beringarie my3t come, þat þe feiþful peple þat were sori for þat peruertid man my3t be glad of his conuersioun.
<L 1856><T OBL><P 204>

For þe gospel of Ion seiþ þat bischopis and pharises sayden of Criste If we leuen hym þus, alle men schul byleue in hym, and Romayns schulen comme, and take oure place and oure folke'.
<L 221><T OP-LT><P 47>

And þus whoso biþenkiþ hym what maner malyce was practisid a3ens Criste by bischopis and scribis and religious in tyme of his bodily presence here, þe same malice in kynde he schal fynde, 3he, vphepid in oure byschopis and religious.
<L 244><T OP-LT><P 55>

Seynt Cypriane seiþ þat þorow þe counsell of bischopis þer is made a statute þat alle þat ben charchid wiþ presthode and ordeynynd in þe service of clerkis schulde not serue but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysones. Hit is forsoþe writen "No man berynge his kny3thode to God entrike hym wiþ seculer nedis", þe whiche oure bischopis and oure predecessouris, biholdyng religiously and purveyng hoolsumly, dempten þat whosoever take mynystres of þe chirche fro

spirituall office to seculere, þat þer be noone
offrynge done for hym ne eny sacrifice halowyd
for his sepulture.
<L 969, 974><T OP-LT><P 144>

It is no3t þe office of a bischop for to expovne
gramer, ne þe mouþez off bischopis sovne no3t
þe louyng of Iuppiter”.
<L 11><T Ros><P 90>

And of sich no3t sent of God ne dewly admitted
of prelatez is þis decretale vnderstonden, þat þai
bene acursede, bot pretez þat dewly bene
admitted of curatis, and wiþ þat comeþ for to
preche frely and trewly and no3t for erþily
couaitise, bene admitted be autorite taken of þe
apostolice or popis see, siþe euery sich power of
curate is ytake of þe apostolike see or of þe
bischopis of þe place, and also of God, siþe it is
seid, {ad Ro• 13• }, “þer is no power bot of
God”.
<L 25><T Ros><P 92>

For þise & sich will þai be and ar prouestez of
chirchez, denes, archidekenes, bischopis &
archebischopis”.
<L 25><T Ros><P 102>

Þe ei3te: þat neiþer þe pope may make lawes,
neiþer bischopis constituciouns, and þat no man
is holden to kepe suche lawes and constituciouns
made be bischopis or popis. Þe nynþe is þat it is
a3ens þe lawe of God þat bischopis and oþer
prelatis of þe chirche schulden haue temporal
possessions, for by Goddis lawe þei schulden go
oon fote preching þe worde of God.
<L 19, 21, 22><T SEWW02><P 19>

(7)• Also we graunten þat þe state of prestis
schulden be oon in very vnite, and þe order is al
oon as anempte þe substance boþe in þe pope
and bischopis and symple prestis, but þe degrees
in hem ben diuerse, boþe heier and lower.
<L 121><T SEWW02><P 22>

And if, þoru3 remorse of conscience, I repentide
me ony tyme, turnynge a3en into þe wei which
3e bisien 3ou now to make me forsake, 3e, ser,
and alle þe bischopis of þis londe, wiþ oþer ful
many preestis, wolden defame me and pursuen
me as a relapis.
<L 48><T SEWW04><P 30>

Petre and opere postlis and alle goode bischopis
ben scheppardis and membris of o schepparde,
but noon is þe dore, no but Crist.
<L 10><T SEWW12><P 60>

And þus 3if, þorou3 negligence of oure
bischopis and prelatis and oþer fals techerrs þat
ben in þe chirch, þe truþe of Goddis word be not
sowen to þe pepel, praie we Iesu Crist bischop of
oure soules þat he ordeyne prechouris to warne

us to leue oure synnes bi prechyng of his lawe,
and þat, as he enspired þe prophites wiþ
wysdom and kunnyng and tau3t þe appostlis þe
weie of al truþe, so ly3tne he oure hertis wiþ
vnderstondynge of his lore and graunte vs gras
to lyue þerafter boþe in word and werk.
<L 58><T SEWW20><P 108>

vpon þis tixte seiþ Lire þus, Þe chirche is not in
men bi weye of powere or dignite, spiritual or
temporal, for manye princis and hi3e bischopis
and oþer of lowere degree, state or dignite are
fouden to be apostataas, or haue gon abak from
þe bileue;
<L 7><T SEWW22><P 116>

Also in þe 3ere of grace iij• xiiij, Constantyn
ordeyned þat Bischope of Rome schuld be hi3est
of alle bischopis and assigned the tenþe parte of
possessiouns to chirches.
<L 11><T Tal><P 175>

Where of Seynt jerom wrote in {vitas patrum},
Sith þe chirche encresside in possessiouns, it
deceside in vertues, as þis priuelege to þe
bischope of Rome, þat as an Emperour is
souereyn aboue oþere kingis so þe bischope of
Rome is souereyn aboue opere bischopis.
<L 19><T Tal><P 175>

Pope felix ordeyned chirchis to be halewid of
bischopis aloone, whiche my3t haue be halewid
of euery preest.
<L 34><T Tal><P 176>

yn þe 3er of grace Ml xl iii, tyme of harry
Emperour, so gret discencioun was in þe chirch
of Rome þat iij men were chosun into hi3est
bischopis or pope, for whi sum preest Gracian bi
name gate þe popehode bi money 3ouun.
<L 256><T Tal><P 183>

for þe former leders of englond, bischopis and
abotis, beyn not goddis seruantis but þe devils,
god hath bitak þis reme, after þi dethe oon 3eer
and oon day, yn to þe hand of þi enmye, and
feendis schulen walk bi þis lond.
<L 307><T Tal><P 185>

Also in þe 3eer of grace Ml lxxiiij• Gregory •
vij• pope in conseil of an C• bischopis cursid
þe Emperour herry þe iij• and asoild alle men
fro fidelite dew to him.
<L 330><T Tal><P 186>

And anon, þe bischopis staffe poyned him in þe
side þat was þe left side to þe herte, wher of þe
bedstre on þe morow was founde bloddy and þat
pope deed.
<L 517><T Tal><P 191>

and hem þat wol not leue þees dampnable
opinyouns þou schalt putten vp, publischinge

her names, and make hem knownen to þe bischop of þe diocise þat þese ben inne, eiþir to þe bischopis mynystiris.
<L 360><T Thp><P 35>

And I seide Sere, if I consentid to do þus as 3e haue here rehersid to me, I schulde become apelour, eiþir euery bischopis asprie or summour of þis lond.
<L 371><T Thp><P 35>

For manye men and wymen þat stonden now in truþe and ben in wei of saluacioun, if I schulde for þe leernynge and redinge of her bileue pubblischen hem and putten hem herfore vp to vnpiteous bischopis and mynystiris, I knowe sumdel bi experience þat þei schulden be so troublid, and disesid wiþ o persecussioun and wiþ opere þat manye of hem, I gesse, wolden rapen chese to forsake þe truþ þan to be trauailid, scorned, sclaunderid or ponyschid as bischopis and her mynystiris now vsen for to constreynen men and wymmen to consenten to hem.
<L 379, 383><T Thp><P 35>

And if, þoru3 remorse of conscience, I repente me ony tyme, turnynge a3en into þe wei which þe bisien 3ou now to make me forsake, 3e, ser, and alle þe bischopis of þis londe wiþ oper ful many preestis, wolden defame me and pursuen me as a relapis.
<L 486><T Thp><P 38>

and for þe same cause bischopis schulden 3eue to prestis her ordres, for bischopis scholden accepten no man to presthoode, no but him þat hadde good wille and ful purpose, and were wel disposid for to preche.
<L 720, 721><T Thp><P 45>

And I seide to þe Archebischoþ, Ser, as touchinge 3oure letter and þe lettres of opere bischopis, whiche þe seien we schulden haue to wnesse þat we weren able for to preche, we knowen wel, ser, þat neiþer 3e ne ony oper bischoþ of þis lond wol graunte to vs ony suche lettre of licence, but we schulden oblischen vs to 3ou and to oper bischopis bi vnleeful oopis, for to not passe þe bondis or termes which 3e, ser, and oper bischopis wolen lymyten to vs.
<L 752, 756, 757><T Thp><P 46>

And herfore, þou3 we haue not 3oure lettre neiþer lettris of opir bischopis writun wiþ enke vpon parchemyne, we dur not herfore leue þe office of prechynge, to whiche prechinge alle prestis aftir her kunnyng and her power ben bounden bi dyuerse witnessingis of Goddis lawe and of greet doctours, wiþouten ony mencion makynge of bischopis lettres.
<L 762, 766><T Thp><P 47>

Wherefore, ser, seiþ þis forseide witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisiþ to alle trewe prechours, we demen þat we doon not þe office of presthoode if we leue oure prechinge, forþi þat we haue not ne moun not haue deweli bischopis letters to witnessen þat we ben sent of hem to preche.
<L 790><T Thp><P 48>

BISCHOPPE.....4

þe secunde cause þat mouep to hi3e þis bischoppe is multitude of merteres þat weren dede in Rome.
<L 233><T 4LD-1><P 245>

Vnde Ephiþanus Ciprinus ad Iohannem Constantinopolitanum in epistola quam beatus Ieronymus transtuliþ & ponitur inter epistolas suas, epistola 15• , sic scribit/, I fande, seiþ þe bischoppe, a vaile hyngyng in þe dorez of þe chirche, died & peynted wiþ þe ymage of þe crucifixe.
<L 25><T Ros><P 100>

þe sexte: þat neiþer pope neiþer bischoppe may graunt any pardoun, but þe lest prest haþ as myche power to graunte suche pardoune as þe pope.
<L 14><T SEWW02><P 19>

(4)• Also we beleuen þat oure lord Iesu Crist was and is cheffe bischoppe of his chirche, as seint Peter seiþ, and schal be vnto þe dai of dome.
<L 88><T SEWW02><P 21>

BISCHOPPES.....1

Crist's almes þat he bad gedre to fede pore nedy/ was encreased to twelue lepful but þe almes of þise bischoppes of so old synne/ is gedred for a certeyn rente 3er bi 3er in lecherie to lige.
<L 15><T AM><P 131>

BISCHOPPEZ.....1

Bot bischoppez succedep into þe place of apostilez, and pretez into place of seuenty & tuo discipulles, as wnesseþ þe canoun, /di• 21• , In Nouo Testamento/.
<L 14><T Ros><P 84>

BISCHOPPIS.....28

But þis cause is to lewde, syþen Crist died in Ierusalem þat was more þan Peter, & as wicked men han ben bischoppis of Rome as was in Ierusalem siþen Crist died.
<L 232><T 4LD-1><P 245>

& þus haþe þe fende be lital & lital brou3t clerkes from lesse errour to anticristis weye, as woso tilled forþe a childe forforþe to depe watur, & it is lickely þat nowe ben a þousande a3ens on to stonde for cause of anticrist & reuerse Crist, for

bischoppis and freres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be so.
<L 313><T 4LD-1><P 449>

Ande efte Bernarde sais, Seye, 3ee bischoppis, what dos golde in 3oure bridel?
<L 28><T A29><P 473>

POINT XVI• Also bischoppis and freris putten to pore men þat þai sayne, hit ys not leefful for to swere in ony manere.
<L 1><T A29><P 483>

Noght alle bischoppis in name ar bischoppis in dede;
<L 4><T APO><P 2>

per for, if we wil, we mai calle bischoppis, locars up on, þat he þat lufith to be a prest not furþer to, vnderstond him not to be a bisshop;
<L 31><T APO><P 2>

Were for þe kirk seiþ, None of bischoppis priue ani man fro comyning of þe kirk, wiþ outun certeyn and opun cause of synne.
<L 19><T APO><P 21>

þat ani þing be askid for bischoppis, abbots, or oþer personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or exequies, diriges of þe dead, or blessingis of wed dings, or oþer sacraments.
<L 31><T APO><P 50>

If I were, he seiþ, of þe noubre of bischoppis, I were of þe noubre of men to be dampnid.
<L 13><T APO><P 56>

and but 3if lordis my3te 3eue here heritage to clerkis, as bischoppis and abbotis and oþer holy housis, þei were vnfree to helpe here soulis and here fadris, and so þei weren no3t ful lordis of here owne goodis.
<L 10><T MT21><P 284>

And þerfore, as he chifflī inhabitid þe bischoppis and þe phariseis of þe olde lawe, so ferforþ þat as þei supposidden and seiden þer was no bisshop ne pharise þat beleued on Iesu Crist saue þe kursid comynte of þe peple, so haþ he now inhabitid our prelacie and phariseis, þat þei alle, as ferforþ as euer I koude aspi3e, boþ in worde and dede forsaken Crist specialli in þre poyntis þat I schal asigne sone hereaftur.
<L 49><T OBL><P 158>

And as streitli toke þe consail of þe bischoppis þis texte of þe gospel, whan þei dampned þe heresie of þe Pelligianys, bihoting blisse to uncristened children', as Austen seiþ /Ad

Petrum presbiterum/.
<L 1821><T OBL><P 203>

As if bischoppis and abbotis spaken today togedre Hyde we Goddis lawe, lest þes seculer lordis comme and take oure lordeschippis and fordo oure statis.'
<L 225><T OP-LT><P 49>

And so bischoppis and oþir prelatis ben holden to teche and enforme lordis to wiþdraw hem fro þis synne, and scharply to repreue prestis and curatis vndir hem, þat þai ocupie no seculer office.
<L 1023><T OP-LT><P 145>

And þis is þe reson whi bischoppis and oþir prelatis and prestis schulde not be occupied wiþ worldly nedis and causis.
<L 1034><T OP-LT><P 146>

And þerfore it is grete perell to lordis to make ouer hem goostly waytis and wacchemen as bischoppis, persones and vikars þat ben slepers and slombreris in lustis of þe fleysch and blyndid wiþ poudir of couetise of worldly riches, and so occupied in worldly nedis þat þai neiþer kan ne may kepe hemsilfe ne noone oþer man.
<L 1038><T OP-LT><P 146>

see þise bischoppis, prestes & dekenes;
<L 20><T Ros><P 63>

SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLARDS Þes ben þe poyntis wiche ben putte be bischoppis ordinaris vpon men whiche þei clepen Lollardis: Þe first: þe brede or þe oost in þe auter, sacrid of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.
<L 1><T SEWW02><P 19>

Þe fifte: þat neiþer bischoppis neiþer popis curs byndiþ any man not, but him þat is first cursed of God.
<L 12><T SEWW02><P 19>

(5)• Also we graunten þat neiþer bischoppis curse ne popis bynden any man anemptis God, but if þat bounde acorde wiþ þe bonde of God.
<L 96><T SEWW02><P 21>

(6)• Also we graunten þat boþe þe pope and bischoppis moun lefully and medefully graunte suche pardouns and indulgence as ben grunded in hooli write, and þat in þre maners.
<L 105><T SEWW02><P 21>

(8)• Also we graunten þat popis mown medefully make lawes and decrees, and bischoppis constituciouns, and kyngs statutis, so þat þilke lawes and ordinaunce furþer men to kepe þe lawe of God, and þan men ben holden to

kepe hem.

<L 131><T SEWW02><P 22>

(9)• Also we granten þat bischoppis acordyngly wiþ Goddis lawe mown haue temperal goodis and possessiouns in resunable mesure, so þat þei spenden hem as Goddis awmyneris, and not holding hem as wordely lordes.

<L 139><T SEWW02><P 22>

And seint Peter seiþ, Be 3e not hauynge lordschipe in þe clergey', and so, þou3 bischoppis ride or go, so þei do wel þer office, þei ben excused.

<L 144><T SEWW02><P 22>

Pope Adrian mad a conseil at Rome with an • C• and I• bischoppis, king charlis present, to whom he grauntid ri3t in chesing of þe hi3est bischope, or ordeyned of Apostels sete or bischope of Rome.

<L 120><T Tal><P 179>

Also in þe 3er of grace MI CC lxxxij for raunsom of kyng Rechard þat was an C MI libra, and þe white wolfe of white monkis and Chanouns was takun and ryngis of prelatis, vessellis, crossis, chalis with gold, and schrynes of seintes wer rasid ofe and wellid to gedir, for þe bischoppis of Rotemage and baþe weren in plege for part of money not 3it paled.

<L 485><T Tal><P 190>

And for þis eende we gessen þat bischoppis and euery prelate of holi chirche schulde chefli take and vse his prelacie;

<L 719><T Thp><P 45>

BISCHOPRICHES.....3

But now, siþ bischopriches ben riche, and many worldly bysinesses kny3tt þerto, it is not do but dredeful to have bischopriches.

<L 13, 15><T A22><P 291>

for prelatis letten and forbeden prestis to preche þe gospel in here iurdiccion or bischoperiche, but 3if þei han leue and letteris of hem;

<L 28><T MT04><P 57>

BISCHOPS.....43

Here biddiþ not Crist to bischops to take worldly lordschipes to hem, for þenne þei were not payed of foode & hylyng but grucchen aftur worldly lordschipe. But þis is a3eynes Crist & þe state of treue bischops, for þei ben lettid of opur offises inowe, al if þe world let hem nou3t þus.

<L 275, 278><T 4LD-2><P 210>

What spirit schuld make þise foolis so hardy to coueit more þenne þise bischops þat weren filled of þe hooly goost & ledde & tau3t bi his help?

<L 281><T 4LD-2><P 210>

and bothe have mony partis, as popes and cardinalis and bischops and archdekens, munkes and chanouns, hospiteleres and freris.

<L 34><T A09><P 130>

By ordynaunce of Crist prestis and bischops was al one, bot effter þe emperoure departid hom, and made bischops lordis and prestis hor servauntis;

<L 15, 16><T A09><P 131>

And, for þo bischops of þo temple tellid Crist to do þis dede, þerfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;

<L 29><T A09><P 144>

And in þis same consence ben lerid and lewid, þat reproven not þis synne, bot helpen þerto, bischops and prechouris, confessoures and counseyloures, þat schulden crye ageyne þis, and deffende Gods cause.

<L 36><T A09><P 152>

Welle of þis traytorye is þo popis court, and a stream herof ben courtis of bischops, and anoþer stream ben courtis of lordis.

<L 4><T A09><P 153>

Bot bischops or abbotis or oþer grete prelatis holden a grete avaunt to be gode meetegyveres, and coste myche of Gods godes in quantite of meete and in qualite þerof, by whiche þei passen hor neghtbores;

<L 25><T A09><P 157>

Bot if þese freris schulden speke to þo purpose and plesynge of bischops, þei schulden meene þus;

<L 8><T A20><P 234>

counseils þese bischops þat þei trowed not to þes fals Anticrist clerkes, for þei desseyve homself, and oþer þat delen wiþ hom.

<L 1><T A20><P 237>

And so þese blynde bosardes spekin ageynes homself, and ageyns bischops and seculer lordes, and ageyns comyns, and al holy Chirche.

<L 6><T A20><P 238>

Bot freris seyden þus, for men schulden gyf hom myche money to preye for alle, bothe gode and yvel, and also to plesse bischops and possessioneres.

<L 28><T A24><P 395>

Ffor if curatis diden hor offis in gode lyve and trewe preching, as þei ben holden upon peyne of dampnyng in helle, þer were clerkis ynowhe, of bischops, parsouns, and oþer prestis, and, in caas, over mony to þo puple.

<L 25><T A24><P 400>

þat þise bischops kunnen hem boþe betokeneþ
her mytres;
<L 14><T AM><P 145>

and translatyng of bischops;
<L 17><T APO><P 12>

Lo I sey bischops present, and þat þei stondun
nere him, prests mai in þe autere mak þe
sacrament.
<L 31><T APO><P 29>

And forsop seiþ the pope, We wel þat þe
bischops þat are negligent in þis vndir go þe
same peyn.
<L 23><T APO><P 39>

Þe dede of þe bischop houwiþ to passe a boue þe
lif of þe peple, as þe lif of þe 3erd transeendiþ þe
lif of þe schep, as Gregori seiþ, And Bernard
seiþ to pope Eugeni, Þi felawis bischops lere þei
at þe to haue not wiþ hem childer so curhid, nor
3eng men kembid or compert;
<L 27><T APO><P 59>

But now crien clerkis bi þer new lawis, þat if a
man be cursid fourty dayes, þow he be cursid
wrongly, and þat þan temporal lordis schal, bi þe
bischops signifying or bidding, put him in to
prisoun, til he suget him to þer dome, þow it be
vniust.
<L 20><T APO><P 79>

Also þe begging of clerkis is schenschip of
bischops;
<L 11><T APO><P 110>

And men þat knowen þe worldli stat seyen þat
popis and cardinalis, bischops and religious ben
most fer fro Cristis lif.
<L 49><T EWS3-139><P 43>

Myche erride Pilate and oþere gentil foic, but not
so myche as diden þes bischops and pharisees,
for wordis and parablis of Crist weren a3enus
synful men but not so myche a3enus oþere as
a3enus þes two folc.
<L 8><T EWS3-175><P 157>

But whanne bischops and mynystris hadden seyn
Crist, þey crieden and seyden Picche on þe cros!
<L 194><T EWS3-179><P 179>

And þus bischops crien today, leeuynge
maundementis of God, and 3yuyng hem to
mannus lawe, We han no kyng but þe
emperour'. For bischops weren þey þat seyden
þes wordis, and so þey seyen today in dede;
<L 255, 257><T EWS3-179><P 181>

and þus it falliþ to kyngis and bischops to
stoppe þis errour for more perel.
<L 12><T MT27><P 422>

but where shulden þey do þer almes but to 3yue
þer dymes and þer offeringis, and to siche curatis
þat þe pope and bischops lymiten hem, for ellis
my3te a man be dampnyd wiþouten ony defaute
of hym;
<L 19><T MT27><P 422>

and þus errour in bileue, to trowe to þe pope and
to bischops as men shulden trowe goddis lawe,
makip many men blamed of god.
<L 19><T MT27><P 423>

and bi þe same skile bischops leeuue, þat is of a
persoun, excusip hem not bifore god, but tellip
hou þey bien and sillen þer peyne;
<L 14><T MT27><P 424>

god moue lordis and bischops to stonde for
knowing of his lawe, Capitulum 16m• it were to
speke ouer þis of dymes and of offeringis þat
ben hire to prestis þat don trewely þer seruyss;
<L 29><T MT27><P 430>

and þis wiþdrawing of temporal godis were
betere bridil a3enus siche men þan to amersy
hem bi officials, bi erchedekenes or bi bischops;
<L 22><T MT27><P 435>

and freris procuren comynly boþe lordis and
bischops to lette þis preching, so þat þer fals
preching be sprad and þer wynnynge a3enus crist,
and þus is þe puple robbid of goostly help and
bodily.
<L 28><T MT27><P 444>

bischops seyn þat þei shulden 3yue siche offiss
who euere presentip, and lewyd patrouns seyn
þat þey shulden presente to siche offiss bi þer
lordchip, but goddis lawe tellip litil or nou3t of
siche chesing of curatis.
<L 11><T MT27><P 450>

for þe fend haþ mouyd men bi pride and bi
coueytise forto bihete þat þey wolen do more
þan þey han power or wit to do for take þou hede
to oure popis, to bischops and to oure persouns,
and þey reckon litil of þer charge hou myche it
be and hou large, so þat hem come wynnynge and
worldly worchip bi þer staat, and so siþ þe staat
of prelacye takip sumwhat of goddis lawe and
sumwhat of mannus lawe contrarie to goddis
lawe, trewe men shulden purge þis staat and lyue
clene bi goddis lawe.
<L 30><T MT27><P 455>

3yuyng of taliage to þe kyng is licly groundid in
goddis lawe, for crist 3af mekely to þe emperour
tribut, as þe gospel seiþ, but he 3af not to þe hye

bischops ne pharisees ne saducces.
<L 26><T MT27><P 456>

siþ bischops of ierusalem maden crist be cursid
and suspendid for þey seiden he was not on
goddiss half but wiþ belsebub a prince of deuels,
and þey puttiden men out of synagoge þat
confessiden crist apertly, and aftir þei
suspendiden hym in þe cros ful felly.
<L 29><T MT27><P 456>

and þis makip þe pope and bischops to axe
richessis to þer staat;
<L 26><T MT28><P 470>

for 3if þer were no pope in erþe ne no cardenals
his felowis, þer were no patriarkis, ne
archibischops, ne bischops, ne erchedekenes, ne
officials, ne persouns, ne prestis.
<L 22><T MT28><P 478>

and siþ crist had trowe to his werkis and 3af
neþer bullis ne lettris selid, men shulden more
trowe hooly werkis þan popis bullis or bischops
lettris.
<L 27><T MT28><P 479>

And if alle ben akursid, as bischops seien, þat
letten men to make testamentis, þat ful ofte erren
in her last wille and testamentis, or ellis letten þe
execucioun of dedli mennys testamentis, hou3
meche raþur be þei akursid of al holi chirche
fourre tymys bi þe 3ere þat letten execucioun of
Cristis testement and his last wille, nameli siþ
þat Crist my3t not erre?
<L 886><T OBL><P 179>

And þese wordis helpen moche for prechyng of
symple prestis, for greet apostlis figuren
bischops and lesse disciplis lesse prestis.
<L 3><T SEWW23><P 119>

And herwiþ þei seien to men þat þei passen
bischops and popis and certis þei seien here þe
soþe, if þei menen passyng in synne, for
vnleeful excesse is passyng to þese freris.
<L 90><T SEWW23><P 121>

BISCHOPUS.....4

Hit were lesse harme þat mony of suche curatis
weren heerdiss or laboreris, for þer symonye and
oper cursudnessis, þen þat þai barkyden in
bischopus howsis for to encres more synne, so
þat gode prestis diden wele curatis offices to þer
paryschys.
<L 20><T A29><P 493>

orate• Marci 13• This gospel gederup schortly
þe sentence byfore seyd, and tellup how men
schal wake, and specially bischopus.
<L 2><T EWS2-79><P 135>

And þus may men wyte wher bischopus, or oþre
prechowrus to þe puple, faylon in þis kynde of
salt;
<L 47><T EWS2-80><P 144>

and so þis candelstyke may be state þat God
approuep to þis ende, as seuene candelstykes of
gold ben seuene status of bischopus.
<L 27><T EWS2-81><P 150>

BISHOP.....20

The xij• Article• It is to preche and to defende
stidefastli of cristene preestis and trewe seculer
men, that the king and seculer lordis han power
and auctorite to punshe what euere persone
trespassinge opinli in here londis, though he be
bishop or erchebisshop, yea and the bisshop of
Rome.
<L 17><T 37C><P 26>

The secound Corilarie The bishop of Rome and
other worldly bishops be ashamed that
condempnen by pride of Lucifer any cristen man
to the deeth of helle eyther to be an eretike
hardide in errour, for as much as he seyd eyther
wrote errour, eyther pretended it openly, whan
they fynden not that he revoked in any place.
<L 1><T 37C><P 132>

3if ony bishop, or prest, or dekene, fro hennys
forþ take any womman, or forsake here not 3if
he have taken ony, falle he fro his owen degre til
he come to satisfaccion, and dwelle he not in
quere of men þat syngyn Goddis seruyce, and
take he not ony part of þingis of þe Chirche.
<L 8><T A18><P 225>

And þus bi power þat Crist 3af Petre mai no man
prove þat þis preest, þe which is Bishop of
Rome, haþ more power þan oþer preestis.
<L 23><T A23><P 354>

Mony fayre resoun makis þis holy bishop to
convicte in þis falsnesse of freris.
<L 12><T A25><P 413>

Ow! siþ Seynt Richarde, bishop of Armawh,
proves ageyne freris by mony feyre resouns þat
þei faylen opunly fro Cristis religion;
<L 20><T A25><P 416>

Also it perteynep to þe kyng, þe while a bishop
or an abbotis see is voyde, to have in his hond al
here temporaltees, and at his owne wille to 3eve
hem to prelatis.
<L 9><T A33><P 516>

a þus a frere þat is a confessour to kyng or to a
duke is ympe or pore to a bishop, by þe feyning
of þis confessioun, for þei seien he ledip his
soule eeuen to heuen by goddis lawe.
<L 29><T MT23><P 334>

and 3if a prelat, as pope or bishop, streyne þe
puple a3enus þer wille to 3yue þer almes to siche
plasis, certis þei ben þe fendis proctours.
<L 6><T MT27><P 421>

and þis bileue stondiþ in þis, þat no man shulde
sue oþer pope ne bishop ne ony aungel but in as
myche as he sueþ crist, for crist is boþe god and
man.
<L 22><T MT27><P 451>

And ouere þis he was a trewe prest and bishop,
and truli wiþoute faute dide þat office to þe
peple.
<L 227><T OP-ES><P 11>

and not oonli a3ens lay men, but also þei, þat
seien hemself for to be þus perfit, stryuen þus for
to seche lordship among hemself, as a bishop or
a colege a3ens an abbot or a priour or ellis a
couent, where, and þei hadden left al maner
ciuillite and proprete, liik as diden þe apostlis wiþ
þe perfit men in þe bigynnyng of Cristis chirche,
þei shulden haue alle her goodis in comoun
wiþoute ony striif as þei hadden.
<L 1995><T OP-ES><P 96>

And if a bishop and his colege or an abbot and
his couent mai not aliene from hem ony of þe
temperaltees þat þei han, ne 3yue to her founder
ony of þe possessiouns þat he haþ 3oue into her
deede hondis, what nede þat euer he haue,
yboundun oonli bi a positif lawe or a dritti
tradicioun þat þei hemself han maad;
<L 2435><T OP-ES><P 118>

As good a bishop as my hors Ball, Such a pope
is foul bested, And at the laste woll foul fall!
<L 402><T PT><P 159>

On hir bishop their warrant vouche, That is lawe
of the decrè;
<L 945><T PT><P 177>

Of the bishop he hath powére To soyle men, or
els they ben lore;
<L 985><T PT><P 178>

Also a grete clerke, autor of dyuyne office, seiþ
'As oure bishop Iesu Crist is of two kyndes boþe
togidre, verre God and verre man, so þis
sacrament is of two kyndes, of kynde of bred
and of kynde of Cristis body', and telleþ many
feire treupes in þis mater.
<L 58><T SEWW21A><P 111>

II corilarie As seint Poule hadde more power
þanne Petre as to many þingis to edifie holy
chirche, so anoþer cristen bishope may haue
more power grauntide of þe Lord þanne haþ þe
bishop of Rome to edifie holy chirche in feiþ and
vertues by excellence of holy conuersacioun and
of more spedful techinge. Bis sentence sueþ

openly of þingis bifore seide wiþ þe open werkes
of a certein pope to be assigned and of anoþer
bishop wiþ whom Crist worchip more spedily by
grace to edifie holy chirche.
<L 111, 115><T SEWW24><P 125>

THE POWER OF THE POPE þe tuentiþ article
Cristen men ben not holden for to bileue þat þe
bishop of Rome þat nowe lyueþ in þis peynful
lijf is heed of al holy chirche in erþe.
<L 2><T SEWW24><P 122>

BISHOPE.....13
How much more the fleshly and worldly bishope
of Rome, ful of simonie, auerise, and pride, and
a worste manqueller in caas, with a multitude of
like bishops and prestis, may erre in making
eyther determining newe articles of feith, that
were not knowen, neyther spoken of by a
thousand winter and many mo.
<L 25><T 37C><P 130>

Oon and twentyþ article Cristen men ben not
holden for to bileue þat þe bishope of Rome þat
lyueþ nowe in synful lijf is a membre of holy
chirche, 3he þe leest membre of holy chirche.
Bis sentence is open by þis þat no man is holden
to bileue þat þis bishope lyueþ nowe in þis dedly
lijf wel to God. Also no man is holden for to
bileue þat þis bishope shal be saued in blis, and
ellis he is no membre of holy chirche, as Austyn
seiþ (in þe þridde book of Cristen Doctryne, in
þe secounde reule of Tyconie, þe þrettiþ capitle).
<L 9, 12, 13><T SEWW24><P 122>

Perfore what autorite is to þe bishope of Rome,
successoure of Petre as he feyneþ, to appropre,
eiþer reserue to hymself, pryncipal power eiþer
synguler of byndinge and assoilinge ouere alle
bishops, successours of apostles of Ihesu Crist?
<L 53><T SEWW24><P 123>

Lord, wher þe bishope of Rome is more
contrarie to Crist in wordis, deedis and lawes,
and in seculer lordshipe forboden of Crist
specially to clerkis, more þanne oþer bishopis
ben contrarie to Crist?
<L 63><T SEWW24><P 124>

Truly, if þis resoun sufficeþ to preue þat þe
bishope of Rome haþ more power þanne oþer
cristen bishops, successours of apostles, I fynde
not 3it any euydence in holy scripture neiper in
resoun þat may not faile to shewe suche synguler
power of þe bishope of Rome aboue oþer cristen
bishops.
<L 68, 71><T SEWW24><P 124>

II corilarie As seint Poule hadde more power
þanne Petre as to many þingis to edifie holy
chirche, so anoþer cristen bishope may haue
more power grauntide of þe Lord þanne haþ þe
bishop of Rome to edifie holy chirche in feiþ and

vertues by excellence of holy conuersacioun and
of more spedful techinge.
<L 110><T SEWW24><P 125>

and anoper bishope may be most meke and most
spedful among dedly men to edifie þe chirche in
feip and vertues boþe by werke and word, as it is
open of þe worshipful clerk Robert Grosthed
bishope of Lyncoln and and of þe curside
bishope of Rome in his tyme.
<L 119, 121, 122><T SEWW24><P 125>

Perfore, siþen þese profecies shulen nedis be
filled and þe tyme sett in Apocalips is nowe
passed, and þe werkis of þe bishope of Rome in
many þingis ben openly contrarie to þe werkis of
Ihesu Crist, whi perseyuen not cristen men þat
þe comynge of antecrist neiþer nowe, and þat þe
determinacioun of þe chirche of Rome bowep
away fro holy scripture and resoun for her owne
pryde and temperal wynnynge and flei3 sly
lustis'.
<L 162><T SEWW24><P 126>

BISHOPES.....1

And so hit is likely þat alle þo bishopes of Rome
þis thre hundred 3ere and more were fully
heretikes, ffor þei undirstonden not þis þat Poule
teches, When we have fode and hyllynge, be we
payed of þis.
<L 25><T A25><P 427>

BISHOPIS.....12

Therefore what auctorite is to the bisshop of
Rome, successour of Petir as he feynith, to
appropre eithir reserue to hymself principal
power eithir singuler of byndinge and assoilinge
ouir alle bishopis, successouris of apostlis of
Jesu Crist.
<L 20><T 37C><P 68>

And al if þis crede accorde unto prestis, napelees
þe hi3er prelati3, as popes cardinalis and
bishopis, schulden moore specialy cunne þis
crede, and teche it to men undir hem.
<L 35><T A01><P 81>

3if opir men wolden be preestis, lyve þei
þerafter, and shewe þei bi dede þat Crist haþ
made hem preestis, for þis passiþ lettris of
bishopis.
<L 9><T A23><P 360>

And herfore Crist tolde but lital bi cursingis of þe
hie bishopis, but confortide his disciplis of þes
cursingis and þes pursuyngis.
<L 25><T A23><P 361>

Also þei seyen, 3if þer wer noon ordre of popis
and bishopis, þer shulde be noon ordri3 of abbots
and priors;
<L 27><T A26><P 434>

And soone in his absence, when he was set in
hevene, þe emperor reverside him, and fordide
his ordynaunce, and made hise bishopis
haywardis of þe world and took fro hem þe
kepyng of Cristis sheep.
<L 1><T A26><P 436>

as bishopis didnen wiþ Crist in tyme of his
passioun.
<L 1><T A26><P 439>

& so it is bi bishopis þat also shulden folowe.
<L 14><T AM><P 124>

to bishopis/ to colectors/ to suffraganes also/
delegates/ & commyssaries/ & archedeekenes
also/ & dekenes/ & officials & sequestries;
<L 16><T AM><P 124>

and þus freris, for heere metis þat þei hauen of
lordis and bishopis, feeden heere soulis a3en bi
fablis, and ben aboute to hyde heere synnes, but
certis largenesse of heere abitis hydip not synnes
fro god.
<L 26><T MT22><P 306>

Lord, wher þe bishope of Rome is more
contrarie to Crist in wordis, deedis and lawes,
and in seculer lordshipe forboden of Crist
specialy to clerkis, more þanne oper bishopis
ben contrarie to Crist? Perfore he is gretter in
power þanne oper bishopis þat ben not so depide
in erreure and ben more li3tned of God in
kunynge and holynesse.
<L 65, 66><T SEWW24><P 124>

BISHOPPES.....3

These bishoppes officers goon full gay, And this
game they usen over-all;
<L 353><T PT><P 158>

The pope, and he were Peters heyr, Me think, he
erreth in this cas, Whan choyse of bishoppes is
in dispeyr, To chosen hem in dyvers place;
<L 391><T PT><P 159>

Pope, bishoppes, and cardinals, Chanons,
persons, and vicaire, In goddes service, I trow,
ben fals, That sacramentës sellen here.
<L 829><T PT><P 173>

BISHOPS.....31

/Porro ad haec/, it is writen thus, “The noble
martyr, and eyghty bishops with him, clepiden
the baptem of heretikes the washing of the devel.
But Steven and Cornelius, martyres and bishops
of Rome, and the worshipful Austyn, in his book
of baptem, reproveden gretly the same Cipryan.
And the forseid bishops for this cause, and
Austyn, and other martires and bishops of Rome
affermen, that baptem geven by the maner of
holi church, be it goven of an heretike eyther of
a sismatike, is stedfast”. And it suith in the ende,

“Siricius and Innocent and Leo, Anastasie and the gret Gregor, and all holy church, holden this sentence of the forseid bishops, Comely, Steven, and Austyn”. Lo! how openly the glorious martir, S• Cipryan, and the solempne doctour of the church, and eyghtie bishops with him, erreden agens cristian feith.

<L 7, 10, 13, 14, 20, 23><T 37C><P 130>

How much more the fleshly and worldly bishope of Rome, ful of simonie, auerise, and pride, and a worste manqueller in caas, with a multitude of like bishops and prestis, may erre in making eyther determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo.

<L 2><T 37C><P 131>

The secound Corilarie The bishop of Rome and other worldly bishops be ashamed that condemnen by pride of Lucifer any cristen man to the deeth of helle eyther to be an eretike hardide in errour, for as much as he seyde eyther wrote errour, eyther pretended it openly, whan they fynden not that he revoked in any place. For it is shewid openly by the witnessing of S• Austyn and other martirs and bishops of Rome, that S• Cipryan, the martyr, erred thus openly, and it is not founden in any place of his bookes that he revoked his errour.

<L 2, 9><T 37C><P 132>

how ben oure bishops and freris now knyttid togedir, bot as Herowde and Pilate were made fals frendes?

<L 23><T A25><P 416>

and þus þei accusen þe court of rome, bishops and prelatis, and seien þat þei shulden seie so bi cristen mennys bileeue, and no wondir is, siþ þes freris accuseden þer breþeren and þei bigan first at crist;

<L 11><T MT25><P 357>

poul techiþ hou þat bishops shulden ordeyne wel for þer hous and herbore men wiþoute grucching, but herto þei moten haue wherof ouer þer fode and þer hiling. We graunten wel þat siche bishops as ben keperis of parischis shulden wel ordeyne for her housis boþe in prestis and oþer meyne, so þat þey hadden not to manye ne to ydil ne to synfal.

<L 17, 20><T MT27><P 413>

and þus coueytise of popis and bishops assentip to siche appropriingis, and coueytise of þer messangeres þat ben hirid to helpe hem;

<L 23><T MT27><P 421>

And so þis peple hadden among hem princis of prestis or bishops, þat weren cheef of þis gouernaunce;

<L 1015><T OP-ES><P 42>

And þese gouernours, þat is to seie bishops, scribis and pharisees, woxen so couetouse upon þis maistership and upon her richesse þat þei my3te not suffre Crist, þat vndirnam her couetise, to preche in her synagogis.

<L 1021><T OP-ES><P 42>

And so as þe maliciouse bishops, pharisees and scribis weren knytt togedir a3ens Crist þat prechide a3ens her couetise, and curside him and putte him out of her synagogis, and on al wise lettide him and hise apostlis to teche þe gospel, þe which techiþ prestis wilful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuen vmesurabli pore prestis þat suen Crist and hise apostlis in lyuyng and teching, and þat more maliciouli þan diden her felowis in þe oold lawe.

<L 1123, 1127><T OP-ES><P 46>

And hardli studie þe gospel, and marke þe malice þat þo þre manere of peple, bishops, religiouse and scribis diden a3ens Crist and his gospel; and þe same malice in kynde but moche more maliciousli is wrou3t now a3ens þe same Crist and his lawe bi oure bishops, religiouse and kunnyng men in þe bishops lawis.

<L 1235, 1237, 1238><T OP-ES><P 52>

And þus biþenke þee wiþ bisy studie what maner malice was practisid a3ens Crist bi bishops, scribis and religiouse in tyme of his bodili presence here; and þe same malice in kynde þou shalt fynde, 3he, uphepid in oure bishops, religiouse and kunnyng men of þat manglid lawe þat I spak of bifore.

<L 1273, 1275><T OP-ES><P 54>

Or who, I preie þee, haþ more habundaunce of such lordship in affeccoun, or in affect, or in boþe þan þei þat han moost tonsure, as popis, bishops, abbotis and priours wiþ þe sectis þat þei leden?

<L 1606><T OP-ES><P 70>

He maketh bishops for erthly thank, And nothing for Christes sake;

<L 405><T PT><P 160>

Or they yef the bishops why, Or they mot ben in his seruyce, And holden forth hir harlotry;

<L 957><T PT><P 177>

And so of þe bredde is made Cristis body, and þe wyn mengide wiþ watur in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis, And þe determynacioun of þe court of Rome wiþ a hundrid bishops and þrittene, sende into many londes, is þis: I knowleche wiþ herte and mouþe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his

blood'.
<L 37><T SEWW21A><P 111>

wheþer men shul forsake Cristis owne wordis and take straunge wordis vnknewen in hooly writt and aþens resoun of þe moost witti and þe best seyntis, for, as men seyne, many ypocritis han hyred by many hundred poundes bishops vnkunynge in hooly writt for to dampne cristen mennes bileue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and dampned couetise and worldly pride of clerkis.
<L 92><T SEWW21A><P 112>

Perfore what autorite is to þe bishope of Rome, successoure of Petre as he feyneþ, to appropre, eiper reserue to hymself, pryncipal power eiper synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?
<L 56><T SEWW24><P 123>

Truly, if þis resoun sufficeþ to preue þat þe bishope of Rome haþ more power þanne oper cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiþer in resoun þat may not faile to shewe suche synguler power of þe bishope of Rome aboue oper cristen bishops.
<L 69, 72><T SEWW24><P 124>

BISSCHOP.....2
Furþurmore, acording wiþ Crist and þes olde seinttis, Fulgencius þat is cald /Auctor De diuinis officiis/ writiþ þus of Crist, þe hi3e bischop and of his sacrifice: In þis bisshop and in his sacrefice is boþe a godli substaunce and also an erþeli.
<L 2617><T OBL><P 223>

Þe sexte conclusiun þat mayntenith michil pride is þat a kyng and a bisshop al in o persone, a prelat and a iustice in temperel cause, a curat and an officer in wordly seruise, makin euery reme out of god reule.
<L 63><T SEWW03><P 26>

BISSCHOPIS.....4
and prestis, to ech citee of his rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisshopis of Rome, that ben opin lessingis, for thei graunten many c• 3eeris of pardoun aftir domes day, be prechid generaly in her rewmes and lordschipis, and if eny wijse man a3enseith the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis

and lordis.
<L 3><T Pro><P 30>

Þis conclusion is prouid for þe presthod of Rome is mad with signis, rytis and bisshopis blissingis, and þat is of lital uertu, nowhere ensample d in holi scripture, for þe bisshopis ordinalis in þe newe testament ben lital of record.
<L 16, 17><T SEWW03><P 25>

Þe correlary of þis conclusion is þat it is ful vncouth to manye þat ben wise to se bisshopis pleye with þe Holi Gost in makynge of here ordris, for þei 3euen crownis in characteris in stede of whyte hartys, and þat is þe leueree of antecryst brout into holy chirche to colour ydilnesse.
<L 22><T SEWW03><P 25>

BISSHOP.....99
The worshipful clerk Grosted, bisshop of Lincolne, preuith opinli al this sentence in his sermoun, /Dominus noster Ihesus Christus/, and in his sermoun, /Natis et educatis/, and in his sermoun, /Premonitus a venerabili patre/.
<L 13><T 37C><P 5>

And sith neither Petir ne Poul hadden power agens truthe, but to edifynge of the chirche, in the ij• pistil to Corinthis, xiiij• c• , what doth the bisshop of Rome and othere bisshopis appropriate so manie greete chirchis to collegies and religiouse, richere than dukis, or erlis in our rewme?
<L 3><T 37C><P 12>

The xij• Article• It is to preche and to defende stidefastli of cristene preestis and trewe seculer men, that the king and seculer lordis han power and auctorite to punshe what euere persone trespassinge opinli in here londis, though he be bishop or erchebisshop, yea and the bisshop of Rome.
<L 17><T 37C><P 26>

1• Corollary• If the bisshop of Rome, or any othir antecrist make a decretal othir constitucioun contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereynli alle feithful lige men to oure king, owen to despise it as venym disturblinge holi chirche.
<L 7><T 37C><P 28>

Forwhi, /De foro competenti/, c• ij• ° , the general counseil of worldli clerkis determynith thus, That no iuge presume bi himself to distrie or con demne without suffringe of the bisshop, neithir prest neithir dekene, neithir ony clerk neithir the lasse men of the chirche, that is the serununt of clerkis.
<L 5><T 37C><P 29>

Bi this decretal the king mai neithir streyne
neithir condempne any clerk, though he gilte
nevere so moche agens the king, if the bisshop
assente not thereto.

<L 13><T 37C><P 29>

Also /De indiciis/, c° At /si clerici/, the popis
lawe seith thus, "Though clerkis ben conuict of
crime bfore a seculer iuge, or knoueleche crime
bfore him, thei shulen not be condempnid in
ony maner herfore of here bisshop.

<L 24><T 37C><P 29>

herbi it sueth that neithir the king, neithir his
justis han iurisdiccoun on clerkis, trespase thei
neuere so moche, and though a preest or a clerk
he conuict bfore the king bi neuere so solempne
enquestis of robberie, manquellinge, and
auoutrie, yit his bisshop shal no thing
condempne him therfore.

<L 9><T 37C><P 30>

hou ful of blasfemie and idolatrie is oure rewme,
sith comounli ech bisshop and high prelat
swerith bi the patroun eithir special seynt of his
chirche, and holdith that oth more solempne and
stidefast, than if he swerith bi God almyghti.

<L 22><T 37C><P 38>

The xviiij• Article• It is to obeie to the bisshop
of Rome othir to what euere othir bisshop, as to
seynt Petir or to seynt Poul in leful thingis and
spedeful to saluacioun and no ferthere.

<L 17, 18><T 37C><P 47>

Therefore if the bisshop of Rome seith that men
shulen sue him and bileue to him, wher he sueth
not Jhesu Crist or doth not the werkis of the fadir
of heuene, withoute doute he is antecrist
enhaunsynge hymself aboue Jhesu Crist.

<L 6><T 37C><P 48>

The xix• Article• Cristene men ben not holden
for to bileue, that the bisshop of Rome that
lyuith now in deadli lif, othir what euere deadli
bisshop, hath so greet power in the gouernaunce
of the holi chirche, how greet power Petir eithir
Poul had grauntid of God.

<L 15, 16><T 37C><P 50>

For it is opin at ighe that the bisshop of Rome
hath not so greet power in worchyng of miraclis,
neithir so greet vnderstandinge of holi scripture,
neithir so greet grace to prechen it spedili, and to
die for it in pacience and charite, as Petir and
Poul hadden.

<L 2><T 37C><P 51>

And if the bisshop of Rome hath so greet power
in these poyntis as the apostlis hadden, who is
worthiere euere lastinge dampnacioun than the
bisshop of Rome, sith he is doubt in edifynge

of the chirche, and sclaudrith it in manie
maneris bi werk and word, for he prechith not
the gospel generali, as the apostlis diden, neithir
lyueth in mekenesse, and wilful pouert, and greet
trauail, and profrith not him to deth for
saluacioun of mennis soulis, as the apostlis
diden;

<L 7, 10><T 37C><P 51>

The xx• Article• Cristene men ben not holden
for to bileue, that the bisshop of Rome that now
lyueth in this peyneful lyf, is heed of al holi
chirche in erthe.

<L 23><T 37C><P 51>

The xxj• Article• Cristene men ben not holde
to bileue, that the bisshop of Rome, that leuyth
now in this synful lif, is a membre of holi
chirche, yea the leeste membre of holi chirche.

<L 8><T 37C><P 52>

This sentence is opin bi this, that no man is
holde for to bileue, that this bisshop lyueth now
in this deadli lif wel to God. Also no man is
holde for to bileue that this bisshop shall be
saud in blisse, and ellis he is no membre of holi
chirche.

<L 12, 14><T 37C><P 52>

The xxij• Article• Cristen men ben not holden
to bileue, that what euere thing the deadli
bisshop of Rome or any othir deadli bisshop
pretendith him to bynde or assoile, is herfore
bounden or assoilid anentis God and the chirche
regninge in blisse.

<L 4, 5><T 37C><P 54>

Therefore if seynt Petir erride so moche in
byndinge and assoilinge, whi mai not the deadli
pope of Rome or any othir bisshop erre so
moche, othir more.

<L 3><T 37C><P 55>

The xxij• Article• Thanne oonli the bisshop of
Rome, or oony othir, byndith or assoilith verrili,
whanne he sueth the doom of God bfore goinge
that mai not faile.

<L 6><T 37C><P 55>

Thanne if the bisshop of Rome or any othir
mysusith the power of byndinge and assoilinge,
he priueth hymself of this power, and is worthi to
lese his preuilege The xxiv• Article• Cristene
men ben not holden for to bileue, that the
indulgencis of the pope ben trewe on eche side,
or withouten error or leesyng, open or preuy.

<L 20><T 37C><P 56>

And if Crist and his apostlis hadden power to
geue suche indulgencis and gauen hem not,
whanne summe cristene men were not fulli
purgid in this lif, and weren worthi to be holpen
bi the suffragies of holi chirche, it semeth that

Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bisshop of Rome, or than othere bisshopsis to dai. But this is blasfemie to seie, that ony bisshop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis.

<L 14, 16><T 37C><P 57>

1. Corollary. A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his suppriouris as the grettere lordis of greete rewmis, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comaundement of Crist, and to pretende and crie opinli in oure rewme, that so greet a lord and riche of the world hath power grauntid of the bisshop of Rome, or of othere bisshopsis or of here mynistris, to forbede massis and the preching of Goddis word, til here feynid priuilegies be pronouncid to the puple in what euere chirche it pleesith him to assigne, and to forbede vndir peyne of suspendinge and of enterditinge of prestis and of chirchis these souereyn officis of preestis or of curatis, which Jesu Crist commendide ful moche. Parceyue ye, knightis of Crist, wher this is abhominacioun of discumfort stondinge in the holi place, for it stondith in the chirche halewid of the bisshop, and with Goddis seruise, and with sacringe of the sacrament of the auteer, and with the presence of the bodi and blood of Jesu Crist.

<L 1, 13><T 37C><P 60>

2. Corollary. A! hou greet abhominacioun of discumfort stondinge in the holi place, and witnessid undir the seal of the bisshop of Rome, is this, that the indulgencis of the chirche that ben Pretendid to be foundid on the meritis and passioun and the blood of Crist and of his seyntis, ben grauntid to so greet a seculer lord to sheede out the blood of vnfeithful men that shulen be dampnid vttrli withouten ony ascapinge if thei dien in vnfeithfulnesse, sith Crist and othere seyntis shedden pacientli and charitabli here blood, and preieden deuoutli for here enemies and unfeithful men to be conuertid.

<L 1><T 37C><P 61>

But the bisshop of Rome, clepid most holi fadir othir most blessid, I wolde that not with blasfemie, grauntith the meritis of Crist and of holi chirche in erthe to slee and sende to helle so manie thousandis of paynemis, which wolden lightli be conuertid to oure feith bi holi conuersacioun, feithful preching, and wilful suffringe of deth of prestis and othere cristene men, as Crist ordeinide.

<L 17><T 37C><P 61>

Therefore whethir the bisshop of Rome is a verri suere of Crist and apostlis, othir Lucifer and antecrist, cristene men, bileue ye to his werkis,

and ye shulen knowe him bi his fruytis, in the x• c• of Jon and vij• c• of Mt• For though a cristene man geue manie godis, yea, the tenth part or the half of alle his godis, to the gadereris or procuratouris of suche indulgencis, and releue not hise pore neighboris which he knowith verri nedi, he shal be dampnid withouten ende bi the wnesse of Jesu Crist in the xxv• c• of Mt•

<L 1><T 37C><P 65>

3. Corollary. Allas! hou greet abhominacioun of discumfort is this, that bi bullis of the bisshop of Rome not foundid opinli in the lawe of God, neithir in opin reesoun, cristene puple is brought into so greet errour, that it bileuith to have more meryt in geuyng almese to riche men bi assignyng of the pope, which almes Crist assignide to pore men, yea, vndir dette of euere lastinge deth, than in geuyng it to pore men, whiche thei knowen verrili nedi.

<L 19><T 37C><P 65>

that cristene puple is sterid more bi the bullis of the bisshop of Rome to withdrawe almes assignid of God to pore men for here nedeful liflode, and this vndir peyne of euere lastinge deth, than to geue to hem here due porcioun bi comaundement of Crist undir the wynnynge of everelastinge blis.

<L 2><T 37C><P 67>

Therefore what auctorite is to the bisshop of Rome, successour of Petir as he feynith, to appropre eithir reserue to hymself principal power eithir singuler of byndinge and assoilinge our alle bishopsis, successouris of apostlis of Jesu Crist.

<L 16><T 37C><P 68>

Lord, whethir the bisshop of Rome is more contrarie to Crist in wordis, dedis, and lawis, and in seculer lordshipe forboden of Crist, speciali to clerkis, more than othere bisshopsis ben contrarie to Crist!

<L 8><T 37C><P 69>

Truli if this reesoun suffisith not to preue that the bisshop of Rome hath more power than othere cristene bisshopsis, successouris of apostlis, I fond not, if ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singuler power of the bisshop of Rome aboue othere cristene bisshopsis.

<L 17, 21><T 37C><P 69>

2• Corollary• As seynt Poul hadde more power than Petir to edifie holi chirche, so a nothir cristene bisshop mai haue more power grauntid of the Lord, than hath the bisshop of Rome to edifie holi chirche in feith and vertuis bi excellence of holier conuersacioun and of more spedeful techinge. This sentence sueth opinli of thingis bifore seid with the werkis of a certeyn

pope to ben assignid, and of a nothir bisshop with whom Crist worchith more spedili bi grace to edifie holi chirche.

<L 9, 10, 15><T 37C><P 72>

and a nothir bisshop mai be most meke and most spedeful among deadli men to edifie the chirche in feith and vertuis bothe bi werk and word, as it is opin of the worshipecful clerk, Roberd Grosted, bisshop of Lincolne, and of the cursid bisshop of Rome in his tyme.

<L 22><T 37C><P 72><L 3, 4><T 37C><P 73>

The xxvij• Article• If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his likinge alle beneficis in the hond of clergie, and make voide fre elecciouns and ordedauncis of the clergie of oure rewme bi title of patronage, bisidis and agens entent of foundouris and seculer lordis, which eleccions and ordenauncis of patronagis camen forth of seculer lordis, this proude bisshop of Rome is a disturblere of bisshopis and of othere prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the erchebisshop to alle his suf fragans to chese the beste among hem, and the erchedekene, with clerkis and puple of the cite, shulen purueie lowere curatis.

<L 9, 17><T 37C><P 84>

And whanne a bisshop is dead, othere bisshopis of the same cuntre, with assent of the erchebisshop, shulen chese and ordeine a nothir in his place, and the bisshop shall ordeyne clerkis for othere curis and beneficis undir him in the lxiiij• distinccioun in the bigynninge, and aftir in the lxxv• distinccioun and• lxxvj• dist• and /De temporibus ordinandorum/, c° /Si archiepiscopus/, and c° sequenti.

<L 6, 9><T 37C><P 85>

Whi thanne wile the bisshop of Rome that othere bisshopis chosen lawefulli that shulden be sacrid at hoom of othere bisshopis bi comoun lawe, come to Rome to be sacrid oonli of him or bi his assigninge?

<L 21><T 37C><P 85>

1• Corollary• If ony bisshop of Rome will entirdite oure clergie and rewme to gete maisterfulli of hem sich prouisioun at his wille in most greuous preiudice of oure rewme in soulis and bodies of oure lige men and in treesour of the rewme, alle feithful men of oure rewme owen to agenstonde hym stidefastli and in the face bi the vertu of God and of his lawe, as Poul agenstoode Petir in the face bfore alle men, for the fredom of the gospel to be kept, in the ij• c° to Galat.

<L 3><T 37C><P 86>

2• Corollary• Who euere in the rewme fauourith such a bisshop of Rome agens the statute and forseid fredom and prosperite or the rewme, is unworthi to haue ony benefice othir mayntenynge in the rewme.

<L 9><T 37C><P 87>

Also the tresour of the rewme shal be borun out to straungeris bi siche prouisiouns, in parti in the court of the pope and in the weie thedirward and homward, and in parti in raunsum of oure lige men take prisoneris, and in parti in the firste fruytis and othere thingis that shulen be goue to this bisshop and his mynistris.

<L 5><T 37C><P 88>

Ferthermore the bisshop of Rome makith nunnis personis, that moun not preche generali, neithir mynistris sacramentis to the sik parishyns, as Poul witnessith in the j• pistil to Cor• the xiiij• c° , and in the j• pistil to Tymothe, ij• c° It were moche lasse agens scripture and reesoun, that leewid men hadden parish chirchis approprid to hem, for thei myghten preche and mynistris sacramentis and become prestis, which thing nunnes moun not do bi Goddis lawe ne mannis.

<L 14><T 37C><P 93>

Therfore religiouse possessioneris, and nunnis shenden moche the puple bothe in temporalte and spiritualte, bi meyneteninge of the bisshop of Rome.

<L 2><T 37C><P 94>

Also if bisshopis with here mynistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a prest or a nothir man shal do bodili almes withouten licence of the bisshop and not gostli almese which is bettre and nedefullere and mai be do esiliere.

<L 19><T 37C><P 99>

As it were a greet madnesse, whanne my brothir liggith in a deep dich and is in poynt of drenching, to suffre him ligge stille and go to the bisshop and axe him licence to drawe out my brothir, and most if the bisshops were his capital enemy, so it is our greet foli, whanne oure cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poynt of drenching into helle, to suffre hem ligge stille therynne, and renne to a worldli bisshop, enemy of Cristis lawe and of cristene soulis, to axe him licence to save here soulis bi Goddis word.

<L 4, 11><T 37C><P 100>

But it is most woodnesse to prestis to preche not Goddis word, sith Crist and his seyntis and comoun lawe byndith hem therto, for a worldli

bisshop forbedith it.
<L 17><T 37C><P 100>

Therefore ech prest do truli his office enioynid of God, and with charitable entent, though a worldli bisshop grucche agens him, and though deth of bodi sue therfore.
<L 25><T 37C><P 100>

Therefore {De eleccionibus/, c° {Cum in cunctis/, it is write thus, “Sithen ripenesse of age and sadnesse of vertuis, and kunnyng of lettris owith to be sought in alle holi ordris and servisis of holi chirche, moche strongliere it behouith that these thinges be sought in a bisshop which is set to the cure of othere men, and owith to shewe in himsilf hou it behoveth othere men to lyve in the hous of God”. Therefore seynt Austin, in his pistil to Valerie, and in the xl° di° , c° {Ante omnia/, writith thus, ‘I axe bfore alle thingis that thi religious prudence thenke, that no thing in this lijf and most in this tyme is esiere and lightere and more acceptable to men than the office of a bisshop othir of prest or of dekene.
<L 14, 23><T 37C><P 135>

And eft Austin seith there, ‘Nothing in this lif and most in this tyme is hardere and traveilousere and perilousere, than the office of bisshop or of prest othir of dekene;
<L 7><T 37C><P 136>

Thanne sith the office of bisshop, of preest, and of dekene is so hard and so perilous, alas!
<L 20><T 37C><P 136>

most sith Austin and Decrees in ij° cause, vij° q° , c° {Qui nec/, speken thus harde, “He that hath not in himsilf the resoun of governaunce, neithir hath wipt awei his synnis, neithir hath amendid the cryme eithir greet synne of sonis, owith to be seid more an unchast dogge than a bisshop”.
<L 5><T 37C><P 137>

Therefore a bisshop that amendith not the synnis of sicke men, is worthi to be seid more an unchast dogge than a bisshop”.
<L 5, 7><T 37C><P 138>

For bi the worthi clerk Grosted, bisshop of Lincolne, in his sermoun, {Dominus noster Jhesus Christus/, and in othere placis, it is write thus, ‘He that bitakith cure of soulis to a man unmyghti, unkunnyng othir not willi to fille the office duli, is gilty of the soulis, though tho be savid bi Goddis grace;
<L 16><T 37C><P 139>

Also Gregori in his registre and in j° cause, j° q° , c° {Siquis neque/, writith thus, “If oni man that shynith not with holi vertuis, and that nothir is clepid of the clergie, neithir of the

puple, neithir is constreynid bi takith unshamefulli the presthood of Crist, while he is defoulid now with oni greet synne, and takith the dignite of bisshop or of prest by unjust love of herte, othir bi foul preiere of monei, othir bi svyng of familiarite, othir bi servise of lord, eithir bi gileful gifte, and not for wynnynge of soulis, and forsakith it not bi his fre wil in his lijf, and sodeyn deth fynde him unrepentaunt, withoute doute he shal pershe withouten ende”.
<L 11><T 37C><P 143>

And if a greet bisshop or a greet prelat wolde knowleche mekeli and opinli his symonie and thefte, and refuse the benefit therfore, to which he had no title neithir right it myghte do ful moche good, to make other men ashamid of here symonie, yea hid in the herte.
<L 26><T 37C><P 143>

And bisshop diocesan or of the same bisshoprie outake the pope mai dispense with such a man that was auauncid to such a benefice bi symonie, that is, bi gifte of monei, othir biheest therof don bi othere men, yea, him unwitinge, as mannis lawe shewith opinli, {De symonia/ c° {Ex insinuacione/ and c° {Nobis fuit/.
<L 16><T 37C><P 144>

weie ageyns seynt Gregori and comoun lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacioun of the bisshop of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret evidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we knowen wel that he was an opin vicious lyuere, and coude ful litil of Goddis lawe, and lovide lesse the meke and the pore life of Crist and his apostlis.
<L 25><T 37C><P 146>

Also Jerom on the pistil to Tite, and in xcv° di° , c° Olim, spekich thus, “Sum tyme ago the same was prest which and bisshop, that is, prest and bisshop was al oon;
<L 1, 2><T 37C><P 150>

Also Gregori in his registre, and in the xij° cause, ij° q° , c° {Mos est/, writith thus, “It is custum of the chirche of apostoile to geve comaudementis to a bisshop ordeynid, that fal the soud othir profyt that bifallith, iiij° porciouns owen to be maad, that is, oon to the bisshop and his meyne for hospitalite and resceyvinge of gestis, a nothir porcioun to the clergie, the thridde porcioun to pore men, and the fourthe porcioun to chirches to be reparailid”.
<L 3, 5><T 37C><P 151>

Also pope Gelasie, the j° c° {Concesso/, writith thus of a bisshop, “The bisshop departe

the rentis and offringis of feithful into iiij parties, of whiche holde he oon to himsilf, departe he that othir part to clerkis for the businessis of ther office, departe he the iij part to makingis or to reparaciouns of chirchis, have he the iiij part to be goue feithfulli to pore men and pilgryms.

<L 12, 13><T 37C><P 151>

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe bisshopis dowid wiþ seculer lordshipes, summe bisshopis among heþene men, and dore not come to her children, But what professioun a frere be of, anon, 3if he be chosen þerto, he acceptiþ þe office of þe pope or cardinal, of patriark, of erchebisshop, of bisshop, and forsakiþ his owne staat.

<L 4><T A33><P 512>

Also Seint Poul, spekinge to Tymothe, bisshop, saiþ pus;

<L 8><T A33><P 518>

And perfore þe trewe grete clerk, Robert Grosted, Bisshop of Lincolne, writeth to þe pope, þat whan appropriacioun of parische chirchis is maad to men of religioun, of fourtene grete sinnes, or defaultis, þat comen of evel curatis, is mad a perpetuacioun, þat is, endeles confirmacioun.

<L 20><T A33><P 519>

For he þat so doþe is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for 3yuenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatiþ here in erþe, fro þe hiest to þe lowest, for he is verrey pastoure and bisshop of alle oure soulis, þat 3aue frely his hert blode for sauacion of his shepe.

<L 379><T CG13><P 174>

þat is: ‘It bihoueth a bisshop to lyue wiþout greet notable synne’.

<L 33><T CG16><P 196>

For as þe story telliþ, in þe fourþe Book of Kingis, þat Ioiada þe Bisshop made Athalia þe Quene to be drawen out of þe boundis of þe temple tofore þat she shulde be slayne, but þe cursid enuy of þe Jewis my3ten not abyde al þis proces of lawe.

<L 417><T CG16><P 205>

and þus seiþ poul to tite, þe bisshop, “reproue þou wiþ al comaundement” and poul biddiþ tymothe to reproue, to preie and to blame, but couenabliche and wiþoute ceesyng.

<L 15><T MT22><P 314>

CONFESSION OF HAWISIA MOONE OF LODDON, 1430 In þe name of God tofore you,

þe worshipful fadir in Crist, William be þe grace of God bisshop of Norwich, Y Hawise Moone, þe wyfe of Thomas Moone of Lodne of your diocese, your subiect, knowyng, felyng and vndirstandyn þat before þis tyme Y haue be right hoonly and priue with many heretikes, knowyng þaym for heretikes.

<L 2><T SEWW05><P 34>

Also þat þe sacrament of confirmacion doon be a bisshop is of noon availe ne necessarie to be had, for as muche as whan a child hath discrecion, and can and wile vndirstande þe word of God, it is sufficiently conformed be þe Holy Gost and nedeth noon oþer confirmacion.

<L 22><T SEWW05><P 34>

Also it is but a trufle to enoynt a seke man with material oyle consecrat be a bisshop, for it sufficeth euery man at hys last ende oonly to haue mende of God.

<L 50><T SEWW05><P 35>

Also þat euery man and euery woman beyng in good lyf oute of synne is as good prest and hath as muche poar of God in al thyng as ony prest ordred, be he pope or bisshop.

<L 61><T SEWW05><P 35>

Of the bisshop of Deram and the abbey there xx ml marcis. The bisshop of Wynchestre and two abbeys there xx ml marcis.

<L 29, 30><T SEWW27><P 135>

The bisshop of Lincoln with the abbeys of Ramsey and Peterburh xx ml marcis.

<L 33><T SEWW27><P 136>

Of the bisshop of Ely with the twoo abbeys there, and Spaldyng and Lenton xx ml marcis. Of the bisshop of Bathe and the abbeys of Westminster, Seint Albons and Okeburn xx ml marcis. Of the bisshop of Worcetre with the abbeys there and Gloucestre, Enesham, Abyngdon, Ewysham and Redyng xx ml marcis.

<L 35, 36, 37><T SEWW27><P 136>

Of the bisshop of Chestre with the abbey there and Bannastre, and of the bisshop of London, Seint Dauid, Salysbury and Excetre xx ml marcis.

<L 41, 42><T SEWW27><P 136>

Of the bisshop of Norwich with the abbey there and Crovland x ml marcis.

<L 53><T SEWW27><P 136>

and leyen for hem, and seien Seest þou not þis bisshop, þis persoun and þis preest, how þei doen?”

<L 327><T SWT><P 12>

And þe þridde skile is for he was a trewe preest
and bisshop to þe Iewis, doynge duly his office
to þe puple, þerfore he myȝte, as he dide bi title
of þe gospel, receyue þat þat was needeful to
hym in execucioun of his office.
<L 704><T SWT><P 22>

BISSHOPE.....1

þat is: It bihouiþ a bisshope to be vnrepreuable'.
<L 35><T CG16><P 196>

BISSHOPES.....4

THE LOLLARD DISENDOWMENT BILL

And in the same yere at a parlement holden at
Westminster the comens putte a bille vnto the
kyng of the tempereltees beyng in religious
handes, of the which the tenour sewith: To the
moste excellent redoubte lorde the Kyng, and to
alle the noble lordes of this present parlement,
shewen mekely alle the trewe comvnes seyngne
this sothely: oure liege lorde the Kyng may have
of the temperaltees by bisshopes, abbotes and
priours, yoccupied and wasted provdely
withinne the rewme xv erles and mlvc knyhtes,
vi mlcc squyers and c houses of almesse mo
thanne he hath now at this tyme, well mayntened
and trevly by londes and tenementz susteyned.
<L 7><T SEWW27><P 135>

And how all this myht be done, wille ye witte
that the temperaltes of bisshopes, abbotes and
priours extende to the somme of ccc ml marke
and xxij ml markes by yeer.
<L 25><T SEWW27><P 135>

And therfore alle the trewe comeners desireth to
the worship of God and profyte of the rewme
that thes worldely clerkes, bisshopes, abbotes
and priours that arun so worldly lordes, that they
be putte to leven by here spiritualtes, for they
lyven nat now ne done the office of trewe
curates other as prelates shulden ne they helpe
nat the pore comens with here lordeshippes as
that trewe sekulers lordes shulden, ne they lyve
nat in penaunce ne in bodely travaylle as trewe
religious shulden by here profession.
<L 84><T SEWW27><P 137>

Euer þou likynest þou to Crist whan 3e ben
verrei Anticrist, And if bisshopes byside wel to
knowe alle þour dedes þai fonde þou werse þan
harlotes or joguloures eiþer;
<L 283><T UR><P 110>

BISSHOPIS.....48

And sith neither Petir ne Poul hadden power
agens truthe, but to edifynge of the chirche, in
the ij• pistil to Corinthis, xiiij• c•, what doth
the bisshop of Rome and othere bisshopis
appropriunge so manie greete chirchis to collegies
and religiouse, richere than dukis, or erlis in our
rewme?
<L 3><T 37C><P 12>

What mai lette thanne bisshopis and clerkis to
putte doun king and alle lordis, and conquere
alle here lordis and godis at here likeinge?
<L 15><T 37C><P 29>

hou greet worshiþe the bisshopis don to the king
and seculer lordis, whanne thei set so litil bi here
doom agens clerkis.
<L 11><T 37C><P 30>

Thus wordli bisshopis with here false
confessouris moun condempne the king and ech
seculer lord in poyntis of highe eresie bi here
lawe, whanne no man neithir creature accusith
neithir witnessith agens hem.
<L 4><T 37C><P 31>

A Corollary• It semeth to feithful men that the
lawis of bisshopis of Rome disturben moche holi
chirche in erthe.
<L 9><T 37C><P 45>

This sentence is opin bi this, that holi scripture
that conteynith al truthe spedeful to reule the
chirche, expressith not this poynt in ony place,
neithir the gode werkis of bisshopis neithir
mannis wit shewith this, but rather the contrarie
in dede.
<L 23><T 37C><P 50>

And if Crist and his apostlis hadden power to
geue suche indulgencis and gauen hem not,
whanne summe cristene men were not fulli
purgid in this lif, and weren worthi to be holpen
bi the suffragies of holi chirche, it semeth that
Crist and his apostlis failiden in merci, or nameli
that thei weren lesse merciful than the bisshop of
Rome, or than othere bisshopis to dai.
<L 15><T 37C><P 57>

Therfore it semith ful fals, that the pope and
other bisshopis han power to graunte siche
indulgencis at here likeinge in othir manere than
Crist and his apostlis diden.
<L 19><T 37C><P 57>

1. Corollary. A! hou greet abhominacioun it is to
se almost the grettest lord of the world, that is,
the priour of Roodis, with his suppriouris as the
grettere lordis of greete rewmis, to axe with
greete indulgencis of the pope the almese dedis
of cristene puple that ben assignid to pore nedi
men bi comaundement of Crist, and to pretende
and crie opinli in oure rewme, that so greet a
lord and riche of the world hath power grauntid
of the bisshop of Rome, or of othere bisshopis or
of here mynistris, to forbede massis and the
preching of Goddis word, til here feynid
priuilegies be pronouncid to the puple in what
euere chirche it pleesith him to assigne, and to
forbete vndir peyne of suspendinge and of
enterditinge of prestis and of chirchis these

souereyn officis of preestis or of curatis, which
Jesu Crist commendide ful moche.
<L 2><T 37C><P 60>

Lord, whethir the bisshop of Rome is more
contrarie to Crist in wordis, dedis, and lawis, and
in seculer lordshipe forboden of Crist, speciali to
clerkis, more than othere bisshopis ben contrarie
to Crist! Therefore he is grettere in power than
othere bisshopis that ben not so depid in error,
and ben more lightnid of God in kunnyng and
holynesse.
<L 12, 13><T 37C><P 69>

Truli if this reesoun suffisith not to preue that the
bisshop of Rome hath more power than othere
cristene bisshopis, successouris of apostlis, I
fond not, if any euydence in holi scripture neithir
in reesoun that mai not faile, to shewe such
singuler power of the bisshop of Rome aboue
othere cristene bisshopis.
<L 18, 22><T 37C><P 69>

Therefore sith the profecies shulen nedes be
fulfillid, and the tyme set in Apocalips is now
passid, and the werkis of the bisshopis of Rome
in manie thingis ben opinli contrarie to the
werkis of Jesu Crist, whi parseyue not cristene
men that the comyng of antecrist neigheth now,
and the terminacioun of the chirche of Rome
boweth awei fro holi scripture and reesoun, for
her owne pride and temporal wynnynge and
fleshli lustis.
<L 21><T 37C><P 75>

The xxvij• Article• If a newe couetous bisshop
of Rome risith up, which for pride or temporal
lucre wole geue at his likinge alle beneficis in
the hond of clergie, and make voide fre
elecciouns and ordedauncis of the clergie of oure
rewme bi title of patronage, bisidis and agens
entent of foundouris and seculer lordis, which
elecciouns and ordenauncis of patronagis camen
forth of seculer lordis, this proude bisshop of
Rome is a disturblere of bisshopis and of othere
prelatis, and of al oure rewme, for he doth opinli
agens elde decrees of the chirche that geuen the
chesinge of the erchebisshop to alle his suf
fragans to chese the beste among hem, and the
erchedekene, with clerkis and puple of the cite,
shulen purueie lowere curatis.
<L 18><T 37C><P 84>

And whanne a bisshop is dead, othere bisshopis
of the same cuntre, with assent of the
erchebisshop, shulen chese and ordeine a nothir
in his place, and the bisshop shall ordeyne
clerkis for othere curis and beneficis undir him
in the lxiiij• distinccioun in the bigynninge, and
aftir in the lxx• distinccioun and• lxxvj• dist•
and /De temporibus ordinandorum/, c° /Si
archiepiscopus/, and c° /sequenti/. Also Poul
ordeinide bisshopis Tymothe and Tite, and thei

maden othere and prestis and dekenis, as Poulis
pistlis to Tymothe and to Tite shewen. But it is
not told in ony place in scripture that bisshopis
maad of Poul, or of his disciplis, Tymothe and
Tite, or of othere apostlis, wenten to Petir to be
confermid of him. Whi thanne wile the bisshop
of Rome that othere bisshopis chosen lawefulli
that shulden be sacrid at hoom of othere
bisshopis bi comoun lawe, come to Rome to be
sacrid oonli of him or bi his assigninge?
<L 6, 14, 18, 22, 24><T 37C><P 85>

And lesse preestis ben successouris of lxxij•
disciplis, as bisshopis ben successouris of
apostlis, bi the glose of Bede there, and in the
xxj• dist• c° /In nouo testamento/. If
bisshopis or othere clerkis seyn, that symple
preestis ben not holden to preche the gospel,
though thei comen in the stede of Cristis
disciplis, lat hem seie a sufficient cause whi
symple prestis taken lefulli this word seid to
apostlis, Do ye this thing into mynde of me, to
make the sacrament of the auteer which is more
excellent than othere sacramentis. Also if
bisshopis with here mynistris seyn, that symple
prestis shulen not preche withouten licence of
hem, lat hem seie a sufficient cause, whi a prest
or a nothir man shal do bodili almes withouten
licence of the bisshop and not gostli almese
which is bettre and nedefullere and mai be do
esiliere.
<L 4, 7, 15, ><T 37C><P 99>

If worldli bisshopis myghten stabliche seyn this
poynt, that prestis shulden not preche withouten
here licence, thanne thei myghten soone stoppe
men to preche truli holi writ agens opin synnis of
clerkis, as hem likith.
<L 18><T 37C><P 100>

A! hou greet drede of mischeef and veniaunce
neigheth to oure rewme, if it is governid bi
symonient bisshopis, and unable curatis, and
blasfeme religiouse that cursen Crist, as Austin
seith ofte on the Sauteer, and terren the holi
Trinite to veniaunce.
<L 23><T 37C><P 112>

And after a fewe thingis it sueth, 'Therefore a
deadli wounde is faste set herbi, not oonli in the
soule of the ordenour, and of him that is ordrid,
but also the governaile of youre excellence is
grevid greetli bi the synne of bisshopis, bi whos
preiere it shulde be more holpe.
<L 18><T 37C><P 113>

feithful dukis of Ingelond, se ye diligentli
whethir the eresie of symonie regnith generali in
youre bisshopis, prelatis, religiouse and othere
curatis, and hurle ye this out of the coostis of
youre rewme, lest the veniaunce of God come
down on al the rewme.
<L 21><T 37C><P 114>

And of the preisable condicions of bisshopis, prestis, and dekenis, it is seid opinli in the j^o pistil to Tymothe, the iij^o c^o and to Tite j^o c^o, and in xxxvj^o di^o c^o /Siquis vult/, and xxxviiij^o di^o c^o /Omnis pallentes/, with manie othere decrees of seyntis and of bisshopis of Rome.

<L 14, 18><T 37C><P 134>

And a litil aftir, 'Therefore as prestis witen that bi the custum of the chirche thei ben suget to him that is here sovereyn, so knowe bisshopis that more bi custum than bi the truthe of Goddis ordenaunce thei ben grettere than prestis, and that thei owen to governe the chirche in comoun'.

<L 15><T 37C><P 150>

For whi Jerom in his pistil to Evander, and in the xiiij^o di^o c^o Legimus, previth opinli bi scripture, and thicke bi witnessinge of Poul, Petir, and Jon, that the same ben bisshopis that ben prestis.

<L 26><T 37C><P 150>

But I axe of bisshopis and curatis this dai, whethir the lawe of seynt Gregori with othere popis acordinge with him is just and apprevyd of God, othir unjust and reprevyd of God?

<L 7><T 37C><P 152>

And pretende not men of good wil for the excusacioun of here grutchinge, that the symonie that was first in the popis court as kept in his welle shal be led down to ech court of bisshopis and of lowere prelati and of seculer lordis;

<L 7><T 37C><P 155>

For though prelati and othere bisshopis geven beneficis to unable men and unworthi as the pope was wont to do, nethes the spoilinge of the rewme bi beringe out of the tresore to straungeris, and the prisoninge and sleeinge of oure lige men bi thevis and enemies shal not bifalle so moche as bifore, and the symonie shal not be so abhominable in lowere prelati and most in seculer men, as in the pope and in his cardenalis, that ben hiere in degre and governaile of the chirche.

<L 13><T 37C><P 155>

So 3if we taken heede to apostasye þat goiþ evene a3en þe ordre of Crist, þer ben fewe bisshopis, possessioners, or frers, þat þei ne ben apostataes, al 3if þei holden her sygnes.

<L 4><T A26><P 438>

And þus 3if alle bisshopis possessioners and freris weren wislyche examyned wheþer þey weren heretiks, 3if þey seyden nay, wiþoute revelacioun fewe men or none weren holde to

trowe hem;

<L 12><T A26><P 438>

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe bisshopis dowid wiþ seculer lordshipes, summe bisshopis among heþene men, and dore not come to her children, But what professioun a frere be of, anon, 3if he be chosen þerto, he acceptiþ þe office of þe pope or cardinal, of patriark, of erchebisshop, of bisshop, and forsakiþ his owne staat.

<L 36><T A33><P 511>

Wherof hit sueþ pleyndly, þat not oonly simple prestis and curatis, but also sovereyne curatis, as bisshopis, shulde not axe here sugetis by constreynyng more þan liflode and hilynge, whan þei don away alle manere waast, boþe of money and worldly array.

<L 14><T A33><P 518>

And to alle presti he bitoke þis office when, as Luk telliþ in þe X chapitre, he ordeyned oþer sevente and two disciplis, and sent hem tofore him to þe same office (in whiche chapitre is tretid and tolde to hem þe office and þe ordre of a prechoure) and in two degreis: þat is, apostlis and disciplis ben figurid bisshopis and prestis, as þe decree seiþe.

<L 74><T CG15><P 186>

hou ferre is oure pope and his bisshopis fro Poulis lyf, whan þei comaunden men to come to hem, al 3if God comaunde þe contrarie;

<L 15><T EWS1SE-47><P 672>

and þus shulden bisshopis edifye, and not make hepis of dede stones.

<L 8><T EWS1SE-52><P 690>

And þis may falle to popis and bisshopis fro þe tyme þat þe world haþ gnarid hem wiþ temporal possessiouns and oþere glory of þe world.

<L 15><T EWS3-216><P 268>

Þei ben not obediente to bisshopis ne lege men to kyngis, neþer þei tilien ne sowen, weden ne repen, neþer whete, corn ne gras, ne good þat men schal help but oonli hem silf. &

<L 72><T JU><P 57>

as somme freris procuren to be bisshopis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme freris to bi wiþ bisshopis;

<L 32><T MT22><P 298><L 1><T MT22><P 299>

Herfore seiþ seint Austyn in a sermoun þat bigynneþ þus /Si diligenter attenditis fratres/ Mi breþeren, if 3e taken bisily entent, alle þe preestis of þe Lord, not oonly bisshopis but also

preestis and mynystis of chirchis, 3e knowen to
be in greet perel;
<L 30><T SWT><P 4>

aftr tyme þat bisshopis dignytees weren bou3t
and soold, as Ierom seiþ upon Mathew.
<L 585><T SWT><P 18>

BISSHOPPE.....1
What bisshoppes, what religiouns Han in this
lande as moch lay-fee, Lordshippes, and
possessiouns More than the lordes, it semeth me!
<L 685><T PT><P 169>

BISSHOPS.....4
Thus bi this lawe the worldli bisshops, munkis
and freis of oure lond moun conuicte bi tweyne
hooris what euer seculer lord, yea oure king, of
eresie, and forfeete alle here goodis.
<L 21><T 37C><P 30>

As it were a greet madnesse, whanne my brothir
liggith in a deep dich and is in poynt of
drenching, to suffre him ligge stille and go to
the bisshop and axe him licence to drawe out my
brothir, and most if the bisshops were his capital
enemy, so it is ouir greet foli, whanne oure
cristene britheren liggen in the depe dich of
orrible synne for brekinge of Goddis heestis and
in poynt of drenching into helle, to suffre hem
ligge stille therynne, and renne to a worldli
bisshop, enemy of Cristis lawe and of cristene
soulis, to axe him licence to save here soulis bi
Goddis word.
<L 6><T 37C><P 100>

ne þe pope hath no poar to make bisshops,
prestes ne non oþer ordres.
<L 36><T SEWW05><P 35>

Also þat censures of holy church, sentences and
cursynges ne of suspending yeven be prelates or
ordinaries be not to be dred ne to be fered, for
God blesseth þe cursyngis of bisshops and
ordinaries.
<L 64><T SEWW05><P 35>

BOSCHOPE.....1
Perfor how þe prest makeþ þe leper þer vnclene,
so þe boschope or þe prest bendeþ or louseþ no3t
þam þat ben innocentis or gilty, bot for his office,
wen he heriþ þe diuersite of synnes he knoweþ
wo is to be bonden, or wo is to be loused".
<L 34><T Ros><P 58>

BUSCHOP.....5
But frere Tille þat seide before þe buschop of
Londoun heerynge an hundrid men, þat Jerom
seide he errid in translatyng of þe Bibel is lijk to
Elymas þe wiche wolde have lettid a bischope or
a Juge to heere þe blyeue, to worn Poule seid: O
þou, ful of al trecherie & of al falace, seching to
turne þe buschop from þe beleue, þou schalt be

blynde to a tyme.
<L 242, 247><T Buh><P 177>

And herfore o greet buschop of Englund, as men
seyn, is yuel payed þat Godis lawe is wryton in
Englisch to lewede men;
<L 100><T EWS2-66><P 64>

But, as þei seyn, þe pope may make a lewyd
man, for money, a gret buschop on his Chyrche;
<L 138><T EWS2-87><P 191>

As a preste makeþ no3t a leprose & vnclene, so a
buschop or a prest byndeþ not þam þat ben
innocentis, ne louseþ no3t þam 3at ben gilty, but
for his office, wen he heriþ þe diuersites of
synnes, he knoweþ wiche is to be bounden or
wiche is to be loused".
<L 5><T Ros><P 56>

BUSCHOPIS.....1
But buschopis now doon euene þe contrarye, for
þei tenten neþur to body ne to sowle, but to drit
þat man haþ;
<L 78><T EWS1SE-24><P 580>

BUSCHOPUS.....2
Þus þe patriarke Iacob propheciede of þe tyme of
grace and buschopus;
<L 166><T EWS2-MC><P 334>

And þus monye buschopus smyton þer sugetis.
<L 548><T EWS2-MC><P 348>

BYSCHPE.....1
And þus yf, þurghe necligence of oure
byschopes and prelat3, and oþer false techers þat
beþ in holy Church, þe truþe of Godes word be
nou3t ysowe in þe peple, praye we Jesus Crist
byschepe of oure soule, þat he ordeyne
prechours in þe peple to warne hem of synne,
and telle hem þe truþe of God.
<L 8><T A04><P 106>

BYSCHOP.....18
7• Þo sevent tyme, prelatis and frerus beren
upon symple men þat þei seyne, þat nouþer
cursyng of pope ne of byschop byndus.
<L 6><T A29><P 456>

And þus seyn somme men þat þe byschop of
Rome, þat þei clepon heed of þe chirche, and
þerto pope and Cristus vyker, doþ more harm to
þe chirche of Crist þan doþ vyker of Thomas in
Ynde, or vyker of Poul in Grece, or þe sowdan
of Babylon.
<L 55><T EWS1-52><P 461>

what good doþ þis gabbyng þat þe pope wole be
clepid moste blessud fadur' here, and byschop
moste reuerent man', siþ þer lif discorduþ from
Crist?
<L 12><T EWS1SE-3><P 486>

Seynt Austyn was a seculer byschop, and hadde prestis as hise felowis, and hadde goodis by title of almes: and he dredde ful sore of hem, and wolde haue 3ouen hem to þe puple, as Possydonye telluþ of hym.

<L 76><T EWS1SE-13><P 531>

Poul bygynneþ and seiþ to hem þat Crist was byschop and ny3 to God, siþ he was boþe God and mon, and so was noon of þe oolde lawe.

<L 4><T EWS1SE-20><P 561>

Furst he was byschop of godis of blis, þe whiche godus ben hopud to come; and þus seiþ Petre þat Crist is byschop of soulis', for he is lord of hem.

<L 7, 8><T EWS1SE-20><P 561>

And þere he fond euerelastyng bygyng þat noon opur byschop my3te come to, and so he entride onys for eue to heuene, þe innere part of þis temple.

<L 22><T EWS1SE-20><P 562>

And, but by vertu of þis bischop, my3te neuere byschop do good to man.

<L 33><T EWS1SE-20><P 562>

And, for Crist is þe beste herde þat þus kan qwikene and heele his schep, þerfore seiþ Petre aftur þat mankynde was somtyme as erryng scheep wiþowton herde, but þei ben turnede now by loue to þe herde and byschop of þer soulis.

<L 76><T EWS1SE-24><P 580>

For as þei feynon falsely, none of Cristis disciples hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schulde preeche to þe puple, but 3if he hadde leue of þe byschop, or leue of þe pope.

<L 15><T EWS2-58><P 16>

3e, 3if þi pope or þe byschop, or þi persoun, bidde þe doo þat God byddeþ þe not do, leue hem þanne and hold wiþ God.

<L 34><T EWS2-72><P 95>

As, 3if þi pope or þi byschop or þi persoun bydde þe fi3te or 3if hym of þi goodis a3enus þe resoun þat Crist haþ 3yuon, dispuysen hem vturly, and hold þe rewle þat Crist techeth, and eue flee þis heresy, þat þese fadris may not erre heere.

<L 52><T EWS2-72><P 96>

And herfore yche byschop and eche curate in þe chyrche schulde konne þis lessoun to teche it to þe puple.

<L 124><T EWS2-84><P 171>

and in tokne herof a byschop haþ a mytre þat haþ two hornes, one byhynde and anoþur byfore, and þes two hornes bytoknen þat þei konnon two

Godus lawys.

<L 149><T EWS2-84><P 172>

And 3if þou be a greet maystur, as byschop or erchedekne, and þou haue a wyckyde seruauent þat turneth þe to coueytise, put hym owt of his offys and remoue hym fer away.

<L 90><T EWS2-120><P 313>

as it is seyð þat a byschop haþ a þowsande ey3en to noye, but he haþ not half an ey3e to profy3te aftur Godis lawe.

<L 113><T EWS2-120><P 314>

And herfore tellus þo gospel, þat ny3t þat Crist was taken, þo byschop askid Crist of his disciplis and his lore, ande Criste onswerid scharply to hym on þis manere: I tau3t openly to þo worlde and no þinge in hid place, for I tau3t in temple and in synagog to wheche þo Iewes coomen comynly;

<L 8><T SEWW25><P 127>

BYSCHOPE.....2

Ffor hit is more synne to a byschope to robbe pore paryschens of þer gostly leche, and oper spirituale helpe þat þo curate is bounden to, þan to a worldly lord.

<L 11><T A29><P 493>

Ande if one trewe byschope or moo, if God wole, writen þer open heresies, of symonye, of hyndryng of þo kyngus regal ande seculere lordschip, ande all grete synnus by whiche þai blyndiden þo pepul, as holy writte dos of errour of Seint Petur and of al þo apostylis, and of þo open heresie of Seint Poule, wiþ David, Maudeleyne, and mony moo, hit were no grete heresie, for to brenne pore prestis þerfore.

<L 19><T A29><P 495>

BYSCHOPES.....3

And þus yf, þurghe negligence of oure byschopes and prelat3, and oper false techers þat beþ in holy Churche, þe truþe of Godes word be nou3t ysowe in þe peple, praye we Jesus Crist byschepe of oure soule, þat he ordeyne prechours in þe peple to warne hem of synne, and telle hem þe truþe of God.

<L 6><T A04><P 106>

And þus secler clerkis ben fulle of ypocrisye, boþe popes and byschopes and clerkys vndyr hem.

<L 73><T EWS1-23><P 316>

We schullen vndirstonden þat in tyme of Crist weren princes of prestis, as princes of knytes, as Nychodeme was a prince, and byschopes of Ierusaleem weren clepyd princes of prestis.

<L 8><T EWS1-24><P 317>

BYSCHOPIS.....34

21• Also byschopis and freris putten to pore men þat þei seyne, þat þo holy Trinity in no manere schulde be worschippid, fygid, fourmed, ne peyntid, in þat fourme by whiche comynly hit is peyntid, by al þo Chirche of God.
<L 17><T A29><P 456>

23• Also byschopis curatis and frerus putten on pore men þat þei seyne, þat no persone, ne vicare, ne prelate, is excusid fro personele residence, to be made in þer benefices, in dwellynge in servyces of bischopis, or of archebyschopis, or of þo pope.
<L 24><T A29><P 456>

25• Also byschopis and freris putten to pore men þat þei seyne, þat men of þo Chirche schulden not ride on so stronge horses, ne use so mony jewellis, ne precious clopes, ne delicate metus, but renounce alle þinges and 3yve hem to pore men, goynge on feete, and takynge stafes in hondes, receyvynge þo state of pore men, in 3yvynge ensauple of holynes by þeire conversacione.
<L 1><T A29><P 457>

POINT XIV• Also byschopis and freris beren symple men on hande þat þai sayne, þat hit is a3eynes holy writte þat clerkis have temporale possessiones.
<L 19><T A29><P 474>

POINT XIX• Also byschopis and frerus putten to pore men þat þai sayne, þat men owen not rapen for to pray in chirche þen in oper placis.
<L 25><T A29><P 486>

Sipen þo churchis ben dennus of thefis and habitationis of fendis, hit is gode þat Cristen men bere no false wittenessynge, saying in dede þat suche chirchys ben holier þen oper placis where is lesse synne, and þat þai mowne in þes serve God in hem þerfore, sithen Criste sais in þo gospel, þo rewme of God is wiþinne 3owe, and Seint Poule seis, þat Cristen men ben þo temple of þo Holy Goste, consent 3ee not þerfore to þo symony of byschopis, ne covetise of oper prestis, for þo feyned blessynge of heretikis to whos blessing God cursus, as þo prophete wittenessis;
<L 34><T A29><P 487>

And so no doute oure byschopis, mayntenynge hit openly and stedfastly, ben cursid heretikis and treryn God to vengeance.
<L 34><T A29><P 488>

POINT XX• Also byschopis prestus and freris putten to pore men þat þai sayne, þat þo festys of Steven, Laurence, Nicholas, Kateryne, Margarete, and of oper seintis, ben not to be worschippid ne bene to be halowid, for þat men wote not, as þai sayne, wheþer þai bene

dampned or saved;
<L 1><T A29><P 489>

POINT XXIII• Also bischopis curatis and freris putten on pore men þat þai sayne, þat no persone ne vicare ne prelate is excusid fro personele residence to be made in þer benefycis, in dwellynge in servycis of byschopis, or of archebyschopis, or of þo pope.
<L 7><T A29><P 493>

As, 3if þe pope and his byschopis schamen to be Cristus seruautis, and in þer maner of lyuyng þei schewon an emperours lif and lordly to þe world, siþ þat Crist hatide þis, þei 3yue noo matere to gesse hem to be mynysters of Crist;
<L 7><T EWS1SE-3><P 486>

Now cristene men ben chullyd, now wiþ popis, and now wiþ byschopis, now wiþ cardynalis of popis, and now wiþ prelatis vndur byschopis;
<L 93, 94><T EWS1SE-19><P 559>

/DOMINICA IN PASSIONE• Epistola• Sermo 20• Christus assistens pontifex• Hebre 9/• Poul techeþ in þis epistle þe excellense þat Crist hadde ouer byschopis of þe oolde lawe, al 3if þei alle figuredon Crist;
<L 2><T EWS1SE-20><P 561>

Byschopis of þe oolde lawe hadden bestis and dudon som good, in þat þat þei figuredon Crist, and his passion, þat bowte mankynde.
<L 9><T EWS1SE-20><P 561>

Þe þridde excellense of Crist is þat his sacrificis was betture, and maad more parfittly þan sacrificise of oolde byschopis.
<L 19><T EWS1SE-20><P 561>

And þus siþ Crist is God of heuene, and his manhede in so ny3 God, oure bischop Crist in alle þese þingus mot nedis passe alle opre byschopis;
<L 31><T EWS1SE-20><P 562>

but þes ernperour byschopis now seruon and figuron anticrist, and þer auctorite is takon of þe moste feend a3enys Crist.
<L 39><T EWS1SE-20><P 562>

but alle þe feendis and alle þe byschopis moten haue þer beyng of Crist, and moton serue to hym, oper wel, or yuele a3en þer wyll;
<L 42><T EWS1SE-20><P 562>

Þe secounde seuene ben alle þes seyntis þat don in erþe þis offys of laumpis, as schulden be byschopis and grete prelatis;
<L 79><T EWS1SE-30><P 605>

And þis tryacle haþ God ordeyned a3enus preestis and ipocrites, þat þei schulde not

dysseyue þe puple, bostynge þat þei ben of hooly chyrche, for þe þei popis, be þei byschopis, or oþre preestis more or lasse, þei bosten and hewon aboute þer heed, 3if þei ben prowde of þis title.

<L 44><T EWS2-55><P 2>

And þese wordis helpon myche for prechyng of symple preestis, for grete apostles figuren byschopis, and lesse disciples lesse prestis.

<L 3><T EWS2-58><P 16>

And to speke generally of anticristus scole, þese popys ben fadrys, and þer chirches ben modris, þese byschopis ben breþren, and oþre prelatys cosynes;

<L 48><T EWS2-67><P 67>

And 3et þe pope is clepyd holierste fadir, and þe byschopis hise breþren, and abbotis hise cosynes, and secleris ben frendys þat helpe to þis pursewt;

<L 56><T EWS2-67><P 67>

for popys and byschopis and preestis of þer sort, and þese newe religiows, possessioners and beggeris, and secler men þat ben disseyuete wiþ hem, ben þe moste enemyes to Crist and his lawe.

<L 71><T EWS2-67><P 67>

Here men seyn þat popus and byschopis and oþre men may make lawys, so þat þei acorden wiþ Godus lawe, and some wyse ben in Godis lawe, and þus þei techon Godis lawe more oponly þan it was tawt byfore.

<L 94><T EWS2-70><P 85>

For monye men by weyward wit coueyton here to be popis, cardynalis or byschopis, or oþur worldly dignyte, not for heele of þer soule.

<L 21><T EWS2-111><P 282>

And þus it is of cardynalis, of erschbyschopis, and of byschopis, of erschdeknys and officialis, and oþre seruauntis þat be newefowndone.

<L 957><T EWS2-MC><P 363>

And þus it is of alle pryuyleges of byschopis and of abbotis þat þei syngon wiþ mytres, or crosus gliteryng wiþ gold;

<L 989><T EWS2-MC><P 364>

And þus whoso bipenkiþ hym what maner malyce was practisid a3ens Criste by bischopis and scribis and religious in tyme of his bodily presence here, þe same malice in kynde he schal fynde, 3he, vphepid in oure byschopis and religious.

<L 246><T OP-LT><P 55>

And so long as Crist lyvyd amongst þe Iues, he reprovyd þe byschopis and þe princis of preastis

and þe scribes and pharesies, whiche were of our religion and lyvyng, whiche were contrary to Cristis lyuing and his teachyng, for þei were all gyven to auaryce and to lordschipe, and by ypocrisie seamyd holy in þer abytyis and þer lyvyng.

<L 20><T SEWW17><P 89>

popys also and byschopis ye teache to fy3t;

<L 134><T SEWW17><P 92>

and ye accuse suche men to byschopis of heresie, and þei thorow yowur cowncell put þem into prison, and thret to bren all suche men þat kepe well Cristis lawe and his promysse.

<L 139><T SEWW17><P 92>

byschopis and clerkys seruen to rewmys þat þai ben inne in seruyce þat fallis to her office, or ellys þai bene no legemen.

<L 92><T SEWW25><P 130>

But here we schal vnderstond þat, as kyngus han byschopis vnder hem her legemen, so done þai by hem werkis of Goddis seruyce to susteyne here rewmes;

<L 110><T SEWW 25><P 130>

BYSCHOPUS.....12

2• Also byschopus ande freris putten on pore men þat þei seyne, þat þo pope may not graunte ony indulgencis, ne ony oþer bischopis, ande þat alle men tristyng in sooche indulgencis ben cursid.

<L 5><T A29><P 455>

And þus he passude in þre poyntis byschopus of þe oolde lawe.

<L 6><T EWS1SE-20><P 561>

For bodyly turment ys now ful greet whan o pope sendiþ byschopus and monye men to sle monye men, wymmen, and children;

<L 101><T EWS2-71><P 91>

but it is seyde specially to byschopus and to confessourus, and to techerus of Godus lawe, for to alle þes God 3yueþ salt.

<L 3><T EWS2-80><P 142>

And þus boþe byschopus and frerus beron þer dispeyr wiþ hem, and þis wole not be schakon of, but 3if þei leuon þer oolde synne, and suwen þe lore of Crist þat he techen in þis gospel.

<L 12><T EWS2-83><P 161>

for popus wolon haue þe furste fruytus for beneficis þat þei 3yuon, and byschopus an hundred schyllyngus for halwyng of o chyrche, and lordus wolon haue long seruyse for o chyrche þat þei 3yuen, and þis is worþ 3er by 3eer muche rente or muche money.

<L 72><T EWS2-83><P 163>

And oþre worldly profi3tes ben nowt to þis profi3t, and þus schilden byschopus and prelatys chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctourus and Cristus disciplus.

<L 41><T EWS2-84><P 168>

and so don þes cardynalis, and þes byschopus also.

<L 52><T EWS2-85><P 175>

Crist ches hym apostlus, and prelatys schuld on sewe Crist, and specially popus and byschopus;

<L 50><T EWS2-87><P 188>

For þanne weren byschopus ful apostlus and pore men as þei weren furst, and not chargeows to þer puple, but doynge þingus þat feldon to hem.

<L 123><T EWS2-87><P 190>

And þus byschopus and clerkus, wiþ kyngus, holden stefly a3enus Thomas.

<L 107><T EWS2-93><P 225>

And so it may falle now, boþe of popus and byschopus;

<L 58><T EWS2-96><P 235>

BYSCHOPYS.....4

And þus byschopys, þat schulde be clerkys and poore men as apostles weren, ben moste lordis of þis world and reuersen apostles lif.

<L 72><T EWS1-16><P 286>

And herwiþ þei seyn to men þat þei passen byschopys and popus;

<L 103><T EWS2-58><P 20>

þe secownde is emperour byschopys, wyche dispyse Cristus lawe;

<L 113><T EWS2-66><P 64>

And if ony man will teache þe gospels to oþer men and lyue þeraftur hymself, ye entyse byschopys and prelatis to dystroy all suche men;

<L 138><T SEWW17><P 92>

BYSSHOP.....1

In this place men seggen that thou graunted to Peters suc cessours the selfe power that theu yaue to Peter And therefore the bysshop of Rome/ that sayth he is Peters successour/ taketh this power to him to bynden & vnbynden in erth what hi lykith But lorde/ yth haue moch wonder how he maye for shame clepen him selfe Peters successour.

<L 7><T PCPM><P 76>

BYSSHOPPE.....2

And that Christ and his discyples were men neyther of auctorite nor reputacyon/ but laye

men/ ydiotes/ fysshers/ carpenters and other of the rascall sort/ So that it was nat possyble that euer God wolde open that vnto suche a rude sorte/ whiche the relygyouse pharyses/ the holy bysshoppes/ the vertuose preestes/ the auneynt doctours/ the great lerned lawyers/ and the wyse and sage elders knewe nat.

<L 8><T PCPM><P 2>

And receyue the people in erreure with their fathers olde face of relygyouse pharyses, freers/ I wolde saye/ and monkes, of holy bysshoppes/ of vertuose preestes/ of auneynte doctours/ of the great lerned lawyers/ and of the wise and sage elders.

<L 2><T PCPM><P 3>

BYSSHOPS.....8

yet all this natwithstanding the scribes/ the pharyses the bysshops/ the preestes/ the lawyers/ & the elders of the peple/ cryed alwayes: what newe lernynge is this?

<L 9><T PCPM><P 1>

All this dyd their bysshops/ prestes/ & laweyers bringe to passe/ onely by that they made the peple beleue it was newe lernynge.

<L 29><T PCPM><P 1>

Euen nowe after the same maner/ that ye may grope with your fyngers/ that our holye bysshops with all their ragmans rolle/ be of the selfe same sort/ & very chyldren of their fathers the pharyses/ bysshops & preestes/ which so accused Christ & his Apostels of new lernynge ye do se how they defame/ sclander & persecute the same worde & prechers/ and folowers of it/ with the selfe same names/ callynge it newe lernynge/ and them new maisters.

<L 27, 29><T PCPM><P 2>

And so with these olde clokes of their faders the pharyses/ bysshops/ and prestes/ fyrst they perswade the people the worde of God to be heresy.

<L 15><T PCPM><P 3>

Now good reder/ that thou mayste se playnly that it is no newe thyng/ but an old practyse of oure prelates lerned of their fathers the bysshops/ pharyses & prestes of the olde lawe.

<L 11><T PCPM><P 4>

Also þat þe temperal lordis and temperal men may lefully take alle possessions and temperal godys from alle men of holy churche, and from alle bysshops and prelatis, boþe hors and harneys, and gyve þar good to pore puple;

<L 55><T SEWW05><P 35>

To The reader• Thou shalt vnderstand moost dere reader that after Wylliam Tyndall was so Judasse betrayed by and Englyseman, a scoler

of Louaine, whose name is Philips there were certayne thynges of his doying found whiche he had enterded to haue put forth to the furtheraunce of godes worde amongst which was this testament of mayster Tracie expounded by Wylliam Tyndall which I haue caused to be put in dispute, to the intent that al the worlde shulde see howe earnestlye the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder bysshops in euery dioces in so much that in euery catherdal church the deane chaunceller archdeken at coumenlye doctours or bachelers of lawe) do endeuer them selues iustly to iudge and spiritualllye to gyue sentence accordyng to charitee vppon all the actes and deds done of theys diosessants, after the ensample of the chancler of Worcester, whiche after master Tracie was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnt it wherfore he dyd it, it shall euidentlye appere to the reder in this litle treatyse,
<L 13><T WW-TWT><P 21>

blaberen³¹

BLABER.....2

For beleve schulde teche us þat no man were cursud but if God cursid him for faylynge in hiis lawe, ne no man is assoyled but if Crist assoyle him for mayntenynge of hiis lawe, hou evere þe world blaber.
<L 34><T A10><P 181>

Ffor houevere þei blaber here wiþ hot lippes, hor soule may not understonde what are þese accydentis;
<L 33><T A25><P 408>

BLABERE.....9

And to Luciferis clerkis, þat it is al on to blabere þat oure lordis may not take a3en þe temporaltees fro Anticristis clerkis, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce.
<L 24, 26><T A17><P 217>

It is betere to se God clerely þan us to blabere heere of hid þing.
<L 54><T EWS3-126><P 12 >

Þis þing may be sunnere don þan we may blabere it heere.
<L 79><T EWS3-147><P 70>

Þes wordis tellen more wit þan we kunnen blabere or may telle.
<L 56><T EWS3-168><P 139>

to oper witt þan he menep, blabere a good word and a sop for þe profit of Cristis chirche.
<L 38><T EWS3-175><P 158>

and warne lordis and comyns hou god curseþ to blissyngis and preieris of men of cursed lif, and þat here preiere turne into synne, as god hym self and gregory and þe lawe witnessen, and hou prestis and religions þat ben out of charite and lyuen a3enst goddis comaundementis, as in glotonye, dronkenesse and enemyte and pride, stiren god bi here veyn preiyng to vengauce rapere þan mercy, and as austyn seiþ, whateuere heryyngis of god here tounge blabere here lif blasphemep god;
<L 2><T MT18><P 274>

as lif of a trewe plow man or ellis of a trowe heerde is betere preyere to god þen preyere of any ordre þat god louep lesse, blabere þei neuere so meche wiþ lippis.
<L 12><T MT22><P 321>

It semes rapere þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessip by grete dyleberacioun in many bokis.
<L 127><T SEWW16><P 86>

BLABEREN.....6

And 3if worldly clerkis of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporaltees into seculer mennis hondis, for drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerkis, and magnyfien þat for here owene pride and coveitise, but þei speken not of curs of God, þat oure lordis rennen inne, for þei meyntenen not Cristis ordynaunce in þe clergie.
<L 20><T A17><P 217>

And 3if þei seyn þat þei understonden only of worldly goodis, seie þat smoke of erpely muk blyndip hem so moche þat þei taken non hede to God and vertues, and where þei blaberen trewe or fals.
<L 4><T A22><P 326>

siþ no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he þat kepiþ Goddis hestis, and namely in hour of his deþ, have a man nevere so many þousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis monkis and freris.
<L 36><T A22><P 336>

sithen men bene acursid doynge a3eynys þo popis lawe, as his symonyens blaberen, how cursid ben þese Luciferys children, so openly doynge a3eyn just lawe of Crist chef pope, and of Seint Petur, and of Cristen bileve!
<L 11><T A29><P 476>

³¹ 19 variants; 41 occurrences.

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ opere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;
<L 28><T MT04><P 73>

Capitulum 3m• But a3ens þis blaberen antecristis clerkis, and aleggen goddis lawe, but to false sentence, þat secular men schulde no3t iuge of clerkis, how euere þei don;
<L 24><T MT21><P 289>

BLABERERE.....1
Daw, blaberere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, Þou bigilest not Iak with 3our theuisme logges.
<L 71><T UR><P 104>

BLABERERES.....1
Daw, þi wordes ben man & euer medled with venym, For a3enes gode men stretche I no malice, Ne no of þilk Cristis secte þat myn callist, bot a3enes heritikes, bosteres, & lieres, Whiche han chosen hem a reule with blabereres of Baal.
<L 208><T UR><P 108>

BLABERERIS.....1
And of þe bodyly blisse ys furst for to speke, as blabereris may talke heere.
<L 91><T EWS1SE-4><P 494>

BLABEREST.....1
Dawe, þou blaberest blasfemies & reson hast þou non, Pou leggist oft Goddis lawe bot to a false entent 3ee, falselier þan þe fende whan he saide to Crist /Quia angelis suis mandauit de te/.
<L 10><T UR><P 102>

BLABERIS.....1
and þis may be soner doon þan it is spokon now of vs blaberis.
<L 450><T EWS2-MC><P 345>

BLABERIST.....1
Daw, here þou blaberist to geder falsnes & troupe;
<L 293><T UR><P 110>

BLABERIP.....2

so wane þi prelate blaberip a3enes God, he biddeþ þe kyndely to do Goddes welle.
<L 1021><T 4LD-4><P 281>

And wel we se, and alle to ofte, þat, þer as Crist seiþ and doþ o þing, þei wol beleue and do þe contrarie for þe drunken dremys þat þis fonned strumpet blaberip.
<L 1275><T OBL><P 189>

BLABERON.....1
But here we seyen to þes tryuauantis þat þei blaberon þus for defaut of wyt.
<L 18><T EWS2-110><P 280>

BLABERST.....1
I meruel þat þou a clerk blaberst þus blyndely, Þou takest comynly no grounde of Crist ne of his lawe, Bot eper of þe pope as if he were þi God, Or of oper fantasies þat han no grounde hem self.
<L 245><T UR><P 109>

BLABERUDE.....1
But difficulte is mouyd ouer, wher eche of hem blaberude alle þes langagis.
<L 46><T EWS1SE-29><P 599>

BLABERYN.....1
Þis shullen we fulli knowen in heuene, but heere we blaberyn it as blynde men.
<L 42><T EWS1SE-46><P 670>

BLABIREN.....1
Ande wiþouten verrey contricione is no remissione of synne, what ever men blabiren.
<L 28><T A29><P 461>

BLABORON.....1
And þus, of alle þe heretikis þat anticrist browte euere in, þes þat blaboron vnto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, ben mooste perelous in þe chyrche, and moste to flee as anticrist.
<L 34><T EWS1SE-8><P 510>

BLABRE.....3
Þus it is in dede, howeuer oure mouþ blabre.
<L 25><T A02><P 83>

and þat þei ben not constreyned to blabre alle day wiþ tonge and grete cryng, as pies and iaies, þing þat þei knowen not and to peiere here owen soule for defaute of wis deuocion and charite.
<L 24><T MT10><P 194>

tonge blabre, here euyl lif blasphemeth and dispiseth boþe ihu here noble spouse and his modir marie, tresour of clenness and deuocion, And 3if þei maken hem more;
<L 28><T MT12><P 204>

BLABRED.....1

And so is applicacoun or delynge of merit,
presumed of þes popis, is propriid unto God, and
so þis founed blasfemye is blabred wiþ outen
grounde, to suppose þat eche pope be God, more
mayster in his liif þanne he is in his deef,
whanne oþir men beþ bettere.

<L 22><T A21><P 262>

BLABREN.....3

for comynly þisei chouchen in softe beddis
whanne opere men risen to here labour, and
blabren out matynys and masse as hunteris
wiþouten deuocion and contemplacion, and hien
faste to mete richely and costly arayed of þe
beste, and þan to slepe;

<L 5><T MT08><P 168>

And, as þis peple bi seynt Poulis loore shulde
haue cleymed no founder, or avowid hem upon
ony patroun of her perfeccioun, saue oonli upon
Crist, alþou3 her perfeccioun were mynystrid
and declarid to hem bi mene persoones þat were
Cristis seruauantis, so my3te oure newe sectis, if
þei hadden vouchid saaf, if þei hadde þe
perfeccioun þat þei blabren of, haue cleymed
oonli Crist for her founder, patroun and avourie,
alþou3 þe perfeccioun of þe gospel hadde be
declarid or mynystrid to hem bi oþir men, and
not þus dynyed Crist and his chirche a3ens þis
blessid loore of seynt Poul, and ful will of Crist
lerned in heuene, seiynge þus, liik as dide þe
Corinthians whom Poul blameþ, I am of Benet',
'I am of Bernard', I of Fraunceis', 'I of
Domynyk', 'and I of Austyn', or ellis, as þe frere
Carne seiþ þat woot neuere redili of whom he
is, 'I am of Helye,

<L 609><T OP-ES><P 24>

And of þis processe men mai se þat þe clergie,
and nameli þe religiouse ypocritis, blabren
manye waast wordis, and doen many oþir vein
werkis as toward heuene blis.

<L 1515><T OP-ES><P 66>

BLABUR.....4

Bot 3itte Belial brolles blabur for his syde, and
seyn þat mony seyntis have suffred and
approved suche dowynge of þe Chirche and
worschipful dedes;

<L 12><T A20><P 238>

3itte þo foles blabur to prove þat Crist beggid,
siþ he sende his disciplis to Jerusalem, to fett
him an asse and hir foole for to ryde on. Bot þis
blyndenesse of þo blasphemis gos þo same
waye, ffor þei blabur heresyse þat God asked not.

<L 33, 36><T A25><P 414>

Bot 3itte þes blasphemis blabur hereageyn;

<L 24><T A25><P 423>

BLABUREN.....1

Bot 3itte þo blasphemis blaburen ageyne þis
sentense, þat bothe resoun and holy writte
acorden togeder, þat whoso edifyes þo puple
shal lif on þo puple;

<L 23><T A25><P 417>

blak³²

BLAC.....5

And ri3t as a plouhman, þat turneþ not vp al þe
lond and makeþ it al blac, but leeuþ many grene
placis whiche men clepiþ balkis', vnableþ is
lond to beere a good crop;

<L 302><T CG09><P 101>

Also, a riche man is likened to a woute or a
moldwarpe: for he is blac bi wickidnesse and
synne, and blynd bi ignorance.

<L 542><T CG11A><P 146>

To this reule it perteyneth, that the chirche seith
in Songis, "I am blac "and fair as the tabernaclis
of Cedar, as the skynnes of Salamon;"

<L 6><T Pro><P 47>

and sumtyme in the same resoun it is expressid
what perteyneth to goode men and what to yuele
men, as in j• c• of Songis it is seid, "I am
"blac but fair, 3e dou3tris of Jerusalem, as the
tabernaclis of Cedar, as the skynnes of
"Salamon;" these ben the wordis of the
spousesse, which for resoun of yuel men
conteyned in the chirche, seith, "I am blac," but
for resoun of goode men it addith, "but fair;"

<L 42, 44><T Pro><P 53>

BLAK.....3

þese schulen be drenchid in þe Reed see of
eendeles fier, for here þei ben drenchid in þe
blak see of synne.

<L 24><T A01><P 19>

for þou maist not make a heer whi3t or blak/
forsoþe be 3oure worde 3he 3he nay nay□

<L 24><T LL><P 86>

And in þe 3eer of grace v• ° seynt Benette
hauyng spirite of prophecie flourid, which made
þe reul of blak monkis.

<L 84><T Tal><P 177>

BLAKE.....5

For ellis Austines weren foles to parte from þes
chanouns, or ellis white monkis to passe from
þes blake.

<L 954><T 4LD-4><P 278>

þe tentis of Ethiopie ben alle þat seruen to þe
deuel, for þei ben blake and foule of synne;

<L 11><T A01><P 26>

³² 3 variants; 13 occurrences.

But whanne þe blake spottis ben borsten oute (of foule horrible synnes, as pride, wraþ, and enuye, couetise, gloterie) into dede, þanne a man mai haue ful knowyng þat suche a man is at þe dep.
<L 265><T CG02><P 19>

Bi þis eerynge' is vndirstonde confession, for ri3t as þoru erylge of þe plou3 þe cultur and schar kerueþ þe erþe, and turneþ þe grene gras donward and þe foule erþe vpward, so bi þe schewyng of þy tunge þou schalt kerue and departe þi goode dedis fro þyn euele, and turne vp and schewe forþ þe blake erþe of þi olde erþeli conuersacion of synnes, and hide and turne adowun þe goode grene dedis fro al maner of bost and pride, but oneli to God, whiche knoweþ þe priueite of mannes herte, þat wol fulli rewarde euery good dede, be it neuer so priuei, after þat it is worþi.
<L 295><T CG09><P 101>

Vnderneþe shal be þe blake hydous pit of helle, open and redy to swolowe hem þat shullen be dampned.
<L 643><T CGDM><P 225>

blaken³³
BLECKE.....1
and þis semeþ by þe feendus cautel þat, 3if oon blecke not his broþur, anopur worse schulde fuylon hym.
<L 115><T EWS1-50><P 452>

BLECKEþ.....1
so general schrefte were comounli more nedeful and ferþer fro simonie þat bleckeþ boþe parties.
<L 622><T 4LD-1><P 263>

BLECKED.....1
Perfore 3if oure prelati3 or opere prestis, whatevere þei ben, ben opinly blecked by sacrificise of maumetrie, as wiþ couetise, þat is opinly sacrificise of fals goddis, and opere grete synnes, as pride, symonye, and manquellinge, glotonye, dronkenesse, and lecherie, by þe same skil tyþis or offringis schulde be wiþdrawn from hem by Goddis lawe, and be 3oven to poeure nedy men, at ensaumple of rit3ful Tobie.
<L 2><T A33><P 518>

BLECKID.....3
Also goode angelis, keperis of men and wymmen, schewen to God a grevous pleynt, whanne þis holy ordre is þus broken, and Cristene soulis, templis of þe Holy Gost, ben þus wickidly bleckid wiþ filþe of synne, and maad liche to þe fendis of helle.
<L 30><T A13><P 200>

and so boþe partis ben bleckid wiþ þis synne.
<L 7><T A16><P 211>

And mony degrees of þe Chirche ben bleckid wiþ þis heresie;
<L 3><T A16><P 212>

BLECKUDE.....1
And wiþ þis synne ben frerus bleckude þat schapon to preche for wynnyng here;
<L 80><T EWS2-83><P 164>

BLICKID.....1
þerfore seiþ þe wise man, he þat handliþ pich schal be foulid þerof: þat is men handlyng wymmen and kyssyng hem schullen be blickid wiþ lust of lecherie, opere in herte opere in body or ellis in boþe.
<L 13><T MT13><P 218>

blaking³⁴
BLAKNING.....1
but a3enword, wan þei mak and 3etten out for li3t pickest derknes, and so lifly 3et corrumping cold and blakning, opunly are traytors of þis world, But wo is þe formar and original cause, wel, and biginning of þis þus gret uel, I drede ungly to sey, tremel and quake.
<L 18><T APO><P 55>

blaknesse³⁵
BLACKENES.....1
þe frere prechoures seien þat siben þei mornen most, as blackenes of þer cope is schewed to þe puple, þei schal be most counforted in þe blisse of heuene.
<L 738><T 4LD-1><P 268>

BLACKNESSE.....2
also he is a crowe, either a rauene, for the blacknesse of synnes, as the lawe witnessith there, in c• {non omnis};
<L 13><T Pro><P 31>

As lowe as Lucifer such shal fall, In baleful blacknesse ybilde hir bour;
<L 120><T PT><P 151>

BLACNESSE.....1
and þese ben maade whi3ter þan snow fro þe blacnesse of þer synne.
<L 23><T EWS2-80><P 143>

blasfeme³⁶
BLASFEME.....9
A! ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre

³³ 6 variants; 8 occurrences.

³⁴ 1 variant; 1 occurrence.

³⁵ 3 variants; 4 occurrences.

³⁶ 15 variants; 193 occurrences.

heeringe!

<L 22><T 37C><P 33>

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiyng of Crisostom aleggid bifore.

<L 4><T 37C><P 38>

For þe gospel seiþ þat leprosiis schulde stande afer, þan þe breþ of her blasfeme schulde blemysche fewe folke.

<L 53><T 4LD-4><P 237>

It semet þat al siche religion smacchiþ blasfeme in shadewe of pride, for it reversiþ in a maner þe ordynauce of Crist.

<L 22><T A26><P 432>

And þus, as we sey þat man a 3efe blasfeme or cursed, wan he is þus iugid and rettid of men, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursed, and þat he 3et was not;

<L 30><T APO><P 27>

But for as miche as Johun knew (by þe Hooli Goost) þe opinion of þe peple, and wyste wel for to take vpon him þe staat and name of Crist was moost perelous synne, for hit hadde be a gret pride and blasfeme in God, þerfore at þe bigynnynge he putte away þes estimacions and worschepe, and knelechede þat he was not Crist.

<L 18><T CG04><P 45>

what more blasfeme is a3enus thee, than to seyen to don the byddyng, as is to prechen the word of God doth fer lasse good than to don that that is bodyn onely by man and not by God, as is myraclis pleyng?

<L 17><T Hal><P 55>

And in þis writynge blasfeme no more Siluestre, and þes holy men and sayntis þat han ben siþ þis endowyng of þe chirche cam in, allþou3 I rehers and blame her synne, þan I do Petir and his felowis whan I say þat þai synfully forsoken Criste, or Poule whan I say þat he wickidly pursuyd Cristis chirche.

<L 579><T OP-LT><P 87>

And whanne þei feynen to men þat þei oonli han power, so þat, but if þei dispensen þus, þes men schulen neuere be saued, þis is as moche blasfeme as to seie þat þei ben God.

<L 109><T SEWW15><P 77>

BLASFEMES.....4

so in þis mater ben blasfemes pondrede & to fewe knyttis of Crist dar telle hem to þe pupel.

<L 220><T 4LD-1><P 245>

But where were more blasfemes þan to sey þat Crist nedid to stonde to her eleccion & make þat

man his vicarie whomeuer þei chosen to be bischope of Rome?

<L 251><T 4LD-1><P 246>

Suche profetes comen of freres, in preching & beggynge, besides þer blasfemes þat þei sowen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

<L 547><T 4LD-1><P 259>

And so freris shulden drynk to þe puple þe gospel and treuþe of Goddis lawe, and leeue siche blasfemes and dremes bi which þe puple is empoyound.

<L 84><T EWS3-163><P 124>

BLASFEMIE.....22

Herfore in the iiij• c• of Daniel Nabugodonosor, the hethen king, prechide the miraclis and maieste of highe God, and that who so euere seide ony blas-femie agens God, he shulde pershe and his godis be forfeitid.

<L 16><T 37C><P 32>

And bi Crisostom on that word neithir bi heuene, etc• to swere bi a creature is to make that creature God, and so to do idolatrie and blasfemie.

<L 2><T 37C><P 37>

For bi him to swere bi a creature, is to make it God, which thing is blasfemie and abhominable idolatrie.

<L 7><T 37C><P 38>

and this is blasfemie and opin idolatrie.

<L 14><T 37C><P 38>

Allas! hou ful of blasfemie and idolatrie is oure rewme, sith comounli ech bisshop and high prelat swerith bi the patroun eithir special seynt of his chirche, and holdith that oth more solempne and stidefast, than if he swerith bi God almyghti.

<L 21><T 37C><P 38>

Certis here thei don double blasfemie either idolatrie;

<L 5><T 37C><P 39>

But this is blasfemie to seie, that ony bisshop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis.

<L 16><T 37C><P 57>

But the bisshop of Rome, clepid most holi fadir othir most blessid, I wolde that not with blasfemie, grauntith the meritis of Crist and of holi chirche in erthe to sleepe and sende to helle so manie thousandis of paynemis, which wolden lightli be conuertid to oure feith bi holi

conuersacioun, feithful preching, and wilful suffringe of deth of prestis and othere cristene men, as Crist ordeinide.
<L 19><T 37C><P 61>

It semeth a wondirful woodnesse and opin blasfemie to sette more stidefastnesse of cristene feith in the worldli preestis and feynid religiouse of the chirche of Rome, than in alle the apostlis chosen of Jesu Crist, and yit alle thei failiden in feith at tyme.
<L 9><T 37C><P 74>

and to charge more the ordenaunce of man than of God is blasfemie and eresie.
<L 3><T 37C><P 102>

1• Corollary• If iugis othir mynistris of the king or of othere lordis bowen to covetise, and demen uniustli for favour or hatrede, lucre or drede, thei ben enemies and traitouris of the king, and of the lordis, and of the comoun puple, and don blasfemie agens God.
<L 8><T 37C><P 110>

And sith thei take the office to deme the doom of God, not of men, as the scrip ture seith bifore in manie placis, if thei deme a fals doom and nameli for covetise, thei putten blasfemie on God, sith thei putten fals doom on him.
<L 19><T 37C><P 110>

þe secunde lesing is blasfemie of beggyng of Crist;
<L 200><T 4LD-1><P 244>

But of þis blasfemie comen harmes inowe.
<L 656><T 4LD-1><P 265>

but blasfemie howiþ not to go out of þe aungelis mouþ.
<L 29><T APO><P 22>

Heere moun prelati and preestes lerne at þis hooli prophete, fro þe hieste degree down to þe lowest, þat 3yf þe peple suppose of hem þat þei haue bi her dignite eni power whiche þei haue not, or more þan þei haue, or in opure wyse in bapti3inge, or sacringe, or asoylyng of synnes, or in any oþer sacrament whiche þat þei doon, þei schulden not take þis vpon hem bi no simulacion for enhauncyng of her pride and leue þe peple in þis erreure, but voide it sone fro hem for fere of hy3e blasfemie.
<L 29><T CG04><P 45>

And, for more hi3e enhaunsing of himself and his lawis aboute Crist and his lawis, he susteineþ in him and in his, and writiþ, redeþ and defendeþ opinli and preueli in scolis and elliswhere þat Cristis lawe is þe falsist lawe þat euer was or mai be, and þat it is eresie and blasfemie and

contrarie to itsilf.
<L 162><T OBL><P 161>

And herefor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magnefiid, he sendeþ out into euery kost of cristendom professours of his lawe in dyuers degreis, þe wiche opyn her mouþe into blasfemie a3en God of heuene and lacken Cristis lawe to the peple, and seien þat it is not onli insufficiente to gouerne Cristis chirche, but also þat it is fals and heresie, and þat hit killiþ þe peple, for þei seien aftur her owne fals menyng þat þe letter scleeþ, and þat Cristis law is not of none auctorite but in as meche as it is amittid bi þe chirche, þe wiche ys most famousli told or seide of þis grete ipocrite þat sitt iþ in þe chirche, as it is seide before.

<L 830><T OBL><P 178>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preueli of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclandre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and many seche oþur poyntis of iuel maneres and mysbeleue.
<L 2135><T OBL><P 211>

And herfor seint Austen writiþ þus of an aduersarie of þe lawe and of þe prophetis /libro Contra aduersarium legis et prophetarum/: Þou3 it be not open of what þis blasfemie is, þe scripture of God, þe wiche he pursueþ wiþ kursid disputicions, is to be defended a3enst his tunge!
<L 3419><T OBL><P 244>

It semiþ a wondirful wodnesse and open blasfemie to sett more stidfastnesse of cristen feiþ in wordly prestis and feyned religious of þe chirche of Rome þanne in alle þe apostlis chosen of Ihesu Crist and 3it alle þei faileden in feiþ at a tyme, but þese wordly prestis and religious moun not faile in feiþ as þei feynen.
<L 138><T SEWW24><P 126>

He groundiþ hym vpon seuen thynges, as his ordre askiþ: Lesynges with losengery, cursynges & false glose, Chidyng with blasfemie, on chyteryng as chow3es.
<L 5><T UR><P 102>

BLASFEMIES.....3

Therefore what almese is it of lordis to geve seculer lordshipis to prelati and religiouse men

agens Goddis forbedinge, whiche lordshipis maken hem to ceesse or to be doubt in gostli office and to wexe rooten in here drit, as Joel speketh, that is, in fleshli synnis and orrible blasfemies.

<L 15><T 37C><P 16>

And if oni man techith in othere manere, and acordith not to hoolsum wordis of oure Lord Jhesu Crist, and to that doctrine which is bi pite, othir feithfulnesse, he is proud, and can no thing, but he languisshith aboute questions and fightingis of wordis, of whiche risen envyes, stryvingis, blas-femies, evele suspicions, debatis, of men corrupt in soule;

<L 11><T 37C><P 106>

Dawe, pou blaberest blasfemies & reson hast pou non, Pou leggist oft Goddis lawe bot to a false entent 3ee, falselier þan þe fende whan he saide to Crist {Quia angelis suis mandauit de te}.

<L 10><T UR><P 102>

BLASFEMIS.....1

Forwhi it is not oo mannish werk neithir o yeris writinge, to declare sufficientli alle the leeingis and blasfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyte reule of the gospellis with his fredom, wherynne Crist lyvide, and conferme it for most perfyte.

<L 16><T 37C><P 96>

BLASFEMY.....2

And þis is opin blasfemy, siþ God appropriþ unto him to weie þingis, how þei shulden be loved, and to make hem oþer betere or worse.

<L 31><T A23><P 364>

Mischel was not hardi to 3eue dome of blasfemy to þe fend, most worþi curse, as þe Apostil seiþ, howe mykil more howe we to be clene of al cursyng.

<L 27><T APO><P 22>

BLASFEMYE.....61

And siþþe Crist was maad man I herde nevere more blasfemye.

<L 14><T A21><P 246>

but wher were more blasfemye?

<L 34><T A21><P 257>

and so þis is an opyn blasfemye, þat men schulde horror for to here.

<L 3><T A21><P 259>

CAP• VII• But 3it Antecrist gruccheþ, and seiþ þat þis is blasfemye, for it reveþ fro prelatis power þat Crist 3af hem, and bi þis heresie oure Chirche schulde perische for defau3te of helpe.

<L 28><T A21><P 259>

And so is applicacoun or delynge of merit, presumed of þes popis, is propriid unto God, and so þis founed blasfemye is blabred wiþ outen grounde, to suppose þat eche pope be God, more mayster in his liif þanne he is in his deef, whanne oþir men beþ bettere.

<L 22><T A21><P 262>

And þus blasfemye of þes freris meneþ þat Crist was a fool, and scornefullyche wiþouten cause he spaak þes wordis to mennes lore.

<L 10><T A21><P 265>

Perfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Anticristis tirauntrie, and open tresoun and blasfemye a3enst God and his viker þe kyng.

<L 34><T A22><P 315>

As blasfemye of Poul, þat he pursewede Crist, makþ hym not seynt, but good þat he dide after.

<L 4><T A26><P 433>

And þenne shulde þis blasfemye be blowen away, þat grace and power of God mot nede first come to þe prelat, and þenne be departid of hym, how evere he wolde sille it in mong hise suggets, þat nou3t may be wiþoute hym.

<L 22><T A26><P 437>

For þei seyn þat Goddis lawe is fals, and þis is þe foulest eclipse þat my3te be put on þis sunne, for a fouler blasfemye my3te no man putte to God þan þis, to seye þat he is fals.

<L 335><T CG02><P 21>

And þis mai not be wiþoute grett despite of God, and þus it semeþ a foule blasfemye, for it draweþ fro God þat þat longeþ to him.

<L 183><T CG11A><P 136>

For ri3twisnes of lawe in demyng of blasfemye asken first accusing tofore þe iuge, deposing of witnes, and þe sentence of þe domesman, and al þis þei feyld.

<L 411><T CG16><P 205>

and of þis rotone blasfemye comen manye false iugementys.

<L 37><T EWS1-6><P 245>

and þis were blasfemye in God to leue þe worse and dampne þe bettere.

<L 53><T EWS1-6><P 246>

and herfore seynt Powle and Petur wiþ oþure apostles fledden to grownde syche ordres for drede of blasfemye.

<L 49><T EWS1-11><P 266>

And luytel errour in þis byleue groweþ to more in long tyme, and þis feendis blasfemye in God distorbleþ þe chirche more and more.

<L 71><T EWS1-32><P 358>

For such blasfemye brynguþ men ofte aboue
pruyde of Lucifer;
<L 97><T EWS1SE-3><P 489>

And þus men þat dispuyson þis lore of þis hooly
sacrament dispuyson God, and seyn he is fals,
and þis is a foul blasfemye.
<L 77><T EWS1SE-17><P 551>

For þis is fowl blasfemye þat is a fowl synne of
alle opre;
<L 111><T EWS2-61><P 34>

and specially for Cristus wordis weron aʒenus
þes þre mennys pruyde, and aʒenys þeir
coueytise, in whiche þei disseyueden þe puple,
but not by so opon blasfemye as prelatis vson
today.
<L 9><T EWS2-67><P 65>

As it is distemprure þat erþly men schal
chalange here to be euene wiþ Crist, and do
more þingus þan he wole doo, so aftur syche
sygnes muten come to men peyneful wondris, as
it is an hydous þing þat men contrarye to Crist,
boþe in word and in deede, and ledyng of oþur
puple, seyen þat þei may do wiþ þis as muche as
þe manhede of Crist, and wiþ þis senden owt
signes to wytnesse þis blasfemye.
<L 66><T EWS2-69><P 79>

Whan Crist seyde þese trewþus vnto þes hy3e
preestis, pharisees and men of lawe stoden gretly
aʒenus hym, and stoppdon his mowþ wiþ
monye false wordis, and lettudon Crist to speke
more, as a man þat spac blasfemye.
<L 92><T EWS2-74><P 109>

and false glosus seyde in þis mater maken
preestus synne more greuous, for it is a myche
synne a preest to seye þat he is Cristus viker, and
by auctorite of Crist rewlup fully hys ly3f, and
3et he gabbuþ vpon Crist, and by blasfemye
bygylup þe puple.
<L 25><T EWS2-78><P 130>

And þes lettris helpe not þerto, but rapen letton
for blasfemye.
<L 77><T EWS2-112><P 288>

And where þei feynon to men þat þei only han
power so þat, but 3if þei dispense þus, þese men
schal neuere be sauede, þis is a muche blasfemye
as to seye þat þei ben God.
<L 122><T EWS2-VO><P 370>

And herfore Y seye to 3ou þat ech synne and
blasfemye shal be for3ouyn to men, but þe spirit
of blasfemye shal neuere be for3ouyn'. Heere
synne and blasfemye ben clepid synnes of men,
but þe spirit of blasfemye is clepid þe fendis
synne, for it lastiþ to mannus ende and so aftir

for eueremore, And þis is synne aʒen þe Holy
Gost, and shal neuere be for3ouyn neþer in þis
lif ne in þe toþer, for þeere is not synne
for3ouyn.
<L 23, 24, 25><T EWS3-141><P 48>

And to seye opynly þat þou for3yuest þis synne
in God is an opyn blasfemye, but 3if God telle
þee þat he doiþ so, and bidde þee pupplische
Goddis wille þat God hymself for3yueþ þis
synne.
<L 61><T EWS3-160><P 111>

/FERIA V IIIJ SEPTIMANE
QUADRAGESIME• Sermo 47• Pater meus
usque modo• Iohannis 5• / Þis gospel telliþ
hou þe false Iewis accusiden Crist of blasfemye;
<L 1><T EWS3-168><P 137>

for it is an opyn blasfemye þat prestis for3yuen
þis synne in God, but 3yue God for3yue it first
and seye to prestis þat þei shewen it.
<L 100><T EWS3-169><P 144>

And þis blasfemye þat is vsid nou shulde be
knownen of þe scribis, þat popis assoylen men of
synne and peyne whanne it turnyþ hem to
auauntage.
<L 106><T EWS3-169><P 144>

Þe Iewis answeriden to Crist Of þi good werk we
stoonen þee not, but of þi blasfemye.
<L 45><T EWS3-173><P 153>

and þis shulde þe pope knowe, and fle blasfemye
of his maystir.
<L 163><T EWS3-179><P 178>

Sopely eche heresyse smacchiþ blasfemye and
aʒen, and blasfemye may be don upon þre
maners.
<L 231><T EWS3-179><P 180>

And, as it semeþ to many men, þis gabbyng
smacchiþ blasfemye, and so it semeþ greuouse
þanne was þis gabbyng of prynsis of Iewis, for
þey gabben on Cristis body but þes gabben
aʒenus his godhed.
<L 20><T EWS3-188><P 208>

as 3if he wolde seye He þat haþ power to seye þe
ton and do it in dede haþ power to seye þe toþer,
þat 3ee seyen is blasfemye of me'.
<L 17><T EWS3-204><P 243>

Also þey gabben upon God, þat is a foul
blasfemye, as men may here of freris in errour of
þer speche, as þey tellen of þer beggyng in help
of þer briperhed and in meede of fi3tyng, wiþ
opere errors þat þey sowen.
<L 39><T EWS3-237><P 313>

who hard euer a fouler blasfemye?
<L 20><T LL><P 10>

and þerfore al þis nouelrie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

<L 30><T MT01><P 2>

It is knowen þyng now þat many louen more þise newe ordris þen þei louen þe ordre of crist, and don more worship to hem, and þis is gostliche lecherie fro crist þe spouse of þe chirche, and þis is opone blasfemye siþ roten ordinaunce of men is more worshipid and more told bi þen þe ordinaunce of crist.

<L 1><T MT22><P 303>

but þis blasfemye dar not freris seye;
<L 20><T MT22><P 314>

and þus þis preyere of þise ordris is of a nest of blasfemye and chaffaryng of fendis preyere bi þe craft of symonye.

<L 30><T MT22><P 317>

But here cristen men þenken þat þise wordis smacchen ofte falshede and blasfemye a3en god, but hou sulden þei conferme preyere?

<L 32><T MT22><P 318>

but þis tellip an opyn blasfemye, þat crist was vnwiss in þis, siþ he vside not þis in word ne dede, for goostly almes is myche betere þan deling of þis worldly drit.

<L 33><T MT27><P 411>

but who shulde here þis blasfemye but 3if be spake sharply a3enus it?

<L 19><T MT27><P 447>

but al þis smacchip blasfemye and wole bringe þes lordis down, as þe emperours staat is lesse for þis dede a3enus crist.

<L 30><T MT28><P 474>

and certis summe wordis þat heere hen seyd ben soþe, and summe opyn blasfemye, siþen crist, þat is lord of alle, forfendide siche nestis in þe gospel, and ordeynede to his moost dere children þat þey shulden not haue siche dwellinge place.

<L 31><T MT28><P 477>

For as þei seien it is heresie and blasfemye, fals and contrarius to himself and so litteralli þat it killip men;

<L 939><T OBL><P 181>

For, if he had þis mynde effectualli, he wold not contynue alle his liif obstinatli in heresie of his wordli lordschip, of symonye and of þe sacrid oste, and many oþur heresiis and blasfemye þat ben ryue in þis renegat, þat lyueþ euer in seche a plite þat he most nedes be dampned 3if he di3e so and, if he trist meche of fructeful penaunce or

repentaunce whan he seep þat he mai lyue no lengger, him is good to beware, for he mai li3tli be disceyued so!

<L 1113><T OBL><P 185>

Thanne Ezechie torente his clothis for sorwe, and was hiled with a sak, and entride into Goddis hous, and sente the hi3e prest and othere eelde men clothid with sakkis to the prophete Isaie, that he schulde preie to God a3ens the blasfemye of Assyriens.

<L 3><T Pro><P 19>

Thanne it sueth hou Sennagerib blasfemed God of Israel, and hou Esechie counfortide the puple a3ens his blasfemye and pride. And Esechie and Ysaie the prophete preieden a3ens the blasfemye, and crieden til in to heuene;
<L 19, 20><T Pro><P 27>

Here lordis and prelatis moun see how thei don opin ydolatrie, whanne thei gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of ydolatrie and blasfemye to hire sugetis;

<L 31, 32><T Pro><P 33>

Þis eresye and blasfemye schulden cristen men putt fro þeire hert, for it is sprongon bi þe fend, fader of lesyngis (Ion in þe viij capitle).

<L 12><T SEWW20><P 107>

Moreouer, þer ben many boþe of men and wymmen þat ben open enemyes to trouþe and fi3teris a3ens þe Holy Gost, for þei slaundren þe louers of God and of his word, seiyng þat þei haue eten flei3es þat 3iueþ hem wysdom and vnderstondyng of al Goddis lawe, þis is a cursid speche and a gret blasfemye sti3yng vþ bifore þe Trinyte to be greuously vengid, but 3if it be hastily amendid.

<L 101><T SEWW20><P 109>

And lete us not paciently heere so greeete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weeneþ, hadde beggide, for þat my3te not he do for þre causis.

<L 699><T SWT><P 21>

For, certis, so opin blasfemye and sclaunder as þei haue spoken and don in her reuokinge and forsakinge of truþe owiþ not, neiþer may, priuily be amendid deweli!

<L 2125><T Thp><P 89>

BLASFEMYES.....9

Suche blasfemyes ben foundun and contynnued in þes sectis, þat unnepes þei ben ever purgid fro service þat þei ben brou3t in.

<L 33><T A23><P 349>

And on falshede of suche blasfemyes is
hoolynesse of þes ordrys feyned;
<L 112><T EWS1SE-14><P 537>

And boþe þese ben blasfemyes.
<L 54><T EWS2-58><P 18>

Alle þe ypocritis in Cristus tyme durste not
speke so greete blasfemyes, and of þis ypocrisye
ben monye oþre falshedus colowrede.
<L 45><T EWS2-71><P 89>

And scribis and pharisees bigunnen to þenke,
and seyden What is he þis þat spekiþ
blasfemyes?
<L 12><T EWS3-204><P 243>

and þus þey doon þis for monee, and not for
deuocioun, but 3if siche blynde blasfemyes be
clepid deuocioun of freris.
<L 16><T MT22><P 323>

for god is moost mersiful al 3if he suffere siche
blasfemyes, and þus he wolde þat mersy were in
men and for 3yuenesse of þer wrongis;
<L 17><T MT27><P 426>

and if reumes holde þis reule, þanne þey may be
dischargid of blasfemyes of indulgensis, and of
oþere false feynynge;
<L 7><T MT28><P 464>

And here Crist techiþ opunli þat men schulden
not bie þis office, ne take no meede of þe peple
to traueile þus in Cristis name, for þanne þei
puttiden vpon Crist þat he sillide preching of
Goddis word, and 3af leue to do symonye and
boþe þese ben blasfemyes.
<L 47><T SEWW23><P 120>

BLASPEMYES.....1
And wiþ thre blaspemyes þei blynden þo puple.
<L 2><T A25><P 403>

BLASPHEME.....16
Therefore blind prelatis and auarous and
unkunning of Godes law cease to geve
blaspheme sentence of the dampnation of any
doctour, for this that he wrote strongly agens the
heresies of them and ther blasfeme lordship,
with other rauines and treasouns of our rewme.
<L 22><T 37C><P 132>

Þis heresy and blaspheme scholde men putte
oute fro here hertes, for it spryngeþ up by þe
fende, þer as Crist seyþ, þe fende is fader of
lesynges.
<L 2><T A04><P 99>

II PARS BLASPHEMIAE• Po secounde
blaspheme grounden þes freris, for þei feynen
falsely beggyng in Crist;
<L 20><T A25><P 410>

Bot here cryes Anticrist þat by þis blaspheme
holy Chirche schulde perishe, and Crist be
unworshipped;
<L 31><T A25><P 418>

III PARS OF LETTRIS OF FFRATERRNITE•
Nowe of þo þridde blaspheme is for to speke, for
freris founden hor ordires fully in lessynges.
<L 1><T A25><P 420>

And so, if þese thre poyntes of blaspheme and
thre kyndes of heresy were fully declared,
nouper prelates ne freris þat nowe bisye hem þus
schulde clerely excuse hom, þat ne þei ben
suche.
<L 19><T A25><P 427>

Bot geder we þes þre partyes of þis synne of
blaspheme, and make we þese fautours of þis
grett synne, and make hom as blasphemers in
Crist and his seyntes.
<L 32><T A25><P 427>

As to þo secounde blaspheme, of beggyng of þes
freris, everiche Cristen mon þat lufs Jesus Crist
schulde crye out on hom þat seyn Crist begged
þus, siþ þat hit is blasphemye ageyns oure God.
<L 22><T A25><P 428>

and to þo þridde blaspheme, of lettres of freris,
he loves nowþer God ne his even Cristen þat
ageynestondes not þis heresy. For þei
blaspheme in God, and desseyven þo puple, and
harmen homself where þei myght ellis be gode.
<L 33, 35><T A25><P 428>

Lord, who herde evere a more blaspheme, þen
þat ydiotes seyn hor patrounes schulden passe
Crist!
<L 24><T A25><P 429>

ande siþen Seint Austyne, namely wysest of alle
doctouris holden siþen þo apostilis weren, þat
seis in mony bokis þat none accident may be
wipouten sogett, wheþer schullen men be
constrayned by Anticristis powere to forsake
holy writte and resone and beste seyntis, for an
unknownen þinge þat plesus to a multitude of
worldly moldywarpis, ful of pride, covetise,
symonye, heresie, and blaspheme?
<L 9><T A29><P 485>

Mony Cristen men wonderyn whi prelatis
chargen more bodily werk done on a ly3t
haliday, þen cursid pride, open blaspheme of
God by fals swerynge, done on a Sonenday, wiþ
glotony, leccherie, drunkennes, open
marchaundyse, fals covetise, chydyng and
fey3ttinge, ande wronge schedyng of mannys
blode, wiþ usure and false extorsions.
<L 25><T A29><P 490>

and here is foule ypocrisie and cursed blaspheme
and forsakyng of god as seynt poul witnesseth
plenerly in holy writt.
<L 16><T MT06><P 126>

It is writen in þe fronte of strompette cledde or
araied in purpura a name of blaspheme þat is
Rome aillastyng.
<L 2><T Ros><P 62>

Not onely by brede ly-ueth man, but in euery
worde that cometh oute of the mouthe of god,
and euery worde of God is the lyfe of the soule
of man, as sayth Saynte John, that thou haue an
oyntyng of the holy gooste, and thou haue no
nede of anye man but teache thou in all thynges
whyche hys blessed worde in whome is all
wysedome and conninge, and yet ye be always
to learne as well as we Howe maye any
Antechriste for bread of god take it awaye from
vs that be christen men and thus to suffer the
people dye for hunger in hereye and blaspheme
of manslawe that corrupeth and sleyth the soule,
as pestilence sleth the bodye, as David hereth
wytnes where he speaketh of the Cheyre of
pestilence, and moste of al they make hys belue
a false law that they haue made upon the secret
hooste, for the mostfalsest belef is taughte in it.
<L 33><T WW><P 6>

BLASPHEMES.....3
And, for ech Cristen mon schulde destrie
blasphemes, þei schulde seke þis oute þat regnes
in freris.
<L 15><T A25><P 429>

Among alle blasphemes þat euere sprungen, þis
is þe mooste cursed;
<L 51><T EWS1SE-40><P 645>

3if ony man techeth oþer wise, and accordeth not
to þe hole wordis of oure lord ihu crist and to þat
lore þat is after pitee, he is proude, no þing
kunnyng, but weilynge or languyschyng aboute
questions and fi3ttingys of wordis, of whiche ben
gendred enuyes stryues and blasphemes, þat ben
dispyngis of god, euyl suspicions and
fi3ttingis togedre of men þat ben corrupt in
herte or soule, þat ben priued fro treuþe".
<L 17><T MT15><P 228>

BLASPHEMIE.....2
But nabeles he biddeþ vs in lawe of his gospel
kepe al his maundementes if we wil come to
blisse, and so it were an opon blasphemie to seie
þat God biddeth vs do more þanne we may.
<L 909><T 4LD-4><P 276>

Pere as Poule mi3te haue take þis worschepe
vpon him, he voidide hit, for he wolde not leue
þe peple in erreure and for fere of blasphemie, to
receyue dyuine worschepe and lassene in ani

þyng þe honoure þat longede to God aboue.
<L 36><T CG04><P 46>

BLASPHEMY.....1
Ande if a symonyent bischop 3eyve hym not
lettre of newe licence, for þo autorite of God
ande charge taken of hym, by his grace
dispendyng in charite, his cunnyng is ynogh3e
for to do his office, þof a worldely preste cry
oute a3eynes holy writte ande charite,
blasphemying þat a trewe preste schal not do
mercy ne charite to his broþer wiþouten his lettre
and leewe, as if he were Goddis mayster, and þat
men schulden more obeysche to hym and his
cursid blasphemy, þen to God Almy3tty and his
ri3tful commaundement of charite.
<L 24><T A29><P 464>

BLASPHEMYE.....58
And her may men se þat Petris keyes schulde
no3t perriche, but be furbusched and clensid of
þe rust of heresie, and blasphemye of
confessouris schulde be leyd adoun, and þis
were profyt to our Chirche and hatyng of
blasfeme confessours.
<L 8><T A21><P 255>

And blynd entent, or blynd devocion, excuseth
not þes worldly clerkis, wiþ here fautouris, no
more þan Petir was excused fro Sathanas, and
Poul of blasphemye notwiþstondyng here blynd
entent, a3enst Goddis wille, for goodnesse and
ri3twisnesse, as hem þou3te.
<L 3><T A22><P 273>

For bi rigour of þe lawe he schulde be degradid,
for þe blasphemye þat he dide to God in sillyng
þe Holy Gost, as moche as was in hym.
<L 15><T A22><P 281>

It passeþ mannis witt to telle what pride and
coveitise of prestis is norischid herby, and what
synne, boþe lecherie, and extortion, and heresie,
and blasphemye, is brou3t up herby.
<L 13><T A22><P 284>

and þus wrecchis of þis world ben brou3t out of
bileve, hope, and charite, and rotid in heresie and
blasphemye, þe worse þane ben heþene houndes.
<L 11><T A22><P 308>

And by þis blasphemye he robbeth Cristendom of
bileve and good lif and worldly goodis, and
maketh hem to serve Anticrist and synne, whanne
þei weren to serve God and charite. And of þis
falsyng is noon ende in mannis witt, for it
encreseþ evere more, in newe fyndyngys of
blasphemye, and robberyng of Cristendom boþe
of gostly goodis and worldly, and namely
whanne þei bryngen þe seel or baner of Crist on
þe croos, þat is tokene of pees, mercy, and
charite, for to slee alle Cristene men for love of
tweie false prestis þat ben opyn Anticristis, for to

meyntene here worldly staat, to oppresse
Cristendom worse þan Jewis weren, a3enst holy
writt and lif of Crist and his postlis.
<L 26, 30><T A22><P 308>

But þes blynde moldewerpi3, evere wrotyng in
þe erþe aboute erþely muk, schullen wite bi holy
writt and Cristene bileve, þat þou3 þe kyng,
Goddis viker, take temperal goodis fro worldly
cursed prestis and Anticristis religious, ful of
pride coveitise symonye heresie and
blasphemye, and meyntening of opere mennus
synnys, 3it þe kyng takiþ not þes goodis evyle
from holy Chirche, but justly takiþ þes goodis of
holy Chirche, evyl occupied bi Sathanas clerkis,
and restoreþ hem to holy Chirche.
<L 7><T A22><P 315>

And þis were open heresie and blasphemye;
<L 9><T A22><P 325>

We mai not pynche at þis lawe, þat God himsilf
ordeynede first, but 3if we putten blasphemye on
God þat he ordeynede folily.
<L 7><T A23><P 347>

But who herde ever more blasphemye?
<L 32><T A23><P 356>

But here men dreden blasphemye, and opir
cautelis of þe fend;
<L 21><T A23><P 363>

And so þer seemes no meene to holde þese sectis
togedir, bot if hit be þis blasphemye, to prisoun
a mon for als myche as he dos afir þo wille of
God.
<L 11><T A24><P 369>

And þus þis new religioun may not laste bot if
hit be by þis blasphemye, to constreine a mon
unable by Gods dome to holde þis new sect, and
suffer him not to cum to fredome of Cristis ordir.
<L 10><T A24><P 370>

Comynly þese lettris ben poudrid wiþ ypocrisye,
coveitise, symonye, blasphemye, and opere
leesinges.
<L 24><T A24><P 377>

Wiþ blasphemye, for þes synful wrecchis taken
upon hom þo deelyng of gode dedis;
<L 3><T A24><P 378>

who may suffer þis blasphemye?
<L 23><T A24><P 388>

CAP• XXXVIII• Also freris leden and
norischen oure prelatis, oure lordis and comyns,
in grete blasphemye ageyns God.
<L 18><T A24><P 394>

bot of blasphemye, þat is þo worste, is bot litel
spoken. And, for wickidnesse of þis vice, þo
bischopis of þo temple putten blasphemye upon
Crist, to do him to deþ.
<L 2, 4><T A25><P 402>

3e have herde his blasphemye. Blasphemye is in
a maner sclaudring of God.
<L 7><T A25><P 402>

And if blasphemye be scaterid amonge mony
men, nereþoles þis heresie is comynly wiþ freris.
<L 1><T A25><P 403>

þo secounde is blasphemye of beggyng of Crist.
þo þridde is hor blasphemye of graunt of gostily
helpe to hem þat wil bye or purchasse to be
Anticristis broþer.
<L 4, 5><T A25><P 403>

þis blasphemye pervertis boþe logik and science
of kynde.
<L 9><T A25><P 406>

As to þo seconde blasphemye, of beggyng of þes
freris, everiche Cristen mon þat lufs Jesus Crist
schulde crye out on hom þat seyn Crist begged
þus, siþ þat hit is blasphemye ageyns oure God.
<L 24><T A25><P 428>

for ellis þei are suspect of opun blasphemye.
<L 12><T A25><P 429>

And 3it þei poudren blasphemye in among þis
apostasye, for þei seyen þat þei haven mor
power of Crist þan ever he wolde 3ive to Petre
or Poul.
<L 25><T A26><P 433>

And so Crist of his endeles wysdome and charite
ordeynede siche a reule, And so on eche side
men ben needid, up peyne of heresie and
blasphemye, and of dampnyng in helle, to
beleve and knowlech, þat here religioun of Jesus
Crist 3oven to apostilis, and kept of hem, in his
fredom, wiþoute cloutinge of sinneful mennis
errour, is most perfit of alle;
<L 11><T A33><P 510>

But þat þe euangelie is fase whiche þat he
techip, euer he schulde deny, for þat is a
blasphemye in God.
<L 342><T CG16><P 203>

But þei were occupied before many seer in
blasphemye, and synneden a3enes God and his
chirche, and þis made hem to synne more.
<L 21><T EWS1SE-45><P 666>

Of blasphemye, for þes newe religious seyn in
word or dede þat crist my3t not, coude not, or
wolde not teche cristen men þe beste religion to

wynnen heuene by;
<L 23><T MT01><P 3>

3if þei seyn and meyntenen in scole and opere
placis þat þe wordis of holy writt ben false and
manere of spekyng of newe idiotis is trewe, þei
don gostly auoutrie and putten falsnesse and
blasphemye vpon god;
<L 14><T MT01><P 10>

and þis is luciferis pride, stynkyng ypocrisie
and anticristis blasphemye, to crie and meyntene
þat suche ben able curatis and grete men of holy
chirche.
<L 10><T MT01><P 24>

And be þe worldly prelat ward of blasphemye
here, þat he compelle not for his pride þis suget
to putte bihynde þe betre worschipyng of god
and vnder colour of obedience make hym to
myspende þe tyme and goddis 3iftis.
<L 4><T MT02><P 33>

But boþe þes ben enproprid to god, and þan it is
blasphemye for ony creature to take þis to hym
as doþ þe pope wiþ his meyne.
<L 30><T MT04><P 81>

but certis þis is foule heresie and blasphemye,
for herby cristene men ben suget to anticrist and
his symonye and feyned censuris and to sathanas
more þan to ihu crist and his lawe.
<L 26><T MT04><P 90>

and here is ydolatrie and heresie open ynow³,
and blasphemye of god among worldly and
heþen men.
<L 22><T MT04><P 98>

and þus þei 3euen leue to sathanas preschours
for to preche fablis and flateryng and lesyngis,
and to disceyne þe peple in feiþ and good lif and
robbe hem of here worldly goodis, and to putten
blasphemye vpon crist bi here opyn beggyng
and letten cristis prechours to preche frely þe
gospel þat wole not flatere but seyn þe soþ to
eche man and eche staat aftir goddis lawe.
<L 2><T MT04><P 106>

and bi þis þei casten to ende in here coueitise,
symonye and robberie and meyntenynge of
anticristis chirche, and it is to drede last þei
enden in þis blasphemye a3enst þe holy gost.
<L 16><T MT04><P 106>

for her lyf is blasphemye vnto god, as austyn
seiþ;
<L 4><T MT06><P 118>

Capitulum 16m• 3it religious possessioners ben
groundid and holden forþ bi blasphemye and
heresie;
<L 5><T MT06><P 127>

and þis is cursed blasphemye of god.
<L 26><T MT06><P 127>

and þei suffren, helpen and meyntenen false
prechouris, gloseris, to robbe þe peple bi fals
beggyng, bi symonye and ypocrisie and
blasphemye putt vpon crist;
<L 4><T MT06><P 135>

and þus þei faren wiþ cristene men and holy
writt as diden scribis and phariseis wiþ crist and
his apostlis and his gospel, and whanne þes
pharisees, scribis and hi3e prestis weren ful of
heresie and blasphemye þei putten alle þes
synnes on crist and his apostlis to blynde þe
comune peple, and so þes possessioners don now
of more ypocrisie and more sotilte and more
cruelte.
<L 8><T MT06><P 138>

certis a more blasphemye ground castid neuere
sathanas to norische synne of clerkis and fals
disceit in techyng, and to lede blyndly cristene
soulis to helle.
<L 30><T MT07><P 158>

he3ere scole of anticrist to distroie cristene
mennys bileue and charite herde neuere creature
fro makyng of þe world þan is þis blasphemye
heresie, þat lewid men schulden not entirmeten
hem of þe gospel.
<L 24><T MT07><P 159>

and þus þei dreden more þe bischopis lettre þan
þe gospel of crist, and so þe bischop more þan
oure lord god almy3tty, and þis is foule
blasphemye.
<L 18><T MT08><P 178>
and þus bischopis officeris and curatis and
prestis fallen oute of bileue and renne into
blasphemye and heresie and drawen þe comyn
peple after hem into errour.
<L 28><T MT08><P 178>

and þe fende blyndiþ hem so moche þat þei seyn
indede þat þei moten neuere preie to plesyng of
god, siþ þei vnablen hem self to do þe office of
prestis bi goddis lawe and purposen to ende in
here feyned deuocion þat is blasphemye to god.
<L 3><T MT10><P 191>

Also mochil blasphemye of prelati and opere
men of feyned obedience and nedles sweryngis
maad to worldly prelati schulden þan cessen,
and souereyn obedience to god and his lawe and
eschewyng of nedles opes and forsweryng
schulde regne among cristene men.
<L 8><T MT16><P 253>

Capitulum 2m• See now hou þes cursed
heretiki bryngen in þe firste blasphemye.
<L 27><T MT18><P 265>

but so now þe wodnesse of þis blasphemye.
<L 7><T MT18><P 267>

Pat þe grete blasphemye of goddis name in veyn
and fals swerynge and vnlefully creaturis, as bi
cristis woundes, nayles and opere membris, be
refreynd bi drede of peynes sett hi þe kyng,
lordis and comounte of cristene peple, lest god
take grete vengauce on oure peple, boþe in þis
world and in þe toper.
<L 1><T MT19><P 278>

Anopir opun lesyng þese maistir liers wiþ her
sectis affermen obstynatli on Crist, seiynge þat
his lawe is moost fals and heresie, blasphemye
and contrarious to itsilf, notwiþstondinge þat þe
prophete seiþ /Lex domini immaculata/ þat þe
lawe of God is vndefouled or wiþoute wem.
<L 240><T OP-ES><P 12>

And þis is an opun blasphemye.
<L 419><T OP-ES><P 18>

In þis also Crist, þe weie of truþe, is defamed
and blasphemed þat þese maistir liers and her
sectis writen, reden and defenden opunli and
priueli þat þe lawe of þe gospel is þe falsest
lawe, heresie, blasphemye and contrarious to
itsilf, as I reherside bifore.
<L 445><T OP-ES><P 19>

BLASPHEMYES.....1
he curseth & desyareth vengeans to hem that so
doth to him yef any man pursueth him/ he
curseth him/ that it is sorow a christen man to
heren that cursynges that they maken/ &
blasphemyes in such cursynge.
<L 28><T PCPM><P 23>

blasfemen³⁷
BLASFEM.....1
Lord hou dar þise fendis for drede þus blasfem
her God/ & vse þe synne of Balaam□
<L 36><T LL><P 83>

BLASFEME.....10
A! ye cristene lordis, hou dore ye suffre youre
seruauntis to blasfeme God in youre presence bi
dispitous sweringe, herte, boonis and nailis, and
othere membris of Crist, sith ye doren not suffre
hem to dispise youre ertheli king in youre
heeringe!
<L 22><T 37C><P 33>

And that to swere thus bi a creature is to
blasfeme God, it is opin bi the seiynge of
Crisostom aleggid bifore.
<L 4><T 37C><P 38>

And the secundi part of the article is opin bi this,
that ellis the forseid religioun shulde kepe
vnwysli and with greet errour here owne statutis,
and shulden blasfeme the Lord in puttinge abak
his comaundementis and counseils, and magnifie
more synful mennis tradicions, than the
comaundementis of God and the counseils of
Jhesu Crist.
<L 15><T 37C><P 90>

And to afferme that God mai not forsake an
ipocrite othir unfeithful man and bifore knowe to
be dampnid, whanne he pretendith him to make
sacramentis, yea, in forme of the chirche, is to
take awei fredom fro God, and to constreine him
to worche with his capital enemy at the wil of
his capital enemy, and this is for to blasfeme the
Lord almyghti, and maken him bonde to cursid
men and develis in caas. Also to afferme that
God mai not worche with an evil man, yea, that
shal be dampnid, and make not sacramentis with
him, is to take awei fredom fro him, and so to
blasfeme the Lord almyghti.
<L 6, 11><T 37C><P 123>

As, 3if freres by gabbingis blasfeme upon Crist,
and in multitude and howsynge ben chariouse to
þe peple, men schulde not do hem almes for to
lyve þus for þanne þei mayntene enemyes of
Crist a3ens him silf.
<L 11><T A10><P 170>

and so men bygylon hym þat seyon þat he is
moste blessud fadur, for pruyde and coueytise
meuon hym to blasfeme in Iesu Crist, and
forsake Cristus lawe, and take anopur as
anticrist, and to dreede not þe day of doom, as
men þat ben owte of byleue;
<L 818><T EWS2-MC><P 358>

And so it were betere to freris to wite what þis
story menyde þan þus to blasfeme on Crist þat
he beggide þus watir of þis womman.
<L 75><T EWS3-163><P 124>

Thanne Senagerib sente Rapsaces with strong
oost to Jerusalem, to blasfeme God.
<L 45><T Pro><P 18>

Thanne his wijf, whom the deuel reseruade as a
special instrument to him, to disseyue Joob by
his wijf, as he disseyuede Adam bi Eue,
counceld him to blasfeme God, and therbi di3e;
<L 7><T Pro><P 37>

BLASFEMED.....3
And þus seiþ petre aftir, þat many shal sewe her
lecheryes, bi whom þe weye of treuþe shal be
blasfemed.
<L 31><T MT22><P 302>

So it is noo dou3te þe wickid spouse and
seruant, þe clerge, þe grete renegat þat I spake of

³⁷ 22 variants; 143 occurrences.

before, is Sathanas transfigurid into an angel of li3t, for he is Cristis aduersarie under þe name of most holynesse, and most offendēþ Crist and harmēþ his chirche, and is cause whi þe glorious name of God is sclaudrid and blasfemed among heþen folk, and grettist occasion bi his wickiddest ensample whi þe peple stumblip and fallip into synne and aftur into helle.
<L 1095><T OBL><P 185>

{Iterum 1• Thim• 6• }, “Wosoeuer be seruantis vnder 3ok, deme þei þair lordes worthi of al honour, þat þe name and þe doctrine of our Lorde be not blasfemed etc”.
<L 23><T Ros><P 64>

BLASFEMEDE.....2
Aftir these thingis king Acab hadde twey greete and merueilous victories a3ens Benadab, king of Sirie, for he blasfemed God of Israel.
<L 20><T Pro><P 14>

Thanne it sueth hou Sennagerib blasfemed God of Israel, and hou Esechie counfortide the puple a3ens his blasfemye and pride.
<L 18><T Pro><P 27>

BLASFEMEDEN.....2
But scribes and pharisees gruchchedon a3en þis and blasfemen a3en Crist, and seyden he eet with hem vnlawfully.
<L 6><T EWS1-3><P 232>

his rewme is made derke/ & þei eeten her toungis togidir for sorrow• & þei blasfemen God of heuen for her sorowis & her woundis• & þei didno penaunce of her dedis/ Þat is to mene Archbischoþis & bischoþis• ben þe seet of þe beest anticris□
<L 20><T LL><P 14>

BLASFEMEDON.....1
and þey weron owte of byleue and blasfemedon a3enys Cristus wyt þat dissentude herfro or seyde þat it is nou bettere.
<L 617><T EWS2-MC><P 351>

BLASFEMEN.....29
lordis, what wisdom is this to hiren hem so dere to yellen in chirchis and abbeies, whanne thei blasfemen God and terren him to wraththe.
<L 8><T 37C><P 18>

Thei that sweren bi the membris of Crist, as bi the heed, bodi, woundis, sidis, hondis, other feet, blasfemen Crist ful orribli and al the holi Trinite.
<L 8><T 37C><P 37>

For thei seyn in dede and office, that here doom is the doom of God, and thus bi here fals doom thei blasfemen God, and bitraien the king, and lordis, and here comouns.
<L 22><T 37C><P 110>

But þe freres contrarien in costily houses, & so me þinkeþ þis ypocrites blasfemen in God for þei puttyn vpon hym suche manere of lyuyng.
<L 378><T 4LD-1><P 252>

sipen Crist was almi3thi & þerto al witty, & was paied of tuelue & on Scarioth, it semeþ þat freres þat passen Crist in þis blasfemen in God be lewde presumpcioun.
<L 391><T 4LD-1><P 252>

And also be þis confessioun blasfemen þe prestes, for þe pope wil for mede limite pore prestes, and suche prestes willen axe mede for schriuyng per childeren.
<L 615><T 4LD-1><P 263>

And herfore þei blasfemen, assoillynge of peyne and gilt;
<L 29><T A21><P 256>

And 3it þei blasfemen in Crist, and seien þat he beggide þus, to mainteyne þer owne synne.
<L 32><T A23><P 349>

And þus þei blasfemen in God, and seien, whoso dieþ in þer abite shal nevere go to helle, for holynes þat is þerinne;
<L 26><T A23><P 350>

and in fablis of þis power þei blasfemen and harme þe Chirche.
<L 10><T A23><P 354>

And men blasfemen in þis point, for þei putten a reule of love to ordeyne an yvel þing to be more loved, a3en þe ordenaunce of God.
<L 28><T A23><P 364>

wip siluer vessel þei ben seruyd curiously/ & wip long knelyngis & men to kerue here morsellis/ wip tagged cloþes & crakowe pykis/ þat blasfemen God wip many cursed opis vused in here courtis/ wip many oþer synnes as men may see al daye;
<L 7><T AM><P 128>

þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat þey han tane of Godis lawe, and Egipcians as to þe part þat þey haue of worldly wysdam, þei blasfemen God of Israel, wil þey calle þe lawe þat he 3af kafe, as vnprofitable, wen he seiþ himsilf, I þi Lord God toching þe profitable þingis;
<L 5><T APO><P 75>

and 3if God knowe hem vnworþi to haue sich pardown of hym, þese popis blasfemen in God more þan euere apostles durston.
<L 117><T EWS2-61><P 34>

And here þei 3owlon comunly, and blasfemen in God;
<L 113><T EWS2-64><P 52>

For, siþ þe hous of þe Fadir of heuene shulde be figure of Goddis dede, and God mut nedis do frely and chaffere not wiþ siche þingis, þes men þat chafferen þus blasfemen fouly in God.
<L 38><T EWS3-165><P 129>

and þey blasfemen in God, as þey don ofte whanne þey shryuen.
<L 109><T EWS3-169><P 144>

And 3ee seyen þat Y blasfeme, for Y seyde þat Y am Goddis Sone'.
<L 51><T EWS3-173><P 154>

for þes þat þus disseyuen þe puple blasfemen a3enus God.
<L 25><T EWS3-188><P 208>

but not of þe Lordis mouþe/ Þei seyn to þoo þat blasfemen me□
<L 21><T LL><P 67>

as 3if a man iuge of þing þat he knowiþ no3t, as many men presumen to iuge a man to heuene, or ellis iuge him to helle bi here feyned cursynge, and so prelati ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god;
<L 4><T MT21><P 290>

and þey blasfemen in god.
<L 30><T MT27><P 419>

first þes prelati blasfemen in crist and in his hooly apostlis.
<L 29><T MT28><P 470>

Ne þei doen ony remedie a3ens þe foul heresie þat þe freris maintene vpon Crist, of þe begging þat þei putten upon him, ne of þat þat þei blasfemen so hidousli a3ens þe truþe of God, seiynge þat his lawe is falsest and heresie.
<L 1202><T OP-ES><P 51>

for manye men that seyn it vndeoutly, and lyuen out of charite, lyen foule on hemself to God, and blasfemen hym, whanne thei crien it ful loude to menni eeri in the chirche.
<L 3><T Pro><P 39>

and þus þei chesen now rapr to blasfemen God þan to suffre a while here bodili persecucioun for þe truþe þat Crist schedde out for his herte blood'.
<L 153><T SEWW04><P 33>

It semes rapr þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessiþ by grete

dyleberacioun in many bokis.
<L 126><T SEWW16><P 86>

and þus þei chesen now rapr to blasfemen God þan to suffre a while here bodili persecucioun for þe truþe þat Crist schedde out for his herte blood'.
<L 594><T Thp><P 42>

And þerfore þo preestis þat taken vpon hem to asoyle men of her synnes blasfemen God, siþ it parteyneþ oonly to þe lord God to asoyle men of alle her synnes;
<L 1897><T Thp><P 82>

BLASFEMEþ.....7
ffor many prestis, boþe more and lasse, blasfemeþ in here power, and falliþ in þe keye of kunnyng in þis feyned absoluciouns, and falliþ in heresie, prestis and her sogettis, but 3if prestis purge þe keye of here kunnyng, and stondiþ in boundis of bileve.
<L 4><T A21><P 256>

But þe pope, as he blasfemeþ, and seiþ þis dowyng is þe patromonie of Crist, so he feyneþ newel awes to teche to parte þes benefices.
<L 6><T A23><P 357>

But whoeuer of vs seiþ God is my Fadur', he blasfemeþ in God.
<L 71><T EWS1-44><P 421>

And where verey pees techeth pacience, þis pes techeth fi3tyng, and blasfemeþ in God, as it wolde be his maystur.
<L 176><T EWS2-90><P 213>

For 3if he assoyle or 3yue pardon oþur maner þen Crist wole, certus he feyneþ hym to be God and blasfemeþ in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.
<L 830><T EWS2-MC><P 358>

And þus what man þat euere seiþ þat he makith betere preyere þen crist, and ordeyneþ þereto more pardoun, blasfemeþ as antecrist;
<L 18><T MT22><P 320>

And þerfor, as þe same prophete seiþ, It is time þat God wirche', for seche antecristis blasfemeþ it and settiþ it at liti or ellis ni3t nou3t, as it is oofte rehersiþ before.
<L 3238><T OBL><P 239>

BLASFEMID.....11
For cristene servauntis owen to serve so mekeli and wilfulli and feithfulli to here lordis, yea, unfeithful, that the name of the Lord be not blasfemid bi hem, and that the unfeithful lordis of hem be convertid to cristene feith bi the mekenesse and feithfulnesse, pacience and

othere vertuis of cristene servauntis.
<L 15><T 37C><P 105>

For in the j^e pistil to Tymothe, the vj^e c^o in
the bigynninge, Poul seith thus, What evere
servauntis ben undir yok, deme thei here lordis
worthi of al honour, that the name and the tech
inge of the Lord be not blasfemid.
<L 1><T 37C><P 106>

Thanne if servauntis breken opinli and proudli
this ordenaunce of God, and maken the name
and the techinge of God to be blasfemid for here
pride and falsenesse, and maken lordis to ben out
of reste and pees and charite, thei ben worthi to
have moche bodeli payne bore, and evere
lastinge peine in helle, if thei amende not hem in
this lif.
<L 9><T 37C><P 107>

And þus was Crist callid a synnar and blasfemer,
and þe cursidist man in 3erþe, for þei seid þat he
was a deuowrar, and þat he blasfemid.
<L 30><T APO><P 27>

for he blasfemid not, ne synnid, ne did no þing
worþi curse;
<L 1><T APO><P 28>

for bi hem þe nam of God is blasfemid in alle
folk.
<L 7><T APO><P 55>

And howe þe name of God is sclaundrid and
blasfemid bi uel prelatis and techers, it is opun
oft in þe scripture.
<L 8><T APO><P 57>

þe name of God is blasfemid bi 3ow among þe
folk.
<L 12><T APO><P 57>

And þat bi sciens of canoun holy writ is
blasfemid, 3he God himsilf, þat is þe lawe 3efar.
<L 6><T APO><P 73>

not only is holi writ despisid bi þat sciens, and
blasfemid, but God himsilf þat is þe law 3euar,
þat semip figerid in Goddis lawe, wer it is red,
þat þe son of a woman of Israel, þat scho bar of a
man of Egipt, stroue 3ip a man of Israel and
blasfemid God of Israel;
<L 31><T APO><P 74><L 2><T APO><P 75>

BLASFEMITH.....4

Therefore first thei ben clepid salt of the erthe,
and aftirward the light of the world in the v^e
c^o of Mathu, as Crisostom markith there,
writinge thus, “He that techith wel and leuith
euele, nameli opinli, dampnith himsilf and
sclandrith othere men, and blasfemith God”.
<L 18><T 37C><P 4>

And Austyn on this psalm, /Laudate Dominum,
quoniam bonus est psalmus/, writith thus, “If
thou fille thee ouir mesure with drunkenesse of
wyn, and passist due mesure of kynde, hou
manie euere preisyngeis thi tunge sowneth, the lif
blasfemith”.
<L 5><T 37C><P 18>

Therefore Lawe canoun in the forseid c^o,
/Siquis per capillum/, ordeynith this payne, that
he that swerith thus, or blasfemith God in other
manere, be deposid or degradid if he is a clerk,
no but he amende himsilf;
<L 12><T 37C><P 37>

And in the xxiiij^e c^o of Leuitici, he that
blasfemith God, shal be stoonid.
<L 19><T 37C><P 37>

BLASFEMYD.....1

But scribys þat knowe not Cristis godhede seyn
þat Crist blasfemyd in þis, for al only God may
for3yue synnes.
<L 40><T EWS1-19><P 297>

BLASFEMYDE.....2

And errour wole not excuse, siþ Poule wende he
hadde do wel plesynge God whanne he
blasfemyde.
<L 55><T EWS2-86><P 180>

but Joob dide this ouer myche, and with sum
pride, and iustifiede himself ouer myche, that
hise freendis conseyueden that he blasfemyde
God, and preuede God vnri3tful;
<L 24><T Pro><P 37>

BLASFEMYN.....1

and maken himself deppere dampned, and other
men also that suen her folye, and blasfemyn
God.
<L 38><T Pro><P 50>

BLASFEMYþ.....1

And summe scribes seyden wiþynnen himself
Iesu blasfemyþ in þis word’.
<L 8><T EWS1-19><P 296>

BLASPHAMEþ.....1

and warne lordis and comyns hou god curseþ to
blissyngeis and preieris of men of cursed lif, and
þat here preiere turne into synne, as god hym
self and gregory and þe lawe witnessen, and hou
prestis and religions þat ben out of charite and
lyuen a3enst goddis comaundementis, as in
glotonye, dronkenesse and enemyte and pride,
stiren god bi here veyn preiyng to vengauce
rapere þan mercy, and as austyn seiþ, whateuere
heryngis of god here tounge blabere here lif
blasphameþ god;
<L 3><T MT18><P 274>

BLASPHEME.....12

And so in þre maners may mon blaspheme in God.

<L 9><T A25><P 402>

And so þei blaspheme in Crist and mystaken his worde.

<L 16><T A25><P 406>

and to þo þridde blaspheme, of lettres of freris, he loves nowþer God ne his even Cristen þat ageynestondes not þis heresy. For þei blaspheme in God, and desseyven þo puple, and harmen homself where þei myght ellis be gode.

<L 33, 35><T A25><P 428>

Capitulum 20m• Also prelatiſ techen and hiren lordis and comunes and clerkis to blaspheme god and dispise his lawe and ordynaunce;

<L 16><T MT04><P 88>

Capitulum 27m• Prelatiſ constreynen men of symple vnderstandyng to renne into errouris and to blaspheme god;

<L 2><T MT04><P 94>

Capitulum 34m• Also prelatiſ constreynen prestis to lese charite and blaspheme crist and disceyne his peple;

<L 25><T MT04><P 99>

þei techen cristene men to blaspheme god and holden werre a3enst hym;

<L 16><T MT07><P 162>

but what heresies my3tte more blaspheme god, more distroie holy writt and vertuous lif, and more norische synne and cursed men in here lustis?

<L 2><T MT18><P 265>

And in þis writynge I blaspheme no more Siluestir, alpou3 I reherce and blame his synne, þan I do Petir and hise felowis whanne I seie þat þei synfulli forsook Crist, or Poul whanne I seie þat he wickidli pursuede Cristis chirche.

<L 1826><T OP-ES><P 86>

Not onely by brede ly-ueþ man, but in euery worde that cometh oute of the mouthe of god, and euery worde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oyntyng of the holy gooste, and thou haue no nede of anye man but teache thou in all thynges whych hys blessed worde in whome is all wysedome and conninge, and yet ye be always to leerne as well as we Howe maye any Antechriste for bread of god take it away from vs that be christen men and thus to suffer the people dye for hunger in hereye and blaspheme of manslawe that corrupeth and sleyth the soule, as pestilence sleth the bodye, as David hereth wytnes where he speaketh of the Cheyre of pestilence, and moste of al they make hys belue

a false law that they haue made upon the secret hooste, for the mostfalsest belef is taughte in it.

<L 33><T WW><P 6>

So many of you wote not what ye are or what ye do, for yf ye dyd, ye wolde not blaspheme god as ye do, to let an alien god insted of the lyuyng god.

<L 14><T WW><P 19>

BLASPHEMED.....8

þat bi here prestis and heie corserie God and holy Chirche ben foule blasphemed, and presthod and good lif moche distroied, and Cristene men foule sclaudrid, and synne and trecherie encressid.

<L 10><T A22><P 283>

And þen þo dowyng of þo emperoure had nouþer comen in, ne his prelatiſ had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir.

<L 25><T A25><P 418>

and Petir and Poule synned also when þei denyed and blasphemed in Crist;

<L 18><T A32><P 505>

And many shal sue her lecheries, bi whom þe weie of truþe shal be blasphemed;

<L 195><T OP-ES><P 10>

Seynt Petir seiþ ferþermor in his text þat þe weie of truþe is blasphemed bi þese maistir liers and her sectis.

<L 394><T OP-ES><P 17>

In þis also Crist, þe weie of truþe, is defamed and blasphemed þat þese maistir liers and her sectis writen, reden and defenden opunli and priueli þat þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.

<L 442><T OP-ES><P 19>

þanne in þese maner wisis and ful many mo is Crist, þe weie of truþe, blasphemed among þese maistir liers and her sectis þat seynt Petir spekþ of, as I haue opened to 3ou sumwhat now and more shal soone if God wole.

<L 460><T OP-ES><P 19>

Thos were destrued for schenful apostasie and blasphemed a3en crist, aboute þe 3eer of grace MI CCC and xij vndir pope Clement þe v.

<L 384><T Tal><P 188>

BLASPHEMEN.....16

Þes weiward ypocritis glosen þus expresly a3enst Goddis word, ffor dreden laste þe peple knewe here cursed lif, and þat curseþ here

preieris, and þefore sette not bi hem, and þanne here worschipe and synnyng cessiþ, and þe peple wole bisien hem to lyve wel, and do almes to pore nedi men, as Crist techiþ, and not fynde siche ypocritis þat þus blasphemen God.
<L 11><T A18><P 228>

þei don a3enst þe charite for lone of here owne worschipe or wynnynge and blasphemen a3enst god, makynge hem self as witti as þe holy gost, siþ it is reseruyd only to þe holy gost to 3euen ful conseil of þingis þat ben not expresly comaundyd ne defendid in holy writt, and þei taken þis þinge vpon hem whanne þei ensuren to men þat it is boat for hem to be men of priuat religion.
<L 7><T MT01><P 17>

þei erren foule in þe feiþ and blasphemen crist god and man.
<L 13><T MT01><P 19>

Capitulum 37m• Prelatis also blasphemen god and techen opere men to don þe same;
<L 30><T MT04><P 101>

Capitulum 42m• Prelatis blasphemen a3enst þe holy goat;
<L 14><T MT04><P 105>

Capitulum 43m• 3it worldly prelatis blasphemen a3enst god þe fadir of heuene;
<L 17><T MT04><P 106>

and her þei blasphemen crist and ben out of ri3t feiþ.
<L 2><T MT06><P 119>

And 3if þei meyntenen an errour a3enst charite þei ben heretikus and 3if þei seyn þat here reulis ben betre þan cristis reulis 3ouen to prestis and clerkis, þei blasphemen a3enst god, and so at þe begynnyng þei ben blasphemys on alle sides or at þe leste knowen not cristene bilene;
<L 12><T MT06><P 127>

and whanne siche men gon wiþ ora pro nobis in procession þei blasphemen god and stiren him to vengauce, as austyn and gregori techen pleynty.
<L 4><T MT06><P 133>

Capitulum 32m• 3it þes possessioners blasphemen a3enst þe holy gost;
<L 12><T MT06><P 135>

Capitulum 33m• Þes proude possessioners blasphemen a3enst þe my3t of þe fadir;
<L 1><T MT06><P 136>

for bi þis doynge þei blasphemen god and styren men to synne more spedly þan don many þousand fendis bi hem self.
<L 3><T MT13><P 217>

þe on and fourtiþe, þat þes newe religious blasphemen not god in holdynge a prest of here ordre apostata and cursed 3if he lyue among cristene peple where he haþ resonable euydence to profit most bi good ensaumple of holy lif and trewe and free prechyng wiþoute flateryng and beggynge and lesyngis sewynge. þe two and fourtiþe, þat þei blasphemen not god, takynge vpon hem self knowynge appropid to god, þat þis prest coueitþ fredom of þe gospel for his eise and lustis in synne of bodi;
<L 11, 16><T MT14><P 225>

In þis also þei blasphemen opunli Crist, þat is weie of truþe, þat þei presumen to brynge yn and founde suche newe sectis as he and hise apostlis at þe plesaunce of his Fadir drowen out of þe chirche bi þe roote.
<L 410><T OP-ES><P 18>

And as þei blasphemen þis seynt in word, so þei doen in dede, in as moche as þei peinten and grauen him wiþ a diademe upon his heed and an ymage of þe emperour vndir hise feet;
<L 1905><T OP-ES><P 90>

BLASPHEMES.....5

CAP• XIII• Iche mon þat is vengeable by unskilful ire, is like to a fende þat blasphemes ageyns God, to whom is propre to take vengeaunce of his sogett.
<L 2><T A09><P 136>

And þus iche irrouse mon blasphemes ageyns God.
<L 5><T A09><P 136>

and he þat seis þe reverse blasphemes in Crist, and seis þat helpe of men schulde be taken fro hem, and Crist schuld ordeyne men to be dampned.
<L 35><T A10><P 180>

and whosoevere reverses þis sentence blasphemes in Crist.
<L 38><T A25><P 418>

Ow! if knyghtes and comynes, and alle Cristen men, wakid to þis resoun and did hit in dede, siþ no mon schulde susteyne blasphemys of Crist, and siþ þis secte of beggers blasphemes in God, alle men schulden lette hom of hor cursed werkes.
<L 7, 8><T A25><P 429>

BLASPHEMES.....4

3if þou passe mesure in mete and drynk, and lyve in glotonye and dronkenesse, whatevere heriyingis þi tonge speke, lif blasphemeth God.
<L 18><T A18><P 223>

And god seiþ bi þe prophete to suche men: y schal warrie or curse to 3oure blissynges, and god seiþ bi salamon þat þe sacrafices of wicked men ben abhomyneþ, and austyn seiþ in many placis þat 3if þou lyuest in glotonye and dronkenesse, what euere þi tonge sowneþ, þi lif blasphemeth god;

<L 1><T MT04><P 77>

eche man schal hope to come to heuenc and enforce hym to here and fulfille goddis word, for siþ eche man haþ a free wille and chesyng of good and euyl, no man schal be sauýd but he þat willefully hereþ and endeles kepiþ goddis hestis, and no man schal be dampnyd but he þat wilfully and endeles brekiþ goddis comaundementis, and forsakiþ þus and blasphemeth god.

<L 22><T MT05><P 111>

what euere here tonge blabre, here euyl lif blasphemeth and dispisiþ boþe ihu here noble spouse and his modir marie, tresour of clenness and deuocion.

<L 29><T MT12><P 204>

BLASPHEMYD.....2

Also Poul biddiþ þat bischopis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and benyng and under lont, or suget, to here housbondes, þat þe word of God be not blasphemyd.

<L 2><T A13><P 194>

but a3enst þis heresie poul writiþ þus in goddis lawe: “what kynne seruauentis ben vnder 3ook of seruage deme þei here lordis worþi alle manere honour or worschipe, þat þe name and techyng of þe lord be not blasphemyd”, þat is, holden wrongful and dispised;

<L 5><T MT15><P 228>

BLASPHEMYES....8

and everiche Cristen mon is fully certeyn þat alle blasphemyes in þo world may not fals Crist.

<L 14><T A25><P 403>

Ande amonge alle heresies or blasphemyes in oure Chirche, þis is one þe moste þat men bene deceyved inne.

<L 15><T A27><P 444>

but þese prelatis contynuen in þer heresies and blasphemyes, and restoren not to pore men þer godis taken by extorsion.

<L 33><T A29><P 470>

but certis alle cristene men schal erie ont on þes deuelis blasphemyes and cursed heresies of anticrist and his worldly fonnid clerkis.

<L 15><T MT07><P 157>

O 3e curatis, seeþ þes heresies and blasphemyes and many moo suyng of 3oure wickid lif and weiward techyng, and forsake hem for drede of helle, and turne to good lif and trewe techyng of þe gospel and ordynaunce of god, as crist and his apostlis diden, for reward of heuenely blisse, and in confessions and opere spechis charge 3e more brekenge of goddis hestis þan brekyng of foly bihestis of newe pylgrymagis and offryngis;

<L 1><T MT07><P 163>

it is grett meruaile þat god of his endles ri3twisnesse distroieþ not alle þis cursed peple to helle for þes cursed blasphemyes and erresies and wickid meynutenyng;

<L 23><T MT18><P 265>

And in þis, as wel as in opir blasphemyes þat þei blasten out wiþ her stynkinge breeþ, þe which stynkiþ, fouler in Goddis si3t þan dide þe spotil þat Iewis spitten upon Cristis face, shewiþ opunli of whos fundacioun and retenu þei ben.

<L 446><T OP-ES><P 19>

For in autorisyng and solempnysyng of þis dampnable beggerie, and of alle þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and hise seyntis in þis poynt, in þe moost hooli dai, alþou3 experience techiþ þei haue no nede, he þat is moost autentik persooone among hem shal bere þe bag þat dai and begge.

<L 2812><T OP-ES><P 134>

blasfeminge³⁸

BLASFEMYNG.....2

And so, alþou3 antecrist be offended and hornewood wiþ many ordenauncis of God aboute trewe beleue and goode maneres, of þe wiche sum ben ooft rehersed before, 3it þei ben trewe and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trewe a3enst þe foule mouþe of antecrist, þat is ful of sclaudring, deprauing and blasfemyng of Goddis lawe.

<L 3416><T OBL><P 244>

18• , Helisee 4• Reg• 5• to auarous men, Petre to lying men Act• 5• , Poule to blasfemyng men Act• 9• , and Criste to marchandise Io• 2• , þat dispise no3t þe comon puple bot teche þam, flatre no3t riche men bot affer þam, greue no3t pore men bat norich or fede þam, drede no3t þe manace of princez bot dispise þam, þat consume or waste no3t pawteners or pursez bot refresch or fille hertez;

<L 1><T Ros><P 86>

BLASPHEMYNG....1

Ande if a symonyent bischop 3eyve hym not lette of newe licence, for þo autorite of God ande charge taken of hym, by his grace

³⁸ 2 variants; 3 occurrences.

dispendyng in charite, his cunnyng is ynogh3e
for to do his office, þof a worldely preste cry
oute a3eynes holy writte ande charite,
blasphemynge þat a trewe preste schal not do
mercy ne charite to his broþer wiþouten his lettre
and leewe, as if he were Goddis mayster, and þat
men schulden more obeysche to hym and his
cursid blasphemy, þen to God Almy3tty and his
ri3tful commaundement of charite.
<L 21><T A29><P 464>

blasfemour³⁹

BLASFEM.....1

And þus, as we sey þat man a 3efe blasfeme or
cursid, wan he is þus iugid and rettid of men,
þow he be not so in soþnes, in þis maner we sey
of Crist þat he was blasfem, synnar, and cursid,
and þat he 3et was not;
<L 32><T APO><P 27>

BLASFEME.....10

And as anentis Helye þat is putt on seche men,
þei schulden lerne of Cristis paciens, hou he was
ledde oft to be stoned as blasfeme & herityke, &
at þe last deed bi þis colour.
<L 378><T 4LD-2><P 214>

siþ Poule by more coloure schulde be excused,
and neverþeles hymself seis þat he synned gretly
ageyns Crist and his Chirche, and was a foule
blasfeme.
<L 26><T A20><P 237>

Þe firste meveþ no3t, siþ Crist him silf was
clepid blasfeme, þat is heretik most of alle oþer;
<L 29><T A21><P 247>

And 3it þis blaspheme gabbþ upon God, and
seiþ, þat al þis is Goddis werk;
<L 24><T A23><P 347>

For Crist my3te not be God and man, but 3if he
hadde take þis mekenesse, how suweþ he Crist
in vertuwis þat is þus a prowð blasfeme?
<L 51><T EWS1SE-21><P 567>

And herfore þe Iewis sou3ten more Iesu to sle
hym as a blasfeme.
<L 15><T EWS3-168><P 137>

And no drede, who so loueþ ony of þes more þan
Goddis lawe, he is an heretik out of bileue,
blasfeme, and cursid of God more þan þe pope
makþ man by alle his cursyngis and shewyng of
hym.
<L 9><T EWS3-207><P 249>

And þus he semeþ a blasfeme þat is þus proud
by þis title, or þus spyleþ pore men as he were
god and wiste al þing.
<L 1><T EWS3-234><P 307>

but what blasfeme durste seye þus, siþ it is
a3enus bileue.
<L 20><T MT28><P 468>

Þe fadires of freres, whiche were þe Pharisees,
Pursuwed Crist to þe paynful depe 3ee, callid
hym a blasfeme as 3e clepen hem heritikes þat
holde a3enes 3our falsehede, alle if þai men
truþe.
<L 308><T UR><P 111>

BLASFEMES.....8

O, siþen þese blasfemes ben moost eretikus, and
þei ben alle leprous as Sent Bede techþ, how
many lordes and ladies ben smyten wiþ þis
lepur!
<L 48><T 4LD-4><P 237>

But as blasfemes þese clerkes floreschon Cristis
lawe and seyn it sueþ þat iche bischope of Rome
is suche a viker of Crist, as we haue before seid.
<L 221><T 4LD-1><P 245>

But herto þes folis take non hede in making of
freres, but as blynde Baierd, putteþ general
statutes & chalengþ lorschip of comunite of
þings þat is propred to God, as blasfemes down.
<L 982><T 4LD-4><P 279>

but in þe Olde Testament shulden siche
blasfemes be stoned to deep.
<L 26><T A23><P 347>

For 3if alle symonyents weren markid out of
Cristendom, and alle apostataes, wiþ alle
blasfemes, þe multitude of heretikis wer mor þan
þise oþer.
<L 21><T A26><P 438>

Þat is: 'In þe laste dayes schul be perelous
tymes: men schullen be louynge hemself,
couetous, hi3e, proude, blasfemes (as grete
swereris and men falsinge Goddes lawe, as it is
seid byfore), not obeiyng to her faderis and
moderis, vnkynde, wickide, wiþoute affeccioun,
wiþoute pes, synful liueris, vncontynent,
vnmylde, wiþoute benygnite, froward,
swellynge, blynde, loueris of lustes more þan of
God, hauynge þe spice of petee but denyng þe
vertu.
<L 501><T CG02><P 25>

And herfore þes blasfemes seyn þat beggyng is
medful, and þat Crist tau3te hem to begge;
<L 70><T EWS2-88><P 195>

And so freris shulden drynk to þe puple þe
gospel and treuþe of Goddis lawe, and leewe
siche blasfemes and dremes bi which þe puple is
enpoysound.
<L 84><T EWS3-163><P 124>

³⁹ 17 variants; 79 occurrences.

BLASFEMYES.....1

but þo þat comen of þe mouþ comen out of þe herte, and þo ben þat foulen man, for of þe herte comen out yuel þou3tis and yuele wordis, mansleyngis, auoutryes, leccheryes, þeftis and fals witnessis, blasfemyes.
<L 46><T EWS3-161><P 115>

BLASPHEMERES.....1

but where ben falsere anticristis, perilousere heretikis, and curseder blasphemeres.
<L 35><T MT02><P 31>

BLASPHEME.....4

Resoun may þere non be, but 3if a blaspheme seie, þat now in ende of þe world, whanne avarice is more, and Cristis Chirche hap more nede of prestis þat fleep more coveytise, Crist hap ordeyned þe contrarie to his Chirch in his prestis.
<L 29><T A21><P 257>

Certis in þe olde lawe a blaspheme þat despisid God, puttyng fals errour on him, schuld be stoned to deþ of alle þe peple;
<L 21><T A22><P 292>

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substaunce as, if mony oostis, sacrid and unsacrid, were mengid togedir, a blaspheme þat knewe not medelynge of hom, kouthe not knowe accident fro bred, ne telle what is þis more þen a beeste.
<L 29><T A25><P 405>

And right as a blaspheme in þo olde lawe shulde be stoned of al þo puple, so alle Cristen men shulden gostily stone blasphemes.
<L 25><T A25><P 406>

BLASPHEMES.....36

But certis þan þei ben cursid Luciferis children, weiward Anticristis, and unkynde heretikis and blasphemes.
<L 11><T A13><P 200>

þat alle þo freris of þis lond, or oþer blasphemes, cannot disprove þis faythe þat we telle.
<L 29><T A19><P 231>

and siche blasphemes bi þe olde lawe of God schulden be stoned to deþ bi þe comyn peple;
<L 9><T A22><P 325>

and so ben blasphemes and heretikis.
<L 30><T A24><P 372>

and þus þei ben blasphemes, takyng upon hom ful counseil in doutouse þinges, þat ben not expressely comaundid ne forbeden in holy writt, sith siche conseil is approprid to þo Holy Gost.
<L 29><T A24><P 373>

and so þei ben blasphemes.
<L 5><T A24><P 378>

3itte knewen we nevere þat any sect wold sey þat lawes of hor God were fals, and þerwiþ byleve on þo same God, bot þis despit done þese blasphemes to þo holy Trinite.
<L 22><T A24><P 388>

Bot here þo fals blasphemes gropen after weyes, and seyn þat bi þis þei schewe Gods body and not þat bred.
<L 15><T A25><P 403>

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blasphemes by virtu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wiþouten any sogett, or þat Gods body is newly þere?
<L 20><T A25><P 403>

And sith everiche mon þat wiþouten auctorite of Crist puttes witte to Cristis wordes þat God askes not, is an heretike, hit is open þat soche feyners ben alle blasphemes.
<L 17><T A25><P 404>

And so þes blasphemes passen Juwes in fooly, for Juwes knowen þat hit is bred when þei kyndely eten hit;
<L 23><T A25><P 404>

And herfore lordis and comyns and alle trew men schulden juge þo blasphemes in hor wronge partye.
<L 22><T A25><P 406>

And right as a blaspheme in þo olde lawe shulde be stoned of al þo puple, so alle Cristen men shulden gostily stone blasphemes.
<L 27><T A25><P 406>

And so by erroures þat growen of þes blasphemes is holy Chirche lettid to profit in virtues. Ffor if mon trowid holly in þo lawe of þo gospel, and durst not cloute þerto nor drawe þerfro, þen shulden þei be mekely Cristis disciplis and fle soche blasphemes, as vertues techen;
<L 29, 32><T A25><P 406>

Lett we þese blasphemes take hede, how Crist, bifore þo sacrynge, bad alle eete of þis bred;
<L 34><T A25><P 409>

And sith þis were algatis þo better to Crist and to þo puple, what shulde mefe þo blasphemes to lye þus on Crist?
<L 32><T A25><P 412>

Bot siþ freris were heretikes and blasphemes in Crist, bot if þei groundid þis beggyng in lawe

of þo gospel, þei bisien hom ful faste to seke
hom a grounde.
<L 14><T A25><P 413>

Bot here þo blynde blasphemes mosten lerne hor
logik.
<L 20><T A25><P 413>

Bot þis blyndenesse of þo blasphemes gos þo
same waye, ffor þei blabur heresy þat God
asked not.
<L 35><T A25><P 414>

Bot þes blynde blasphemes con not depart
beggyng fro povert, for boþe acorden sumwhat.
<L 26><T A25><P 415>

And so hit were al one to grounde soche ordiris
of beggers, and grounde Anticristis clerkis and
blasphemes of Crist.
<L 20><T A25><P 416>

Bot 3itte þo blasphemes blaburen ageyne þis
sentense, þat bothe resoun and holy writte
acorden togeder, þat whoso edifyes þo puple
shal lif on þo puple; Bot wayte we whydir þo
blasphemes drawen.
<L 23, 27><T A25><P 417>

Bot howevere þese blasphemes bosten þat þei
travel more to profite of þo Chirche þen done
oþer prestis, one þinge men knowen, þat sith þei
comen in hafs þo Chirche payred in everiche
membre.
<L 16><T A25><P 418>

Ffor comynly þese blasphemes, when hom
wantes answers, and wil wlynde þo puple, þei
feynen on God miracles þat he nevere did.
<L 28><T A25><P 422>

Bot 3itte þes blasphemes blabur hereageyn;
<L 24><T A25><P 423>

þese blasphemes wol refe God his owne stede,
and dele merytes of men after hor wille.
<L 33><T A25><P 423>

Bot geder we þes þre partyes of þis synne of
blaspheme, and make we þese fautours of þis
grett synne, and make hom as blasphemes in
Crist and his seyntes.
<L 34><T A25><P 427>

And cautels of blasphemes þat perverten oure
fayth schulden be schaken away by scharp
dyvynes.
<L 10><T A25><P 428>

þei worschipe false goddis and ben heretikys
and blasphemes;
<L 16><T MT01><P 7>

for in þat þei seyn þat an heþene filosofre or a
newe synful caitif is wittiere and trewere þan
almy3ti god, 3e þat god is fals and a fole and þes
heþene blasphemes and newe dremeris ben
trewe and witti.
<L 17><T MT01><P 10>

þei beren false witnessse and ben traitours to god
and stynkyng blasphemes.
<L 16><T MT01><P 12>

And 3if pore men seyn þe soþe þat no man may
a3en seie, þan prelatis seyn þat it is seyð for euy
entent and so hyndren þe treuþe and taken vp
hem þe dom þat is reseruyd to god him self, and
þefore þei ben blasphemes.
<L 6><T MT04><P 86>

hou stiren suche heretikis and blasphemes god of
treuþe to mercy bi here preieris, siþ god curseþ
to here blyssyngis, as he seiþ bi prophete
malechie, and here preiere is abhominable and
cursed, for þei turnen away and heren not goddis
lawe and fulfillen it in dede.
<L 9><T MT18><P 265>

And notwiþstanding þat seynt Petir was so pore
þat he hadde neþer gold ne siluer, as he seiþ
(Act• 3), and his opir worldli good he lefte
whanne he bigan first to sue Crist, as touchinge
þe titil of worldli lawe þat he hadde to þat good,
and neuere resceyuede after worldli lordship or
possessiouns, 3it þe blasphemes callen al her
hool lordship seynt Petris ground' or lordship'.
<L 1904><T OP-ES><P 90>

BLASPHEMYS.....2

And 3if þei meyntenen an errour a3enst charite
þei ben heretikis and 3if þei seyn þat here reulis
ben betre þan cristis reulis 3ouen to prestis and
clerkis, þei blasphemyn a3enst god, and so at þe
begynnyng þei ben blasphemys on alle sides or
at þe leste knowen not cristene bileue; and in
holdyng forþ comynly þei ben blasphemys, for
þei letten a prest to lyue and teche as crist
comaundid in þe gospel, and þei letten a cristene
man to serue his god in þe beste manere.
<L 13, 15><T MT06><P 127>

BLASFEMER.....3

And þus was Crist callid a synnar and blasfemer,
and þe cursidist man in 3erþe, for þei seid þat he
was a deuowrar, and þat he blasfemid.
<L 28><T APO><P 27>

And in þis maner, as þe eend of þe gospel telliþ,
when þe Jewes sawen þat þei my3ten not wiþ no
colourable wordis bring aboute her malicious
purpos, þen þei weren not ashamed to berst out
into malicious dede, taking vp stonys for to haue
stonid hym as a blasfemer.
<L 407><T CG16><P 205>

Perfore, if þe pope chalengip þis dignite to hym,
he is a blasfemer and Lucifer and antecrist.
<L 7><T SEWW24><P 122>

BLASFEMERE.....3

This sentence is opin bi this, that Crist is heed
aloone of al holi chirche, as Poul seith in j• c•
to Ephesies, in the c• to Col•, and in the j•
pistil to Cor•, the iij• c• Therefore, if he
chalangith this dignite to him, he is a blasfemere,
and Lucifer, and antecrist.
<L 6><T 37C><P 52>

Dauith sparyde Saul his enemye, that pursuede
him to deeth vniustly, and was a traitour and
blasfemere of God, and not oonly sparide him
twyes bitaken in to his hoondis, whanne he
my3te haue slayn him, and 3it ascapide harmles,
but also lettide hise men to smyte hym, whanne
thei my3ten haue slayn him, and scapid harmles.
<L 42><T Pro><P 9>

And for king Acab dide false mersy and killide
not this blasfemere Benadab, whom God bitook
into hise hondis, God sente a prophete to Acab,
and telde thus, “For thou suffredist a man wrthi
the deth to go fro thin hond, thi lijf schal be for
his lijf, “and thi peple schal be for his peple”.
<L 21><T Pro><P 14>

BLASFEMERIS....1

And Poul acordith opinli in iij• c• to Coloc•
in the ende, and most pleyntli in the j• pistil to
Tymothe, the vj• c• in the begin ninge, and the
iij• c• to Tite, and in the j• pistil of Petir, the
ij• c• A Corollary• If servauntis othir bonde
men bi colour of cristene fredom forsaken to
serve mekeli and feithfulli to cristene lordis in
sich servise that is not contrarie to Goddis
heestis neithir to reesoun, thei ben trespassouris
of Goddis lawe, and ben blasfemeris of God, and
ben worthi of temporal prisoun, and of other
peynis to be put on here bodies.
<L 8><T 37C><P 105>

BLASFEMERS.....2

And thus thei ben opyn anticristis and moost
perilous heretikis that euere risen vp agens hooli
chirche, but as blasfemers of God were stoned of
al the peple bi Goddis doom in Moises lawe,
Leuetici xxiiij, so alle cristene men schulde
stone thise heretikis and blasfemers bi stonis of
the Gospel, that is scharp and opyn repreuyng,
and castynge out of cristene lond.
<L 18, 20><T Dea><P 451>

BLASFEMIS.....2

2• Corollary• If privat religieuse chargen more
the statutis eithir counseilis of a synful man than
the maundementis and the counseilis of the
Sauiour, and geuen tente to auarice and to
seculer officis and plees, yea vniust, vndir colour
of religioun and of holinesse, thanne thei ben

blasfemis and perlous ipocritis, knightis or
messangeris of Satan, and in the eresie of the
Fariseis and of scribis that weren in the olde
Testament.

<L 19><T 37C><P 91>

1• Corollary• If freris encreessen begginge
with greet cri to the forseid comoun wickidnessis
of othere religieuse, and putten on Crist such
begginge, bi which the riche men ben defraudid
of meryt, and pore men ben defraudid of liflode,
thanne the freris ben moche wors than othere
religieuse, and ben blasfemis anentis Crist, and
ben menquelleris of pore men, bothe in bodies
and soulis.

<L 7><T 37C><P 95>

BLASFEMYS.....2

and, siþ þei ben prowde blasfemys, no mon is
furpere fro þis staat.
<L 49><T EWS1SE-21><P 567>

And such broþurhede of blasfemys schulde be
fled for fendus sybrede.

<L 78><T EWS2-112><P 288>

BLASFEMYERE....1

Vs nedith not to excuse Judith fro lesingis and
tresoun to Olofernes, but we moun fauorably
excuse hire fro deedly synne in this doinge, for
the greet loue that sche hadde to Goddis peple,
and to slee Olofernes, a blasfemyere of God, and
distroiere of his lawe and peple;
<L 11><T Pro><P 36>

BLASPHEMERIS...1

And 3if it be resonable þat a man schal be
hangid for stelyng of fourtene pens, moche more
schulden þes blasphemeris of God, þat stelen so
many lordischipis and temperal goodis from
comynthe of seculeris, and wasten hem in synne.
<L 26><T A22><P 292>

blasfemous⁴⁰

BLASFEME.....23

bi hou greet priys and errour lordis and comunis
bien bi manie seculer lordshipis and dymis and
offringis the cursid and the blasfeme preieris of
symonient prelati and curatis and religieuse
men that ben ipocritis.
<L 4><T 37C><P 17>

And whether in /Decrees/ or in /Decretals with
Sext/ and /Clementynis/ ben ony suche
blasfeme constituciouns, kingis and seculer
lordis shulden make it to be enquerid diligentli
bi here feithful clerkis, and if ony suche
constituciouns be founde, kingis and seculer
lordis shulden make tho to be don awei, and
prisone other exile the auctouris and fautouris of

⁴⁰ 9 variants; 45 occurrences.

tho.

<L 16><T 37C><P 28>

A! ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre heeringe!

<L 22><T 37C><P 33>

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiyng of Crisostom aleggid bifore.

<L 4><T 37C><P 38>

Therefore lat this blasfeme sweringe ceesse, and no man swere nedeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet auisement.

<L 25><T 37C><P 39>

Late blasfeme prestis seyn a verri cause, if thei kunne, in alle these poyntis.

<L 3><T 37C><P 55>

2• Corollary• If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.

<L 16><T 37C><P 95>

hou greet drede of mischeef and veniaunce neigheth to oure rewme, if it is governid bi symonient bisshopis, and unable curatis, and blasfeme religiouse that cursen Crist, as Austin seith ofte on the Sauteer, and terren the holi Trinite to veniaunce.

<L 24><T 37C><P 112>

And her may men se þat Petris keyes schulde no3t perriche, but be furbusched and clensid of þe rust of heresie, and blasphemye of confessouris schulde be leyd adoun, and þis were profyt to our Chirche and hatynge of blasfeme confessours.

<L 9><T A21><P 255>

Ffor noping displesip God more þanne suche blasfeme covetyse.

<L 23><T A21><P 261>

But certis of Crist may no3t be fool, ne speke wordis wipouten greet witt, siþe he may no3t be fool suffering freris be in his Chirche, alpou3 þei meve bischopis to fi3te and þerto spoyle þe pore people wip beggyng of blasfeme lesynge, openly

prechide a3enst þe gospel.

<L 16><T A21><P 265>

And þus, as we sey þat man a 3efe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, and cursid, and þat he 3et was not;

<L 30><T APO><P 27>

Petre ne ony oþre apostle durste not seye þat he was so nedful, þat wipowten his gouernayle moste þe chyrche nedis perische, and by þis blasfeme gabbyng sle monye þousynde men.

<L 83><T EWS1SE-11><P 524>

It is blasfeme vnbyleue, howeuere þat men spekon here.

<L 84><T EWS1SE-27><P 591>

Suche ben monye blasfeme lesyngus feynede of popis and oþre prelatis;

<L 121><T EWS2-69><P 81>

Such blasfeme gabbyngis þat ypocritus makon a3enys Crist and his lawe, distorblon þe chirche.

<L 310><T EWS2-MC><P 339>

And þanne þes blasfeme prelatis and tyraunt lordus of þis world schal lurke for drede of þer synnis;

<L 460><T EWS2-MC><P 345>

and þus when siche ordris han forsake propertce and take al in comune, þei a3en heere owne ordre hauen heere properte in lust, and comunete in simple foode is forbeden bi here ordre, and poul menep to tymothe þat sich is blasfeme abstinence.

<L 16><T MT22><P 317>

and þus to 3iue rewele wipoute god were presumption of a fend, and to make a rewele þus to crie on god were a signe of blasfeme folye;

<L 8><T MT22><P 318>

and þis blasfeme lickenesse, þat comunes preyen þus to lordis, tellip openliche þis heresye þat þise newe ordris hauen here;

<L 11><T MT22><P 319>

and þus it seemep a blasfeme heresie to seie þat man may not ellis come to heuen, but if he fulfille þis roten lawe þat was þus late made of antecrist.

<L 11><T MT23><P 330>

But 3itt þer comeþ more harme of þis lawe of confessioun, ffor confessours varien in wordis of assaylyng, as þei done in wordis of her cursyng, and gabben commynly wip blasfeme wordis a3ens beleue;

<L 25><T MT23><P 332>

and whanne Senacherib 3ede hoom to defende
his lond a3ens the king of Ethiopie, he sente
blasfeme lettris to Ezechie, and seide, that his
God my3te not delyuere hym fro his hondis.
<L 7><T Pro><P 18>

BLASPHEME.....12

Therefore blind prelatis and auarous and
unkunning of Godes law cease to geve
blaspheme sentence of the dampnation of any
doctour, for this that he wrote strongly agens the
heresies of them and ther blasfeme lordship,
with other rauines and treasouns of our rewme.
<L 1><T 37C><P 133>

Therefore ceese the blaspheme deming of
simonient prelatis and unkunnyng in Gods law to
condemne a sovereyn doctour, whose bokis thei
kunne not undirstonde, neither rede with
worshipe without greet stumblinge and defaute.
<L 22><T 37C><P 133>

and þei schulden trowe þat he seies, as he falsely
feynes, as blaspheme falsehed, þat he makes
medeful to slee Cristen men, and mayntene his
lordschip, 3e more medeful, as he seis, þen to
deffende Cristis lif.
<L 33><T A09><P 140>

why kunnen not men of reson see, þat þis is open
covetise, and coloured under holynesse, and
cursed symonye, and blaspheme heresie?
<L 11><T A22><P 284>

Bot schilde us fro soche blessinges of
blaspheme prestis!
<L 25><T A25><P 409>

bot everiche blaspheme schulde schame þat Crist
schulde bidde hom do þing contrarye to his
purpose, þat were not for to do.
<L 35><T A25><P 409>

Bot þo gospel leves hit, þat holdes al treuthe,
And so þo blaspheme freris, to grounde hor
ordir, putten Crist out of state of innocense, and
putten folie in his werkes, siþ he wrot unwarly.
<L 9><T A25><P 413>

Ffor no faithful Cristen man may wiþdrawe
charitable commynyng and helpe in Gods cause
for blaspheme lettres of covetouse prelatis, when
he knowis no notable defaute in his broþer, but
perceyves pleyne treuth and gode resoun, þat his
broþer spekis and mayntenys.
<L 2><T A29><P 466>

Certis, þis court wil enforce hit to dampne by
cursyng or prively murthur trewe men þat tellen
þo treuthe of prestehode, groundyng hem upon
Criste ande his lawis, schewyng þo state of
kyngis ande lordis, how falsely hit is borne

doune by ypocrisy and blaspheme power of
Anticristis clerkis.
<L 26><T A29><P 467>

And þus boþe þe beggere and þe 3euere ben ful
vnkynde a3enus Crist, for þei susteynen
blaspheme lieres a3enus God and his lawe.
<L 129><T EWS1SE-32><P 618>

And þis lore leuen þe popis, whan þe toon fy3tiþ
wiþ þe toþir wiþ þe moste blaspheme leesyngis
þat euere sprunge out of helle.
<L 19><T EWS1SE-45><P 666>

hou meyntenen lordis þe treuþe of þe gospel and
holy writt, siþ þei meyntenen siche blaspheme
heretikis to be dowid in seculer lordschipe
a3enst goddis comaundement and ensaumple of
cristis lif and his apostlis?
<L 14><T MT18><P 265>

BLASPHEMYS.....1

ande þen what ever heriying of God þo tunge
sounys, þo life blasphemys God, as Seint
Austyne sais on þo Sauter.
<L 12><T A29><P 480>

BLASPHEMYE.....1

But on this blasphemye heresie schullen alle
cristene men crien out and take fully þe gospel
to here reule and helpe, and not sette bi þes newe
lawis maad of synful wrecchis but in also moche
as þei ben groundid in holy writt expresly or
good reson and trowe conscience and charite;
<L 6><T MT07><P 158>

BLASSEFEMYS....1

Suche many blassefemys a3eynes þe beleue ben
sowen of antecrist in þis mater, ffor god, þat
3yueþ grace and is in þe soule, assoyleth and
doþ away synne, and þis may not þe prest do, siþ
it is propur to god, and, siþ no man shuld li3e a
lytle lesyng to saue þe worlde, a prest shuld not
seye, “y assoyle” whenne he not neuer wheþir
god assoyle.
<L 10><T MT23><P 333>

BLASFEMIS.....1

ye knightis of Crist, deme ye a veri doom bi
siche frutis, whethir siche ben bullis of eresie,
and the fautouris of hem ben blasfemis in
bringinge the puple into so greet error and
cruelte agens here nedi neighboris.
<L 10><T 37C><P 67>

BLASFEMY.....3

And þus þei feynon blasfemy gabbyngus þat
Crist beggude as þei don.
<L 111><T EWS1SE-14><P 537>

if it were soop, as it is a blasfemy, 3e schulden
selle 3oure hi3 housis & make cotis for many

men to saue many soulis.
<L 207><T JU><P 63>

and þus it is a blasfemy þat confessours seyn in
þis mater, þat þei for 3yuen synne don a 3ens god,
and tretten peyne aftur her lykyng.
<L 12><T MT23><P 335>

BLASFEMYE.....1

But blasfemye presumpcioun of anticristis
clerkes wil putte hem in cloþes and spoyle hem
from þer soulis, But þis is an impossible ypocrit
þou3t, and herfore seiþ Crist þat kynrede of
horedom sechiþ suche synnges to be schewed to
þe worlde.
<L 652><T 4LD-1><P 264>

BLASFEMOUSE....2

of suche blasfemouse sweryng/ what wiþ her
sclaundris
<L 11><T LL><P 89>

And so diden oþer seyntis þat supposeden
scripture to be trewe, and tooken as ground of
her feiþ, and durste not seie, as þese maistir liers
and blasfemouse sectis doen now, þat hooli
scripture is fals.
<L 274><T OP-ES><P 13>

blaunchen⁴¹

BLAUNCHID.....2

and herfore crist clepiþ so ofte pharisees
ypocritis, and seyþ: “fle 3ee fro sourdou of
pharisees, þat is ypocrisye, for þei ben blaunchid
wiþoute as sepulcris, and wiþinne ful of fylþe.
<L 20><T MT22><P 299>

and herfore seiþ crist of pharisees þat “þei ben
blaunchid sepulcris”.
<L 31><T MT22><P 315>

bleden⁴²

BLEDDIST.....1

Lorde, for þe blode þat þou bleddist to bye man
wiþ so dere, 3yue vs grace to haue in mynde
þese foure last þingis, þat we mow se wiþ þi
seyntis þe si3t of þi face.
<L 1162><T CGDM><P 240>

BLEDE.....2

Though he be guilty of the dede, And that he yet
may money pay, All the whyle his purse woll
blede He may use it fro day to day!
<L 351><T PT><P 158>

I seie to þee þat is ri3t wel don þat pilgrimes
haue wiþ hem boþ syngeris and also baggepipes,
þat, whanne oon of hem þat gon barefot smytiþ
his too a 3ens a stoon and hurtiþ him soore and
makip him blede, it is wel done þat he or his

felowe take þanne vp a songe, eiþer ellis take out
of her bosum a baggepipe for to dryue awei wi
siche myrþe þe hurt of his sore, for wiþ siche
solace þe traueile and werinesse of pilgrymes is
li3tli and myrili brou3t forþ’.
<L 1337><T Thp><P 65>

blenden⁴³

BLEND.....2

and certis here þei schewen in dede þat þei ben
foule blend with coueitise, and worschipen false
goddis, as seynt poul seiþ, siþ þei louen so
moche worldly riches and so moche traueilen
þefore ny3t and day in þou3t and dede, and so
litel traueilen for goddis worschipe and sauynge
of cristene soulis.
<L 6><T MT07><P 144>

They weten well, the sothe I say, Bt the diuell
hath foule hem blend.
<L 852><T PT><P 174>

BLEENDE.....1

And to bleende þe puple more þei feynon longe
preyerys þat þei seyn ben myche betture þan þe
Pater Noster;
<L 40><T EWS2-VO><P 367>

BLENDE.....1

Wel we wyton þat þes habitis and þes cloystres
wiþ opre signes ben browte in to blende mennys
y3en in holynesse of þes ypocritis.
<L 117><T EWS1SE-14><P 537>

BLENDED.....3

þe firste i3e is blended bi vnclannes and malice
of synne, for þe malice of grete synnes þat a man
is inne stoppen and blenden his resoun for he
wole here no resoun þanne contrarie to his lust.
<L 170><T CG03><P 35>

þat is: ‘Hure malice haþ blended hem’. þe toþur
i3e (þat is, vnderstondynge) is blended wiþ euele
wylle, for an euele willed man wole not
vnderstonde no trueþe by þe whiche he schulde
wirche wel.
<L 175, 176><T CG03><P 35>

BLENDE.....5

and so it is to trowe þat þou schalt smyte þe heed
of pride regnyng in hi3e princis and prelatis, þe
whiche blenden þe peple bi pryve ipocrisie, and
so þi loyers schulen be stablid in þi trewe troupe
of þi lawe, aftir þe knowinge of þis ipocrisye.
<L 17><T A01><P 28>

þe firste i3e is blended bi vnclannes and malice
of synne, for þe malice of grete synnes þat a man
is inne stoppen and blenden his resoun for he
wole here no resoun þanne contrarie to his lust.
<L 172><T CG03><P 35>

⁴¹ 1 variant; 2 occurrences.

⁴² 2 variants; 3 occurrences.

⁴³ 14 variants; 26 occurrences.

þat is: ‘Presautis and 3iftis blenden þe y3en of iugis’.

<L 271><T CG13><P 171>

and 3it þes ypocritis blenden lordis and prelatiſ to enprison e ſiche pore preſtiſ techynge þe treuþe bi comaundement and enſauple of criſt and hiſ apoſtliſ, notwiþſtondynge þat lordiſ and prelatiſ ben charged vp peyne of dampnacion to helpe hem and meyntene þiſ treuþe and prechouriſ of it.

<L 33><T MT13><P 211>

Byhold opon Water Brut whou biſiliche thei purſueden For he ſeid hem the ſothe: and yet ſyre ferther My may no more marren hym, but men telleth That he iſ an heritik, and yuele byleueþ And precheth it in pulpit, to blenden the puple.

<L 26><T PPC><P 22>

BLENDĒP.....2

but þe furſte prudence falluþ more comunly þan þe ſecunde vnto men, for pruyde and coueytiſe of goodyſ blendep men to don almeſ.

<L 78><T EWS1-9><P 259>

þuſ cryng of freruſ blendep þe puple, and ſeyn þat holy chirche ſeiþ þuſ and determyneþ it aſ trowþe, for falſe preeſtiſ and diſſeyuede ſeyn þat by God it iſ þuſ, and þuſ eche man oweþ to byleue.

<L 326><T EWS2-VO><P 377>

BLENDID.....1

þat iſ: ‘Hire malice’ (þat iſ, of ſynne) haþ blendid hem’.

<L 340><T CG10><P 115>

BLENDIP.....1

for þer wyt iſ ſet to ſpuyle and to acufen and not for to helpen hem ne oþure men, and herfore þer coueytyſe blendip hem þuſ.

<L 83><T EWS1-4><P 239>

BLENDUD.....1

For among oþre ſynneſ þat þe comunyſ ben blendud by, þiſ iſ on of þe moſte þat reigneþ in preeſtiſ, boþe among prelatiſ and alle maner religious.

<L 4><T EWS2-70><P 82>

BLENDUP.....1

þe feend blendup hem ſo in worldly purpoſ þat þei knowe not ſtrenkþe of God, ne wyſdam of hiſ byddyng, for feiþ fayleþ vnto hem þat þei loke not afer but þing þat iſ ny3 þer y3e aſ beſtiſ wiþowte reſoun.

<L 105><T EWS1-52><P 463>

BLENDYþ.....1

And þiſ iſ o pryue ſynne wiþ whyche þe feend blendyþ men, þat þey ſorwe not more for ſynne þan þei doon for oþur harm, for þuſ wille iſ myſturnyd and men faylen to ſerue God.

<L 22><T EWS1-10><P 261>

BLENT.....3

blent 3oure gooſtli ſi3t/ þat þe mai not knowe þe goſpel□

<L 26><T LL><P 37>

ſiþ he ſeiþ nay hym-ſelf bi þe prophete: foule ben oure lordiſ blent to meyntenen open traitourſ of god, bi gret coſt of rentiſ and lordiſchipiſ and 3ifte of grete beneficeſ, for here ſtynkynge and abhomynable blaſtiſ and lowd crynge;

<L 22><T MT04><P 77>

The devill hath clene hem blent!

<L 771><T PT><P 171>

BLENTE.....2

And herefore foliſ ben ſo blente, þat for drede of manniſ curſ þei leven Goddiſ heſtiſ, and done þe contrarie of hem, and ſo rennen into Goddiſ curſ.

<L 13><T A28><P 450>

for many lordiſ and grete men ben diſceyued bi þe multitude of ypocritiſ, and many blente bi 3iftiſ of money and worldly profitiſ þat þei geten of þeſ ypocritiſ, and ſumme bi fleſchly loue and worldly frendiſchipe, and for þat fewe ſtonden wiþ þe trowþe and but fewe lordiſ or riche criſtene men ſtonden bi goddiſ lawe and profit of criſtene mannuſ ſouliſ for to wyne þe bliſſe of heuene;

<L 33><T MT15><P 236>

BLEYNE.....2

Criſt haþ choſun him a gloriouſe chirche• neipir hauyng ſpott ne bleyne• or ony ſuche oþir þing□

<L 12><T LL><P 22>

þe holi chirche of God• iſ a chaatſ virgyn Criſtiſ gloriouſe ſpouſe• wiþouten ſpott or bleyne ||

<L 17><T LL><P 22>

bleren⁴⁴

BLEERE.....1

and ſiþ hit iſ aſ myche worthe by graunte aſ by letter, þen introduccioun of ſoche lettreſ ſerven of nocht bot if it be to bleere menniſ eyne wiþ threde, and wiþ gaye wrytynge.

<L 23><T A25><P 420>

BLEREN.....2

and þuſ þiſe habitiſ of þe newe ordriſ bleren þe eyen of þe peple and hyden heere priuey

⁴⁴ 2 variants; 3 occurrences.

robberye, and oper good don þei hut lytel;
<L 17><T MT22><P 316>

And þus for faute of charite neþer þei ne her
briþeren ben parteners of her meedful werkis,
alþou3 þei seie þe contrarie and bleren her
briþeren i3en wiþ her gai peyntid lettre to bigile
hem of her worldli good and also of her soulis
helþe.
<L 258><T OP-ES><P 12>

blind⁴⁵

BLINDEN.....1

And anempte þe fifte, þat is good preier, siþen it
stondeþ in good lijf & fer fro ypocrites, it
stondeþ more comounli in seculeres þan in
freres, siþen þei blinden þer preeris wiþ ypocrite
signes.
<L 826><T 4LD-1><P 272>

BLINDIþ.....1

And 3if þei seien þis mater is sutil, and men mai
not undirstonde it, wel we witen þat God blindiþ
not men to bileve ony þing which þei mai not
undirstonde, as we seien of Trinite.
<L 7><T A23><P 353>

BLYNDED.....9

For þe ly3tenyng of þe firste i3e (þat is, resoun)
wheche is blynded bi malice of filþis of synne,
Godes lauwe seiþ: /Deponentes omnem
immundiciam et habundantiam malicie, et
cetera/.
<L 186><T CG03><P 35>

Þat is: þe god of þis world hap blynded þe
myndes of vnfeipful, þat þe li3tynyng of þe
euangelie of þe glorie of Crist schyne not to
hem'.
<L 239><T CG10><P 112>

Þe 3ate of þis cytee is entre to religioun of
Cristus chyrche, in whyche 3ate been manye
3onge men blynded and dede gostly, for þei
knownen not Cristus religioun, how hit passuþ
alle oþre.
<L 43><T EWS1-16><P 285>

3it 3ee knownen not ne vndurstonden, 3it 3oure
herte is blynded.
<L 8><T EWS3-130><P 19>

And þus apostelis herte was blynded on many
weyes, boþe in resoun and uertues, forþei weren
3it unparfit.
<L 25><T EWS3-146><P 66>

And so with a vayne name of newe lernyng/ and
with their auctorite & opinion of olde lernyng
& auncyentnesse of the churche/ they so blynded
the same people that herde Christes doctryne of

his owne mouth/ sawe his lyuinge and his
myracles/ & they that at his comyng to
Hierusalem/ met him by the way/ cast their
clothes and grene bowes in his way/ cryenge
with an open voyce: Blessed is he that commeth
in the name of the lorde.
<L 17><T PCPM><P 1>

The same people/ I say/ were so blynded &
iugled with them/ that the syxt day after they
cryed: hange him on the crosse: hange him on
the crosse.
<L 24><T PCPM><P 1>

hap blynded þe myndes of vntrew men, þat þer
schyne no3t þe li3tynyng of þe glorie of Criste,
wiche is þe ymage of God". & /Sap. 7. /,
"Schynyng forsop of aylastyng li3t, & a myrroure
wipout fileþ of þe maieste of God, & þe ymage
of þe godnes of hym".
<L 18><T Ros><P 98>

And in þis deceyuyng of avowtrere generacion
sekyng miraclez þe puple of Criste continuly is
more blynded.
<L 13><T Ros><P 100>

BLYNDEDON.....1

But certus, as tradiciones maade bysyde Godis
lawe, of prestis and of scribys and of pharisees,
blyndedon hem in Godys lawe, and made it
dispuysud, so it is now of Godis lawe by newe
mennys lawes, as decretallys and decrees.
<L 115><T EWS2-65><P 58>

BLYNDEN.....19

And it suith in the xxiiij. c. of Exodi, Thou
shalt not take giftis, that blynden also prudent
men, and subverten othere to distrie the wordis
of iust men.
<L 1><T 37C><P 110>

But þei vndurstonden hem amysse, & so þei
blynden þe peple, but mych more þei harmen
hemsilf.
<L 143><T 4LD-2><P 204>

And wiþ thre blasphemyes þei blynden þo puple.
<L 3><T A25><P 403>

to lowed ly3ers/ & flaterers/ & to false freris þat
blynden myche puple bi colour of her cloþes/ þe
wheche were neuer grounded of God/ ne be
noon of hise apostles.
<L 13><T AM><P 142>

justices & marchaundes þat falsly geten goodis
& oper false men of craft/ & myche common
puple/ manqwellers & reues/ & mysse beleeyyng
folk þei blynden wiþ þat ypocrisie & by her
shreude ensauple/ bi her fals flatteryng/ bi her
feyned prayers/ & by her vngrounded schriftes &
false absolucious bou3t as þe court of Roome/

⁴⁵ 21 variants; 411 occurrences.

þat makip þis land ful feble.
<L 8><T AM><P 153>

þat is: 'Presautis and 3iftes blynden þe i3en of iugis'.
<L 357><T CG10><P 115>

And þus seyn men þat coueytyse of worschipus
and worldly goodys blynden preestus by
symonye, þat al þe chyrche faruþ þe werse.
<L 131><T EWS2-87><P 191>

And siþ Crist doip alle his werkis suyngly one
aftir anoper, he tellip in þe secound myracle hou
pharisees blynden lordis, for þei can telle apis
signes and louting as it were holynesse, and wiþ
sich wymmens port bigile lordis wiþ ipocrisie.
<L 46><T EWS3-130><P 21>

Þus cristen men sufficen not to telle þe cautelis
of þes fendis, and hou þei blynden worldly men
wiþ false wordis of þer maystir.
<L 78><T EWS3-130><P 22>

And þus 3iftis of worldly goodis blynden ful
many men, for it is sumtyme a werk of mercy to
denye men worldly godis, and sumtyme to take
fro hem, and sumtyme putte hem in prisoun and
sumtyme to mayme hem and sumtyme to sle
hem.
<L 73><T EWS3-231><P 301>

wiþ þis þei blynden mani folk□
<L 12><T LL><P 11>

Also whanne þei cursen a man þat meyntenep
goddis lawe paciently and stably god blisseþ
a3enst here cursyng, but þei blynden so þe peple
þat goddis blissyng is sett at non3t, but here false
curs is drede more þan god almy3tty.
<L 34><T MT04><P 75>

And so in ensauple and dede þey techen
heresie and blynden þe people iu feith and lyf of
crist and his apostles to þe contrarie as cursed
disciples of antecrist.
<L 14><T MT06><P 128>

Capitulum 19m• Clerkis possessioners ben
foule out of charite and blynden foule þe peple;
<L 3><T MT06><P 129>

Capitulum 21m• 3it þes possessioners blynden
lordis and my3tty men to turmenten goddis
seruauntis, bi prisonyng and opere bodily
peyne, whanne þei forsaken proude and
coueitouse men endurid in here synnes and
seruen god in þe beste manere after here power
and kunnyng bi fredom of þe gospel;
<L 9><T MT06><P 130>

but bullis of þe court of rome blynden many men
heere, for it semep þe hed of errour and propre

nest of anticrist.
<L 26><T MT27><P 446>

siche many giles of þe fend blynden men bi his
viker, so þat treupe of goddis lawe is turnyd into
þis vikeris falseed.
<L 11><T MT28><P 464>

And to blynden þe peple more þei feynen long
preiers þat þei seien ben moche beter þan þe
Pater Noster;
<L 36><T SEWW15><P 76>

Bot þis 3e falsely forsake, with alle 3our secte or
many, & blynden þe puple with heresie, & leuen
Goddis lawe, For 3e sayen þer is Cristis body &
nou3t þat sacred host.
<L 391><T UR><P 113>

BLYNDES.....2
And þis is þo welle wherwiþ þo fende blyndes
þo puple, and gendres wronges in þis worlde,
and moves hem to feght.
<L 13><T A25><P 422>

And þus specialte of preyere blyndes mony men.
<L 29><T A25><P 425>

BLYNDEST.....2
But þis is þe blyndest cause þat euer man
founde, for name of cardenales is founden out of
hooly write, & Crist 3af hem neuere power þus
to lede his chirche.
<L 247><T 4LD-1><P 246>

Daw, þou laborist fast to lede þi self to helle, &
blyndest many lewde foles with þi stynkyng
breþe;
<L 218><T UR><P 108>

BLYNDEþ.....4
And so bi coloure of holi chirche, þai þat ne
schuld haue no possessiones bot in almess &
vnder þe gouernaile of þe kyng, boþe her
bodies & her godes, þai blyndeþ þe kyng wiþ a
feyned pite & all þe temperalte, & sayne þat holi
chirch schuld be fre from all worldlich power.
<L 221><T 4LD-1><P 185>

For þe ly3tynyng of þe secunde blyndenesse (þat
is, of euele wille) whiche blyndeþ þe i3e of
vnderstoundyng, Dauid seiþ in Goddes lawe:
/Declaratio sermonum tuorum illuminat, et
intellectum dat parvuis/.
<L 192><T CG03><P 36>

synne of comyns is grete, synne of lordis and
my3tty men and wise is more, but synne of
prelatis is most, and most blyndeþ þe peple.
<L 15><T MT18><P 271>

Napeles, if þis fende were not iviserid wiþ
couetise þat is þe rote of malice and blyndeþ

him, he schold mowe se in þe gospel hou3 Crist
for al his liif here renouns id effectualli to alle
wordli possessions and lordschip and wordli
title, and made his disciplis of office þat were
prestis to do þe same;
<L 1245><T OBL><P 188>

BLYNDID.....29
Soukyng e ben þei þat ben so blyndid in lustis
and bisynes of þis fals world, þat þei han no witt
to do Goddis wile lyvyng e in virtues.
<L 34><T A01><P 40>

But he is folily blyndid þat maynteneþ his
enemy to his owne harm.
<L 5><T A01><P 45>

And so þe pope semeþ wood, and blyndid by þe
fend, whanne he takip more charge upon him
þan he nedip for to have, or here or in þe toþer
world, for ony state þat God haþ ordeyned.
<L 3><T A23><P 348>

Bot þo fende haves blyndid þus Anticrist in þis
matir, þat he contraryes to hymself, and knowes
not hys errore;
<L 11><T A25><P 427>

But siche heretikis wolen blepeliche dampne
opere men of heresy es, for here witt is blyndid.
<L 17><T A26><P 438>

For oper worldely clerkus, blyndid wiþ covetise
pride and envie, and wlappid in seculere office,
as þai leden hem selfe to helle, so þai wolen
make lesyngus to oper men, flateryng e hem to
regne in þer lustus, and seyne þat gode is yvel
and yvel is god.
<L 28><T A29><P 495>

For þus did Crist, and tau3t þus his disciplis, til
þo fende had blyndid þis world.
<L 23><T A32><P 505>

Þus is þe peple failing & in bileue blyndid: & bi
sley3tes of antecrist & his meyn ee þe peple is
disceyued.
<L 13><T AM><P 123>

but for þe puple haþ not konnyng in 3ouþe, þey
han derke soulis & blyndid, so þat þei profiten
not but in falsenes, malice & oper vices, and
moche þer of þis mater.
<L 17><T Buh><P 170>

for þei han i3en and seeþ no3t, as þese ymagis
han, for þei seen wel wiþ hire bodili i3en of
wham þei ben maad, and of what metal, and 3et
þei bep blyndid in hire gostli i3en, wenyng e þer
be vertu in þat grauen þyng e.
<L 316><T CG10><P 114>

Euery cristen man þenne, as I seide first, þat haþ
take þe bileue of oure Lord Jesus Crist and is
blyndid wiþ þese forseid blyndnessis, or wiþ any
of hem, and is in wille to arise ou3te of hem,
sitteþ bisi3des þe hi3e weie and is a beggare.
<L 369><T CG10><P 115>

Siche proude clerkis and blyndid in peyne of
here synnes schulden taken hede what Crist seith
in Mt xxijº c• to the blynde Saduceis, where
M writith thus: Ye erren, ye kunne not the
scripturis neither the vertu of God, wheron
Crisostom writith thus in the xxxviij omelie,
Wisli Crist repreueth first the necligence of hem,
for thei reddene not.
<L 37><T Dea><P 449>

ffor goode wordis mygte not teche hem, the
which here yuele werkis taugten, that is blyndid
in errour, Ffor whi;
<L 16><T Dea><P 450>

But of all foolis blyndid of the deu el thise ben
most folis, that seyn and mayntenen opynli that
holi writ is fals.
<L 24><T Dea><P 450>

And so charite of men is blyndid by ypocrisie,
so þat no synne of þis world lettip now more
charite;
<L 84><T EWS1-23><P 316>

Þis blynde man is mankynde, þat was blyndid
wiþ synne, and beggede boþe of God and man,
for hit was nedid herto.
<L 74><T EWS1-39><P 393>

For he haþ turned hise clerkys to coueytise and
worldly loue, and so blyndid þe puple, and
derkyd þe lawe of Crist, þat hise seru auntis ben
picke, and fewe ben on Cristus syde;
<L 94><T EWS2-66><P 63>

many fleischeli lustis/ þise prestis ben so
blyndid □
<L 15><T LL><P 66>

where lordis ben so blyndid þat þei perceyuen
not þat siche traitours, þat opynly ben false to
god, þat þei wolen moche more hen false to
hem?
<L 26><T MT16><P 247>

and heere men shulden be ware wiþ þe fend þat
þey be not blyndid bi hym to seye who may be
euene wiþ crist, and þus to allegge crist is but
foly.
<L 27><T MT27><P 409>

but þe fend haþ blyndid men, boþe clerkis and
lordis, in þe chirche þat þey bileuen þe
contrarye;
<L 4><T MT28><P 461>

And so, for as moche þat, alþou3 many be callid, 3it fewe ben chosun, as Crist seiþ, and vnneþe þe chosun of God shal mow asprie þe falsnesse of þese pseudo, I wundre sumwhat þe lesse, alþou3 ful many, and nameli fleshli and beestli men, in þe whiche sensualite haþ ouercome resoun, ben blyndid wiþ þis ypocrisie.

<L 2566><T OP-ES><P 126>

But þese renegatis shulde studie þis storie bisili and marke þe wordis þerof, and þanne, but if þe deuel þat, as Crist seiþ, is fadir of lesyng, haue blyndid hem, þei shal se wel þat Helye 3ide not to þis womman bi his owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comaundid þe widue, as he seiþ, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widue, as þe storie telliþ aftir.

<L 2683><T OP-ES><P 129>

And þerfore saynt Poule saiþ /Si opertum est euangelium nostrum, hiss qui pereunt est opertum, in quibus Deus huius seculari excecavit mentes infidelium/ (2 Cor• 4), 3if þe gospel is hid, it is hid to hem þat perschen, in þe whiche God of þis worlde haþ blyndid þe mynde of vnfeipful men'.

<L 241><T OP-LT><P 49>

And þerfore it is grete perell to lordis to make ouer hem goostly waytis and wacchemen as bischoppis, persones and vikers þat ben slepers and slombreris in lustis of þe fleysch and blyndid wiþ poudir of couetise of worldly riches, and so occupied in worldly nedis þat þai neiþer kan ne may kepe hemsilf ne noone oþer man.

<L 1040><T OP-LT><P 146>

and so vndirstonding and will ben blyndid bi þese ypocritis, and þus schulen þei be iugid of many maner falshed.

<L 38><T SEWW15><P 76>

But þese renegatis shulde studie þis storie bisili and marke þe wordis þerof, and þanne, but if þe deuel þat, as Crist seiþ, is fadir of lesyng, haue blyndid hem, þei shal se wel þat Helye 3ide not to þis womman bi his owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comaundid þe widue, as he seiþ, to feede Helye, not al for Helies nede or profit, but cheefli for þe nede and profit of þat widue, as þe storie telliþ aftir.

<L 27><T SEWW18><P 94>

But, þoru3 her olde and her newe vnschamefast synnes, þese tirauntis and enemyes of truþe schullen be so blyndid and so obstinate in yuel þat þei schullen gessen hemsilf to don plesyng sacrifice to þe lord God in her malicious and wrongful pursuyng and destroyng of innocent

men and wymmens bodies, which men and wymmen for hei vertues lyuynge, and for her trewe knowlechyng of truþe, and for her pacient, wilful and glad suifryng of persecucioun for ri3twisnesse, deseruen þoru3 þe grace of God to ben eiris of þe eendles blis of heuene.

<L 126><T Thp><P 28>

And þe deuel haþ ouercome þee and cumbrid þee, and haþ so blyndid þee in alle þe wittis þat þou hast no grace to knowe þe trewþe, neiþir þe mesure of merci þat I haue profrid here to þee.

<L 403><T Thp><P 36>

BLYNDIDE.....1

Now he me saveþ turnyd to him, whom he bifore blyndide turnyd to þe world.

<L 22><T A01><P 5>

BLYNDIDEN.....2

Ande if one trewe byschope or moo, if God wole, writen þer open heresies, of symonye, of hyndryng of þo kyngus regal ande seculere lordschip, ande all grete synnus by whiche þai blyndiden þo pepul, as holy writte dos of errour of Seint Petur and of al þo apostyls, and of þo open heresie of Seint Poule, wiþ David, Maudeleyne, and mony moo, hit were no grete heresie, for to brenne pore prestis þerfore.

<L 21><T A29><P 495>

Þes eretikis þat blyndiden þe puple bi Goddis lawe in Cristis tyme maden þis tryuantis argument: 3if God biddiþ þat Y shal loue my frend, he biddiþ bi contrarie wit þat Y shal hate myn enemye.

<L 9><T EWS3-145><P 60>

BLYNDIS.....1

Certis hit semes, Sathanas, for pride and covetise, and mayntenynge of þer cursid heresies, blyndis hem in payne of þer synne, til God take vengeaunce at onys upon hem and alle þer fautouris.

<L 32><T A29><P 478>

BLYNDIP.....13

Manye siche dispisers ben now of Crist, but noon so myche as ben þo þat schulden ben hise next folowers, for þo schulden be in ensaumple of alle oþere above hem and bineþe hem, to dispisen þis world þat blyndiþ þe men in covetise or multipliinge of richessis.

<L 3><T A01><P 37>

And þus þe fend blyndiþ prestis to coveyte to be riche, for, as þei seyen, þer almes schulde bie þer soule fro peyne.

<L 13><T A10><P 178>

And þe colour of holynesse blyndiþ moche of þe peple, þat þei perseyven not þe treuþe but beren it doun, and holdiþ wiþ falshed, and seyn þus,

Pes grete lordis and wise men wolde not holde wiþ þis pert but 3if þei knewen þat it were trewe, siþen þei ben so devout in here preieris, and knowen Goddis lawe and mannys so fully.
<L 23><T A22><P 322>

And 3if þei seyn þat þei understonden only of worldly goodis, seie þat smoke of erpely muk blyndiþ hem so moche þat þei taken non hede to God and vertues, and where þei blaberen trewe or fals.
<L 3><T A22><P 326>

And among alle synnes of þe feend bi þis synne he blyndiþ þes capeteynes: þat þei vsen not Cristis lawe, but mannys to gete hem worldli goodis;
<L 13><T EWS1SE-50><P 681>

but þe fend blyndiþ men bi syche false colour to tristen in ypocritis preieris, and sumtyme in preieris of fendis, and not to amende hem of here synne but reþere to meyntene hem þerinne;
<L 27><T MT04><P 78>

hou bi þes foure þe fend lettiþ hem fro prechyng of þe gospel• First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owiþ to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndiþ ypocritis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do boþe togidre, þei ben nedid for charite of god to leue þe prechyng of þe gospel and lyuen in contemplacion.
<L 3><T MT10><P 188>

and þe fende blyndiþ hem so moche þat þei seyn indede þat þei moten neuere preie to plesyng of god, siþ þei vnablen hem self to do þe office of prestis bi goddis lawe and purposen to ende in here feyned deuocion þat is blasphemye to god.
<L 33><T MT10><P 190>

þus þe fend blyndiþ men to clepe þis cursed hauntyng of arlotrie and synne gret worschipe of god, and to elope deuocion of preieris and sade mynde of cristis pouert, penaunce and dep and of þe day of dome ypocrisie and folie;
<L 12><T MT12><P 207>

Capitulum 12m• 3it þe fend blyndiþ many curatis þat wenen þat þei ben not holdun to residence bi leue of þe pope or of þer bischop or of seculere lordis bi priuylegie, and þus þei taken fruytis of þer chirchis and seruen not þer puple þerfore.
<L 1><T MT27><P 424>

þus cryyng of freris blyndiþ þe peple, and seien þat hooly chirche seiþ þus and determyneþ it as truþe, for false prestis and disseyued seien þat bi

God it is þus, and ech man owiþ to bileeue.
<L 290><T SEWW15><P 82>

And þe Archebischoþ seide to me, I perceyue wel inow3 where aboute þou art, and how þe deuel blyndiþ þee þat þou maist not vndirstonde þe ordenaunce of holi chirche, neiþer consente to obeie þerto.
<L 1021><T Thp><P 55>

Bot 3our misse shapen shelde, bihynde at 3our shulderes, Blowiþ 3oure ypocrisie & blyndiþ many foles.
<L 186><T UR><P 107>

BLYNDON.....2
þe fourþe tyme þes ordris blyndon men wiþ talis bysyde holy writ, þat so monye myraclis han þei doon, and so manye seyntis of hem ben canonysude.
<L 81><T EWS1SE-28><P 596>

Alle þese schewen þat coueytise moueþ þe pope to do þus, for he wolde not haue a felow to take part of hys wynnyng and so pruyde and coueytise blyndon þe pope in his lif;
<L 816><T EWS2-MC><P 358>

BLYNDUD.....5
for he haþ so blyndud men by vnbyleue of Godis lawe, þat dedis þat ben a3eins it ben holdone goode and medefulle, as twelue lawys ben aleghgede how God ordeyneþ clerkis to leue, and confermede hem by his Sone, and by lyf of hise apostles, and 3et men seyn þei ben acursude þat trauelon to kepe þese lawes.
<L 67><T EWS2-68><P 73>

for now þis world haþ blyndud men a3enus þer wyt and þer resown, þat goodus of fortune, þat ben leste, ben mooste told by of þes fyue;
<L 107><T EWS2-77><P 127>

For þus may þe cowrt be blyndud in monye suche canonysyngus.
<L 58><T EWS2-93><P 223>

In þis þrefold disseit ben monye men blyndud;
<L 88><T EWS2-100><P 250>

And here may trewe preestus towche how þis world is blyndud by folly, whanne it sueþ men as patronys þat weren foolis and fulle of synne, and leuen Crist and Baptist þat weron bygyrneris of oure ordre.
<L 38><T EWS2-105><P 266>

BLYNDUDE.....6
And whanne men ben þus blyndlude, he disseyueþ hem afturward of fredom þat Crist haþ 3ouern, and makith hem þral by his lawis.
<L 79><T EWS1SE-11><P 524>

For monye religious may be blyndude in þer
maner of preying;
<L 5><T EWS1SE-28><P 593>

and 3et boþe prelatis and lordys and oþre folc
ben so blyndude, þat þei holden vppe þis feendis
cause and curson trewe men þat letton it.
<L 63><T EWS2-68><P 73>

and 3if þis power be forbarrud, synne of man is
þe cause, and resownus of þe feend ben
blyndude in þis mater.
<L 134><T EWS2-82><P 159>

Certis, by þe same skyle, þei my3ten sey3e þat
God is false, siþ God syngnefyþ to hem false
vndirstonding, in peyne of þer formere synne, by
whiche þei ben blyndude;
<L 51><T EWS2-107><P 272>

and so vndurstondyng and wylle ben blyndude
by þese ypocrites, and þus schal þei ben iugede
of many kynnes falseheede.
<L 42><T EWS2-VO><P 367>

BLYNDUT.....1
for þe world is so blyndut þat hit clepuþ hate
loue, and loue he clepuþ hate, for hit erruþ in
byleue.
<L 17><T EWS2-57><P 11>

BLYNDUP.....7
But here men spekon a3en þe feend, and seyn he
blyndup here but foolus, for men wyton þat God
loueþ more iust lif þan such preyer, and it is a
feendis foly to chaungen offys of Cristus
seruauntis.
<L 102><T EWS2-68><P 74>

And so, whan þe ny3t of synne blyndup men to
knowe hemself, þanne is tyme to þe feend to
fy3te fastust wiþ his make;
<L 82><T EWS2-82><P 157>

And such error blyndup monye in þe sacrament
of þe auter to sey3e þat it is accident wiþoute
suget, and noo bred, as Ambrose seiþ.
<L 58><T EWS2-111><P 284>

And defau3te of vndyrstondyng, þat schulde be
of Godus lawe, and of þis doctour Ambrose,
blyndup here þese heretykus.
<L 65><T EWS2-111><P 284>

And wiþ þis word he 3af hym vertu and here þe
feend blyndup men whanne þei prouen by Godus
lawe þat þei schulden make such chesyng for
Crist clepude hise apostlus.
<L 15><T EWS2-118><P 305>

And here þe feend blyndup men and telluþ hem
þat mercy axsuþ 3yuyng of richessus, and of

worldly þingus þat moue men to do a3enys God.
<L 127><T EWS2-122><P 325>

but, for hym þinkuþ þis to luytul, he blyndup
more eldre men wiþ schrifte and asoylyng, and
wiþ pardon þat he grauntuþ.
<L 894><T EWS2-MC><P 361>

BLYNDYN.....2
Also whanne þei blissen a man þat meynteneþ
hem in here cursed lif god him self curseþ þat
man, as god seiþ bi þe prophete, but þei blyndyn
so þe peple þat here false blissyng is magnyfied
and goddis ri3tful curs is not dred, and þus þei
putten goddis dom and blissyng and cursyng
bihynde and setten hem at non3t, and magnyfien
here owen false dom and blissyng and cursyng
aboue god almy3tty: but in oþere placis is more
of þis matere.
<L 2><T MT04><P 76>

þe seuene and twentiþe, þat þei blyndyn not þe
kyng and lordis bi ypocrisie and false lesyngis to
meyntene wrong ordynaunce of synful men for
pride and coueitise, a3enst goddis lawe and here
owene profit and helpe of þe comyns.
<L 2><T MT14><P 223>

BLIND.....3
Therfore blind prelatis and auarous and
unkunning of Godes law cease to geve
blaspheme sentence of the dampnation of any
doctour, for this that he wrote strongly agens the
heresies of them and ther blasfeme lordship,
with other rauines and treasouns of our rewme.
<L 21><T 37C><P 132>

Blind foolis, clensing forþ þe knatt, but
swelowyng þe camely.
<L 23><T APO><P 45>

þei restore not þe blind to 3e sy3t, ne liuer man
fro need;
<L 9><T APO><P 86>

BLINDE.....11
Therfore to compel alle cristen men for to belive
stedefastly ech determinacioun of the church of
Rome, and this under paine of temporal deeth,
eyther everlasting, is a blinde and open
presumption of Lucifer and antichrist.
<L 9><T 37C><P 131>

For why such blinde prelatis wolen deme for
hatred of a person and for there own auerice that
good is evil and agenward, and that truth is
falsnes and agenward.
<L 3><T 37C><P 133>

And though in hap he errid long wittingly and
obstinatly almost all his life, and was very
contrite in the end after the loos of speche,
which sodaine repentyng no dedly man knowith,

by what bowldnes dar any blinde prelate full much conformed to the woride deme blasfemely that such a man is the sonne of helle and dampned withouten ende.
<L 19><T 37C><P 133>

Nepur Crist seide 3et of his dedes: Goop and seieþ to John þat I make blinde men see, and crokede men to goo' and so forþ of alle þe seuene miraculus, but he seide in þe þridde persoun: blinde men seen, crokede men goon' and so forþ of alle, no3t wiþstondynge þat þei sawen wiþ here y3en þat he dide þoo dedes.
<L 100, 101><T CG03><P 33>

And of þis processe, and many oþur euydencis þat mi3t he brou3t a place here if a man had leiser, me mai suppose feiþfulli þat antecrist schal be a grete gadrid persone, of many grete and powerous priuat or singuler personys, þe wiche mowen most passingli and most perlousli disceyue Cristis chirche, and lede it bi a blinde weie to helle, as comynli alle þe prelatis, þat schuld bi worde and bi ensample lede þe peple bi þe clere weie of þe gospel, þei leden hemself and þe peple bi þe contrarie weie, as we seen opinli at i3e.
<L 87><T OBL><P 159>

and reson mai neuer assent to þe contrarie of þis, alþou3 þis malice blinde it ofte tyme.
<L 2455><T OBL><P 219>

And so it sueþ furþurmore of þis þat alle þat the blinde peple offriþ to any creature is offrid to fendis in effect, alþou3 her effeccioun be oþur, as it was of þe hepen idolatres þat forged hem imagis and many diuerse liknesses in wirschip of goddis, þat is to seie Goddis angellis after her entent, and offrid to hem to þis ende þat þei schuld be mene bitwene hem and þe hi3e God whom þei callid þe Lord, to procure for hem good at þis Lordis maieste, as seint Austen tech iþ.
<L 2981><T OBL><P 233>

and so þis negatif þat no þing is includeþ contradiccion and is impossible, alþou3 þese blinde foolis seien þe contrarie.
<L 3502><T OBL><P 246>

Wost þou not wel, blinde fende, þat þe world haþ be cristen, and 3it is wiþout þe newe determynacioun?
<L 3624><T OBL><P 249>

Lorde what heryeng is it/ to tende tapers and torches byfore blinde mawmetes that mowen nat yseyen.
<L 4><T PCPM><P 35>

BLYND.....53

Rede þe byleue þat God haþ 3ouen & stonde þerbi, puttyng away al couetise þorou3 whiche prestis ben made blynd;
<L 126><T 4LD-2><P 203>

And so he were a blynd man þat wolde denye þat ne almesdedes, boþe spiritual & bodili, weren more nedeful þan beldyng of houses.
<L 799><T 4LD-1><P 271>

And blynd entent, or blynd devocion, excusip not þes worldly clerkis, wiþ here fautouris, no more þan Petir was excused fro Sathanas, and Poul of blasphemye notwiþstondynge here blynd entent, a3enst Goddis wille, for goodnesse and ri3twisnesse, as hem þou3te.
<L 1, 4><T A22><P 273>

Also oure worldly prelatis and prestis robben holy Chirche of þe tresour of wilful povert and mekenesse, and maken Cristene men blynd wiþ poudre of worldly goodis, bi pride and coveitise, and robben seculer lordis of here heritage and temperal power, þat God 3af hem to meyntene his lawe and his ordynaunce in clerkis. And þis is don bi blynd devocion of seculeris, þat known not Goddis lawe, and by ypocrisie of worldly clerkis and sillyng of here preiere.
<L 15, 18><T A22><P 275>

As, 3if a pore man have longe founden moche wex, brennyng bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and children breed and cloþ, and 3if he may strecche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddiþ, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis bidding, and more mercy to here pore nei3eboris, and leven unskilful devocion and blynde mawmete and foul ypocrisie of prestis.
<L 31><T A22><P 293>

but whanne þe fend dare not dere a just man, þanne worldly clerkis maken þe kyng and lordis, for blynd pite, to turmente his body as he were a strong þef, and caste him in a depe prisone, to make opere men aferd to stonde wiþ Goddis part a3enst here heresie.
<L 23><T A22><P 324>

but þei letten moche unyte pees and charite of Cristene peple, and meyntenen errour of wrong and gret discencion, and moche symonye, and letten pore mennus almes and liflode þat lyn bedrede blynd and feble.
<L 24><T A22><P 333>

And þus it is a blynd folie þat men shulden fi3te for þe pope more þan þei fi3ten for bileve;
<L 33><T A23><P 339>

And siþ þei witen not who is betere by entryng
into þes ordres, þei doon as a blynd man castiþ
his staf, to brynge ony to þer ordre.
<L 23><T A23><P 349>

for þus biddiþ Crist, Wan þu makist a meyt or
sopar, calle þu not þi riche frendis, neybors, ne
cosynis, þat þei bid not þe aȝen and reward be
maad to þe But calle þe pore, blynd, crokid, and
feble, þat han not werof to quit þe, and þu schalt
be blessid, and it schal be quit þee in þe rising
aȝen of riȝtfulmen, for þey may not.
<L 10><T APO><P 111>

Bi þis blynde man þat saat bisides þe weie
beggyng mai be vnderstonde euery cristen man
whiche haþ take bileue of oure Lord Jesus Crist
and is maad after blynd þoru synne þat he haþ
doon, whiche is sori for his synne and in wille
for to amende his liȝfe.
<L 225><T CG10><P 111>

And so, þoru gret lust in hire synnes and long
contynuaunce is gaderid corrupcion, and
gendereþ a web in hire goostli iȝen and so makith
hem blynd.
<L 335><T CG10><P 114>

Panne þe gospel seiþ forþermore: whanne þis
blynd beggare herde men passe forþ, he axide
what þis were;
<L 410><T CG10><P 117>

For riȝt as a blynd man þat schulde be lad, men
musten go bifore and take him bi þe hond and
make him suen, and if þer be any þyng in þe
weie at whiche he myȝte liȝtli stomble and hirte
himself, his leder schulde warne hem þerof to
make him eschewe it and go biside hit, riȝt so
schulde prestis ensauple of good liȝfe schewe
to semple peple þat myȝte folewe hem in hire
goode dedis.
<L 460><T CG10><P 118>

And whanne þis blynd man hadde neiȝhid, he
axide him, seyng: What wolt þou þat I do to
þe?
<L 474><T CG10><P 118>

Also, a riche man is likened to a woute or a
moldwarpe: for he is blac bi wickidnesse and
synne, and blynd bi ignorance.
<L 542><T CG11A><P 146>

And whan Crist cam nyȝ Ierycho, a blynd man
sat by þe weye and beggyde, for synne of þe
puple þat wolde not helpon hym wiȝowte sych
beggyng, al ȝif Godis lawe forfende sych
beggerys for to be.
<L 33><T EWS1-39><P 391>

And þus men schulde not be marrude for blynd
iugement of men, for God mut iuge alle men,

oþur to good oþur to yuel.
<L 42><T EWS1SE-3><P 487>

And, ȝif it sue ony tyme, it falluþ as a blynd mon
castuþ his staf.
<L 70><T EWS1SE-3><P 488>

For an aumblyng blynd hors, whan he bigynneþ
to stumble, he lastiþ in his stumblyng til he caste
hymself down.
<L 22><T EWS1SE-45><P 666>

But he haþ a blynd yȝe, turned awayward fro
God, þat sekuþ more his owne wynnyng, þan
profiȝt of Cristus chyrche;
<L 46><T EWS2-81><P 151>

But certis an ape is not so blynd in knowyng of
dyuerste.
<L 18><T EWS2-118><P 305>

And þei brouȝten to hym a blynd man, and þei
preyden Crist to touche hym.
<L 35><T EWS3-130><P 20>

And þis blynd man was restorid so þat he saw
clerely alle þingis.
<L 40><T EWS3-130><P 20>

But, as Crist ȝaf siȝt to þis blynd man, so he
doiþ to summe siche lordis.
<L 49><T EWS3-130><P 21>

Ion seiþ þat Iesu passyng saw a man blynd from
his birþe. And his disciplis axiden hym Maystir,
what synned he þis or his eldris, þat he schulde be
borun blynd?
<L 2, 4><T EWS3-167><P 134>

Þei leden hym þat was blynd to þe pharisees.
<L 26><T EWS3-167><P 135>

Þe Iewis trowiden not of hym þat he was þus
blynd and saw til þat þey clepiden his fadir and
modir þat sawen his staat from his birþe.
<L 34><T EWS3-167><P 135>

Þe eldris of þis blynde answeriden to hem, and
seyden We witen wel þat þis is oure sone, and
þat he was borun blynd;
<L 38><T EWS3-167><P 135>

Þey clepiden aȝen þis man þat was blynd, and
seyden to hym ȝyue þou glory to God!
<L 43><T EWS3-167><P 135>

O þing Y woot wel: fro Y was blynd Y se nou'.
<L 46><T EWS3-167><P 136>

And þus, ȝif we takun good hede, worldly
frendis seruen þus men bytwixe whom þey seyen
is frenchip and loue, for þer iugement is blynd.
<L 51><T EWS3-195><P 223>

For a man may be feble, lame or blynd, and ful riche;
<L 12><T EWS3-225><P 285>

And if this, frend, wil not suffisen to thee, that the ey3en of the blynd pite takun si3te, take hede how the pleyinge of two cantrari partis togidere, as of the pleyinge of the childre of Abner and of the childre of Joab, weren thre hundrid men and sixti sleyn, and mo out of doute, myche more harm doth pleyinge of gostly werkis, after lustus of the fleysch, as thei ben more enemyes;
<L 30><T Hal><P 53>

For Cristis rule biddiþ þee 3eue to pore feble men and pore blynd and pore lame, vpon peyne of dampnacioun;
<L 118><T JU><P 59>

þat is feyned hoolines/ what wiþ blynd pite □
<L 11><T LL><P 94>

for þou3 a man breke goddis hestis þei wole soone and li3tly assoile him, but 3if he make a vow to a blynd pylgrymage or to sende his offrynge to siche a stok;
<L 28><T MT01><P 7>

And herewiþ prelatys disceyuen pore men of here almes, for bi fals pardon þei maken men to 3eue here nedi liflode to here cathedral chirches þat han no nede, and make þe pore men to hope of more þank of goddis mercy to don here almes to riche houses and riche men more þan to don it to here pore nei3eboþeris þat ben bedrede, febil, and crokid and blynd, and þerwiþ han nou3t of here owen.
<L 13><T MT04><P 73>

þei maken lordis and comunes bi blynd deuocion and ypocrisie to meynatenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis errours vndir colour of fredom and worschipyng of holy chirche and goddis lawe.
<L 1><T MT07><P 162>

Also so kyngis and lordis schulden be clopid wiþ ri3twisnesse and ri3tful dom as wiþ a diademe, and be ei3e to a blynd man and foot to þe crokid or haltyng, and be fadir of pore men, and wiþ most diligence sike þe cause þat þei knowe not, and defoule and distroie þe power of a wickid man, and take away þe prey out of his teep;
<L 9><T MT15><P 231>

And þus þe fend may hide mennes wittis and bobbe hem in here resoun, as þe iewis diden wiþ crist, and leden hem to helle as blynd avocatis of þe fend.
<L 11><T MT21><P 291>

and it semyþ to trewe men þat god wolde þat dymes weren partid bitwixe prestis and opere pore men þat weren feble, lame or blynd.
<L 18><T MT27><P 415>

for crist biddiþ men þus to do almes to pore feble and lame and blynd, but anticrist biddiþ to leeuþ þis, and to do it to stronge and idil men, þat ben nurschid in þe fendis nest to be an oost a3enus crist.
<L 15><T MT27><P 421>

and it semep to many men þat o cause why he hide þus was to hye his oune prestis, wiþ oper blynd deucioun;
<L 6><T MT28><P 475>

Aftir this the prophete Ahia, that was blynd for eelde, knew the wijf of Joroboam, that feynede hire to be anothir womman, and he bifore seide to hire, that hire syk sone schulde di3e in hir entryng in to hir hous, and that the hous of Joroboam schulde be distroied outtirly for his synnes;
<L 25><T Pro><P 13>

and whanne it was certified to the king of Sirie that Elisee telde his preuytes to the king of Israel, the king of Sirie sente a greet multitude of the oost to take Elysee, and whanne the oost cumpaside the citee Dotaym, wherinne Elysee was, God made this oost blynd at the preier of Elisee, and so he ledde hem into the myddis of Samarie, and whanne the king of Israel wolde slee hem, Elisee seide nay, but bad make redy a feeste to hem, and late hem go in pees to her lord.
<L 20><T Pro><P 16>

But we lewd men ben fully blynd.
<L 32><T PT><P 148>

for, where is most richessis aboute a stok, þere wil þe blynd puple most offur.
<L 91><T SEWW16><P 85>

And of þis blynd ypocrisie, in þe which restiþ þe chirche boþe of lerid and of lewde, sorwfully pleynep seint Bernard /super Cantica omelia xxix) where he techiþ þat on þre maners þe deuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypocrisie.
<L 151><T SWT><P 7>

BLYNDE.....236

This sentence is opin bi this, that Crist seith in the xv• c• of Mt• and vj• c• of Luk, If the blynde ledith the blynde, bothe fallen into the diche.
<L 7, 8><T 37C><P 135>

And þerfor 3e wold þat borell clerkes couþ no
more þan 3e, for þan mi3t blynde Baiard be þe
boldest hors in þe cart.

<L 376><T 4LD-1><P 192>

Here we answer to þise foolis þat ben blynde
þoru3 her owne foly, þat þise wordis þat þei seið
ben soþe, for Goddis lawe & resoun seiþ so.

<L 141><T 4LD-2><P 204>

so þei don þis myracle to make seyng men
blynde.

<L 38><T 4LD-3><P 219>

ri3t as alle þe spirites in helle, as þei of children
or of opere, knowen þat þei ben idampned &
why þei ben idampned, so þei knowen þat þei
lacken þe si3t of God and þe blisse of heuene, to
þe whiche in kynde þei were imarkid as a blynde
man in birþe and contynuellyche aftirward
knowiþ þat he is blynde and þat þat blyndnesse
is peyne to him.

<L 165, 166><T 4LD-3><P 224>

Suche folies of freres ben feyned in þe worlde &
disceynen blynde men because of þer synne.

<L 771><T 4LD-1><P 270>

But þis blynde resoun wolde mate þe freres, for
be þis blynde skille freres schulde haue non
almes before þer chirche were hi3ed more þanne
any mynster.

<L 782><T 4LD-1><P 270>

But herto þes folis take non hede in making of
freres, but as blynde Baierd, putteþ general
statutes & chalengiþ lorschip of comunite of
þings þat is propred to God, as blasfemes down.

<L 980><T 4LD-4><P 279>

It is of so greet virtu þat blynde men coveyten to
bere it on hem, but þe help of Jesus is not wiþ
hem, to meede hem in heuene, þat beren it not in
clennes of lyvyng, ne it failiþ not hem þat lyven
wel, þou3 þei herden nevere speke þerof.

<L 11><T A01><P 7>

and marchauntis bi usure, under colour of treuþe
þat þei clepyen chevysaunce, to blynde wiþ þe
puple, for þe devyl schameþ to speke of þis
þefþe, and lordis, þat bi extorsions oppresse þe
puple wiþ tyrauntrie and raveyne, a3ens Goddis
lawe, not dredyng him þat is Lord of alle.

<L 23><T A02><P 88>

and þou schalt grope in myddai, as a blynde man
in derknessis.

<L 28><T A02><P 91>

and þerfore he asked þat his eye schulde be put
out, undirstondyng þat by þis his broþer schulde
be pure blynde;

<L 21><T A09><P 129>

Bot þis ri3twise juge by his trewe judgement jugis
þis envyouus mon to be pure blynde; And so þo
envyouus mon is blynde by boþe his eyne, bothe
by eyne of his body and eyne of his soule;

<L 6, 7><T A09><P 130>

Bot Crist seis in his Gospel, þat if a blynde lede
a blynde mon in þo wey, þei fallen bothe in þo
dike.

<L 19><T A09><P 133>

and if he be blynde in his soule for pouder of
temporal goodis, or slepe for lust, as swyne
done, and þus perel come to schepe, þo Lord þat
owis þo schepe by skil schulde dampne hym for
negligense.

<L 34><T A09><P 150>

And þus blynde hirdes and necgligent done
harme to þo Chirche.

<L 17><T A09><P 151>

But Crist haþ lymytid in hys lawe who schulde
have suche almes, pore men and blynde, pore
men and lame, pore men and febel, þat neden
suche helpe, And so þes starke beggeres don
wronge to suche pore men;

<L 24><T A10><P 170>

And so þese blynde bosardes spekin ageynes
homself, and ageyns bischops and seculer lordes,
and ageyns comyns, and al holy Chirche.

<L 5><T A20><P 238>

Ffor blynde devocioun schulde noþing lette, as
hit is seid bifore;

<L 8><T A20><P 240>

But by þis blynde falsehede schal Cristis cause
slepe, And so it semeþ to many men þat
Sathanas hadde envye to þe ordynaunce of Crist,
þat his clerkis schulde be pore men.

<L 20><T A21><P 244>

Moche more worldly clerkis and here fautours
schullen not be excused a3enst þe opyn meke
and pore and traveilouse lif of Crist and his
apostlis, for no sotel ypocrisie of Anticrist, and
blynde devocion of glotenouse manquelleris, for
pride and covetise.

<L 8><T A22><P 273>

And 3it þei maken blynde men bileve, þat he is
hed of holy Chirche, and þe most holy fader, þat
may not synne;

<L 13><T A22><P 278>

As, 3if a pore man have longe founden moche
wex, brennyng bi fore a rotyn stok, 3if a trewe
man teche þis pore man to paie his dettis, fynde
his wif and children breed and cloþ, and 3if he
may strecche ferþere, to do his almes to pore

bedrede men, old and feble, crokid and blynd, as God biddip, þei boþe ben holden cursed and enemyes of holy Chirche, for as moche as þei don Cristis biddying, and more mercy to here pore nei3eboris, and leven unskilful devocion and blynde mawmete and foul ypocrisie of prestis.

<L 35><T A22><P 293>

And certis 3if men taken regard to þe ground of holy writt, boþe þe Olde Testament and Newe, and to lyvyng of Crist and his postlis, and to þe lif and governaunce of oure worldly clerkis, þei may openly se þat oure worldly blynde clerkis ben most traitours of Crist and his lawe, and most traitours to þe kyng and his rewme, and moste distroien pees of holy Chirche and Cristene londis.

<L 9><T A22><P 300>

But þes blynde moldewerþis, evere wrotyng in þe erþe aboute erþely muk, schullen wite bi holy writt and Cristene bileve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetise symonye heresie and blasphemye, and meyntening of opere mennus synnys, 3it þe kyng takip not þes goodis evyle from holy Chirche, but justly takip þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche.

<L 2><T A22><P 315>

where þes blynde foolis schulden not fynde more reson in þat lawe þat God, autor of reson, made himself, for most profit of men, boþe to body and soule?

<L 30><T A22><P 326>

for þei suffren wickid tyrauntis oppresse pore men bi extorsions and opere wrongis, whanne þei may li3tly amende it, and ben so sore chargid of God to helpe pore men, and be to hem as good fadir and modir, and eie to blynde men, and on hand and foot to þe crokid, as Job was, as holy writt tellip.

<L 15><T A22><P 332>

Also, siþ God and his prechours han ofte axid in chirchis solempnely, þat alle riche men do treuely and wisely 3eve þe residue of here goodis, over her owene sustenaunce and opere nedis, in werkis of mercy to pore feble lame and blynde, þei þat wipholden þes goodis fro þes pore men, and wasten hem in pompe and glotonye and opere vanytees, rennen in þis sentence.

<L 3><T A22><P 336>

And siþ þes popis ben not hardy as blynde Bayard, þei moten seie þat þei speken ofte wip God, þat techip hem þat it mut be þus, and so þes

popis mai not erre.

<L 29><T A23><P 356>

CAP• VI• Also freris seyn in dede, þat hit is medeful to leeve þo comaundement of Crist, of gyvyng of almes to pore feble men, to pore croked men, to pore blynde men, and to bedraden men, and gif þis almes to ypocritis, þat feynen hom holy and nedy when þei ben strong in body and haven over myche riches, bothe in grete waste housis, in precieuse clothis, in grete feestis, and mony jewels and tresoure.

<L 10><T A24><P 372>

Ffor by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo blynde puple is so disseyved þat þei wil raþer gif to waste housis of freris þen to parische chirchis, or to comyn weyes, þof men catel and beestis ben perischid þerinne.

<L 8><T A24><P 380>

And herfore iche partye drawes oper to helle, þo freris, for hor fals takyng of almes when no nede is, ne þei have leeve of Gods lawe þerto, þo blynde puple, for þei drawen hor almes fro hor pore and nedy neightboris, where þei schulden do hit by þo heest of God, and mayntenen freris in hor fals beggyng, ypocrisie.

<L 30><T A24><P 389>

And þus many blynde foolis bynden hom to þo hye counseils of Crist, þat cannot kepe þo leest comaundement.

<L 19><T A24><P 392>

CAP• XLIV• Also freris ben wasteris of tresour of oure lond by mony blynde and unskilful maners.

<L 27><T A24><P 397>

Bot here þo blynde blasphemers mosten lerne hor logik.

<L 20><T A25><P 413>

Bot 3itte þo freris casten out opere blynde resouns, þat Crist beggid a house, to eete inne his maundy, ffor, as þo gospel seis, he had none of his owne, and so he toke almes bothe of men and of wymmen;

<L 9><T A25><P 415>

Bot þes blynde blasphemers con not depart beggyng fro povert, for boþe acorden sumwhat.

<L 26><T A25><P 415>

And as to pardons, and haly watir, and blyssyngs of bischopis, it is a feyned þing, for pride of statis and covetise of worldly muk, and to blynde þe peple, and to make hem over litel to drede synne.

<L 6><T A28><P 453>

and þai schulden not be constrayned for a blynde devocioun or worldly schame, for to bringe money to hem þat þai knowen for to have no nede, ande for to waste pore mennys lyvelode in tavernys and rybawdery, and suffer þer neyghburis in myche meschefe, and þai hemself endette hem for siche offrynge.

<L 18><T A29><P 469>

And if þai enfourmen not þo peple, þat þai offer not to þer pore neyghburis made to þo ymage and liknes of þo holy Trinite, but by blynde devocion drawen þer lyvelode away for þer wynnyng, þai ben cursud monquellers, and worschipe false goddis.

<L 32><T A29><P 491>

for þai schulden preche openly þat it is beste þat iche man confourme his wille to Gods heste and counsaile, raper þen after blynde devocioun, þat God never bad ne counseyld þerto.

<L 6><T A29><P 492>

so blynde entent and wicked counseil excuses not þo pope here;

<L 8><T A32><P 506>

But frere Tille þat seide before þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bischope or a Juge to heere þe blyeue, to worn Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.

<L 248><T Buh><P 177>

þat is: 'In þe laste dayes schul be perelous tymes: men schullen be louyng hemself, couetous, hi3e, proude, blasfemes (as grete sweris and men falsinge Goddes lawe, as it is seid byfore), not obeinyng to her faderis and moderis, vnkynde, wickide, wiþoute affeccoun, wiþoute pes, synful liueris, vncontynent, vnmylde, wiþoute benygnyte, froward, swellyng, blynde, louteris of lustes more þan of God, hauyng þe spice of petee but denyng þe vertu.

<L 506><T CG02><P 25>

and to many blynde he 3af si3t'.

<L 88><T CG03><P 33>

Now þe blynde fleysche openep no3t his i3en þorou miracle of þe Lord, but þe blynde herte openep þe i3en to þe word of þe Lord.

<L 138, 139><T CG03><P 34>

First, þe prechour, þorou3 vertu of þe word of God, makeþ blynde men for to see.

<L 168><T CG03><P 35>

And þis blynde euidence mouep hem, it seemep, þat on Cristemasse Day at þe secounde masse þe cherche seiþ a memorie of here.

<L 219><T CG05><P 59>

þe gospel seiþ þat whanne Crist nei3hede, or cam ny3, to Jericho, a blynde man saat bisides þe weie beggyng.

<L 209><T CG10><P 111>

Bi þis blynde man þat saat bisides þe weie beggyng mai be vndirstonde euery cristen man whiche hap take bileue of oure Lord Jesus Crist and is maad after blynd þoru synne þat he hap doon, whiche is sori for his synne and in wille for to amende his li3fe.

<L 223><T CG10><P 111>

Alle suche ben maad blynde or blyndefeld for a tyme, as men pleyen abobbid, for þei bep bobbid in hire bileue and in hire/div1> catel boþe bi suche lepers ouer londe þat libbep bi hire lesyngis.

<L 302><T CG10><P 113>

þat is: þei schullen wandre as blynde men, for þei haue synned to þe Lord'.

<L 337><T CG10><P 114>

Judas þe traitour sai as wel þe blessid conuersacion and þe myracles of oure Lord Jesus Crist as Petre and John and alle his felawis, and 3et napeles his couetise was so greet to wynne wordeli muk þat it made him goostli blynde to bitraie his Lord, and þat he solde him for seluer and his owne soule to helle.

<L 347><T CG10><P 115>

þis mai bymene þat whanne suche a blynde man in synne, as I seide bifore, hereþ hou Dauid, (spousebreker and mansleer), Magdelyn (defouled in alle þe dedli synnes), Mathew (þat gat his li3flode bi an vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hyng bisides Crist in þe oure of his deþ, Poule (þat ful crueli pursuede Cristis peple), þat alle þese been passid to heuene and bep ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese weren ben passid þus to heuen, Hooli Writt and treue prechouris answeren to þis

<L 413><T CG10><P 117>

But þe best conel in is mater is to do as þe blynde man dide: þe more þei lettide him, þe fastere he criede.

<L 443><T CG10><P 117>

But what if þe preestis ben as blynde hemself, boþe in Scripture, and eke in hire li3f?

<L 469><T CG10><P 118>

þat is: ‘If þe blynde lede þe blynde, þei fallen
boþe in þe diche’—þat is, boþe þe preest and his
peple wendeþ boþe to helle.
<L 472><T CG10><P 118>

Þo þis blynde man seide: ‘Lord, þat I mow see,’
þis blynde man axid not gold, ne seluer, ne
worschepe of þis world, ne venyaunce on his
enmyes, ne non oþer wordeli þynge, but onli he
preiede þat he myȝte see.
<L 481><T CG10><P 119>

‘Biholde!’ (þat is: haþ maad vs clerli to see wiþ
þese goostli iȝen) þanne schulde we openli see
in what staat we stonden ynne while we were
blynde: hou we hadden loste oure blesside
spouse, Jesus Crist, and bitake vs to þe
spousebreker, þe foule fend of helle;
<L 494><T CG10><P 119>

First, in a myracle whiche Crist did in þrowing
oute of a feend of a man, whiche made him
dounge, deaf, and blynde.
<L 5><T CG13><P 165>

First, he þat is in deedly synne is blynde, for he
seþe not hou he is oute of þe weye of heuen and
is in þe weye to helle.
<L 132><T CG13><P 168>

Who is more blynde þen suche on?
<L 136><T CG13><P 168>

þat is: ‘Who is so blynde as my seruaunt is?’
<L 138><T CG13><P 168>

And þus, in þis maner as it is sumwhat shewid
here tofore, þe deuel, when he regnyþ in a man
þorow synne, makip him boþe blynde, dounge,
and deaf.
<L 296><T CG13><P 172>

þat is: ‘Clepe pore, feble, pore crokid, and pore
blynde’.
<L 316><T CG15><P 192>

Siche proude clerkis and blyndid in peyne of
here synnes schulden taken hede what Crist seith
in Mt xxiiij* c• to the blynde Saduceis, where
M writith thus: Ye erren, ye kunne not the
scripturis neither the vertu of God, wheron
Crisostom writith thus in the xxxviiij omelie,
Wisli Crist repreueth first the negligence of hem,
for thei reddon not.
<L 38><T Dea><P 449>

be ye war, for Crist seith, if the blynde ledith the
blynde: they bothe fallen in to lake: and certis,
ye schulen not be excusid by ignoraunce of
Goddis lawe, for ye myȝten kunne it if ye
wolden seke it of godly disyre, and good
lyuyng after kyndely resoun writun of God in

youre soulis;
<L 9><T Dea2><P 461>

But þe lord was wroth wiþ þe excusacion of þese
beden foolys, and bad his seruaunt wenden owt
into stretys of þe cite more and lesse, and
bryngon into þis feste þese þre maner of men:
pore feble men, pore blynde men and pore lame
men these þre ben Godes prisouners þat boþe
God and man helpen with almes.
<L 68><T EWS1-2><P 230>

And, for defawte in al þis comyth of ypocrisye
of prelatys þat schulden techen pleyndly Godys
lawe and not here erpely wynnyngus, þerfore
seith Crist in his parable þat 3if þe blynde lede
þe blynde þei fallen boþe in þe dyȝk, But for
Crist schulde be oure maystur, and we schulde
not straunghe from hym, we schulden leue þese
ypocrites and suwe lore of þis goode maystur,
siþen he may not leue trewþe, ne faylen in
techyng of trewthe.
<L 74, 75><T EWS1-4><P 239>

And 3et by þer ypocrisye þei blynde þe chirche
many gatis.
<L 82><T EWS1-16><P 286>

And to þis entent of Iohn spaak Crist and wroȝte
in dede, Go 3e and telleþ aȝen to Iohn what 3e
han herd and seyn: blynde see, crokyde gon,
meyselis ben helude, deue heren, dede ryson,
poore men ben prechud of God;
<L 21><T EWS1-28><P 336>

For we, þat weren furst blynde by defawte of
feip, seen aftyr in owre sowle what we schulden
trowe.
<L 33><T EWS1-28><P 336>

And þus blynde men lede þe blynde and boþe
fallen in þe lake.
<L 89><T EWS1-28><P 339>

How schulde blynde fooles aftyr amende þis
rewle þat Crist haþ ȝyuen?
<L 56><T EWS1-32><P 357>

And þanne were hit profiȝtable to wante siche
blynde lederis, siþ affiaunce in God and preyng
of hise gouernayle myȝte not fayle to men, but
3if þei schal fayle furst.
<L 82><T EWS1-32><P 358>

And so Crist tellup in parables his wyt for manye
causis: furst for men vnworþie to knowen hit ben
blynde by derk speche, moreouer for men, þat
medfully traueylen for to knowe þis parable wyt,
boþe schullen traueylen more medfully, and
bettur prente þer wyt þusgate.
<L 116><T EWS1-38><P 389>

Whan þis blynde man herde þe puple passyng
wiþ Crist in þe weye, he axede what þat was.
<L 36><T EWS1-39><P 391>

and we schulden wende by Ierycho and speke
wiþ þis blynde man, and do werkys of mercy to
hym goostly as Crist dide.
<L 63><T EWS1-39><P 392>

Þis blynde man is mankynde, þat was blyndid
wiþ synne, and beggede boþe of God and man,
for hit was nedid herto.
<L 74><T EWS1-39><P 393>

But Iesu byddeþ syche blynde men to be browt
to hym in þer byleue, and þei axen furst of Iesu
to see wel in riht byleue.
<L 83><T EWS1-39><P 393>

But þese men þat comen byfore blamen faste þis
blynde man, and letten hym for to cry3e and
axen help þus of Crist.
<L 87><T EWS1-39><P 393>

And here þese blynde heretykes wanton wyt as
ydiotes, whan þei seyn þat Petur synnede not in
smytyng of Malcus here, but 3af ensauple to
preestis to fi3te, and þus Crist lettud hym to fi3te
more;
<L 89><T EWS1-43><P 415>

But here þese blynde heretykes, þat ben vnable
to conceyue sutilte of holy writ, schulden furst
lerne þer owne wordis.
<L 94><T EWS1-43><P 416>

But we þat ben in byleue ouer þese blynde
Iewyes schilden knowe þese wordis of Crist þat
he seyde to hem byforn þat Abraham schulde be
I am'.
<L 89><T EWS1-44><P 421>

And Crist seyde to hym In þe lond of Israel ben
manye blynde maistres, for þou art maister in
Israel and 3eet þow unknowest þis. And so hit is
no wondur 3if þis lond be myslad for, 3if þe
blynde leede þe blynde, þei fallen boþe into þe
lake.
<L 58, 60><T EWS1-54><P 471>

And blynde men stondon here a3eyn whon men
aleggen Cristus dedis and his lif and his wordis,
and seyn lo!
<L 15><T EWS1SE-18><P 552>

Men þat ben encombrud in synne ben maad
derke and blynde wiþ synne;
<L 84><T EWS1SE-18><P 555>

Þis shullen we fulli knowen in heuene, but heere
we blaberyn it as blynde men.
<L 42><T EWS1SE-46><P 670>

And, as Crist telluþ, þese þat stonden in Cristus
cause han þer names caste owt as cursude men
and heretykes, for þer enemyes ben so blynde,
and so depe in þer synne, þat þei clepon good
yuel, and yuel good.
<L 101><T EWS2-65><P 58>

and syche blynde lede blynde men, and maken
hem falle boþe in þe lake.
<L 15><T EWS2-67><P 65>

And so þe feend caste a long tyme to marre men
in byleue, and by þis errour brynge aftur in mo
synnes to blynde þe puple;
<L 17><T EWS2-70><P 82>

But whan o blynde leduþ a blynde, þei fallen
boþe in þe lake.
<L 130><T EWS2-87><P 191>

Manye suche blynde resonys ben made by
anticristus clerkys;
<L 128><T EWS2-89><P 204>

But Iesu herde þes blynde wordis, and seyde to
þees Pharisees; '
<L 23><T EWS2-119><P 309>

And þus monye men supposon þat þes ben
blynde feendus children, for monye men han
moldywerpus ey3en þat þenkon euere on
worldly goodis.
<L 115><T EWS2-120><P 314>

But þes blynde bosardus moton knowe furst
what is Cristus chyrche.
<L 671><T EWS2-MC><P 353>

But noon of þes may preue ow3t al 3if þey may
blynde men.
<L 729><T EWS2-MC><P 355>

The ferþe woo ys seyð þus by soþnesse of
Cristus word: 'Woo worþe 3ow, blynde lederys,
þat seyn hit is no3t to swere by temple of God;
<L 73><T EWS2-VO><P 368>

Foolis and blynde men, wheþur of þes two is
more, þe goold þat is in þe temple or þe temple
þat makip hit hooly?
<L 75><T EWS2-VO><P 368>

But, 3e blynde men, wheþur of þese two þingus
is more, þe 3ifte or þe awter þat makeþ þe 3ifte
holy?
<L 78><T EWS2-VO><P 369>

But men þat þus chaffaren wiþ hem ben in þis
cas blynde foolis, for wheþur is hit resonable to
dispense þus byfor þat þei dispense wiþ men, or
hit bygynneþ to be resonable by vertew of here
dispensyng?
<L 94><T EWS2-VO><P 369>

Blynde leederus, syeng þe gnatte and swolwyng
þe camele, 3e charge more þing þat is lasse, and
passen more ly3tly gretter þing'.
<L 147><T EWS2-VO><P 371>

But blynde Pharisee clense furst wiþynneforþ
þat þow drynkust and etust gostly þi mete of,
and þanne þi body wiþowteforþ schal be maad
clene'.
<L 182><T EWS2-VO><P 372>

and to many blynde Crist 3af þe si3t. And Crist
answeride and seyde to hem Goynge forþ, telle
a3en to Ion þingis þat 3ee han herd and seyn: for
blynde men seen, halte men gon, myselis ben
maad clene, deef men heren, dede men risen,
pore men ben prechid gode.
<L 16, 18><T EWS3-129><P 17>

And Crist tok þe blynde mannus hond, and ledde
hym wiþoute þe street;
<L 36><T EWS3-130><P 20>

And Crist sente þis blynde man to his hous, and
seyde Go into þyn hous, and 3if þou go out into
þe street seye þou to no man!'
<L 41><T EWS3-130><P 20>

And so þe Holy Gost bad me preche to
prisouneres for3yuenesse, and to blynde men
si3t, to leue broke men in remissioun, to preche
þe 3eer þat þe Lord acceptiþ, and þe day of
3en3yuyng'.
<L 16><T EWS3-132><P 25>

And so Crist prechide to prisounneris for3yuyng
of þer synnes, and to men blynde in witt si3t to
knowe þe wille of God and leue broke men in
for3yuenesse of þer trauel.
<L 32><T EWS3-132><P 26>

And þus my3ten þes blynde soulis wite þat Crist
dide leuefully, for ellis at comaundement of Crist
wolde not God þus heele þis man;
<L 28><T EWS3-135><P 33>

But Crist telliþ in gospel of Luk hou men shal do
þer bodily almes to pore feble men, pore lame
and pore blynde.
<L 60><T EWS3-147><P 69>

But make we not blynde men oure iugis, but
lerne we wit of Goddis lawe. And certis, whanne
a man is blynde for to gouerne his oune lif, he is
myche more blynde for to gouerne a greet puple;
but he wrchiþ as pharisees most for pride and
coueytise, and þes moten nedis blynde hym to
reule hymself or opere men.
<L 6, 8, 10><T EWS3-148><P 71>

For Matheu seiþ þat þer camen to hym blynde
men and lame in þe temple, and Crist heelide

hem.
<L 38><T EWS3-148><P 72>

And so bi þis lore of Crist men may wite what
prelatis shulden do: þei shulden heele blynde
men in Goddis lawe, and stire feble men to
wrche his werkis. But, 3if þei ben blynde and
feble wiþ þer pride and coueytise, hou shulde þe
puple be heeled, þat is þus led wiþ sich prelatis?
<L 47, 48><T EWS3-148><P 73>

And in þes portis lay a greet multitude of sik
men, of blynde men and crokide men, and of
dried men in þer partis, abiding mouyng of þis
water.
<L 21><T EWS3-151><P 82>

but nou oure prelatis ben so blynde þat þei
speken and don amys, and þe puple shal not do
aftir þer wordis, for þei erren fro Goddis lawe
and maken hem newe lawis, and þo þei speken
and techen.
<L 17><T EWS3-154><P 88>

Suffere 3ee hem, for þei ben bly nde and lederes
of blynde men'.
<L 36><T EWS3-161><P 114>

And so þis puple and þer lederis ben blynde to
go þe weye of Crist. For 3if a blynde lede þe
blynde, þei fallen boþe into þe lake'.
<L 39, 40><T EWS3-161><P 114>

And efte þei seyen to þis blynde What seist þou
of hym þat þus openyde þyn eyen?'
<L 31><T EWS3-167><P 135>

And þey axiden hem, and seyden Þis is 3oure
sone, which 3ee seyen was blynde borun? Þe
eldris of þis blynde answeriden to hem, and
seyden We witen wel þat þis is oure sone, and
þat he was borun blynd;
<L 36, 37><T EWS3-167><P 135>

And þis blynde man seyde 3if he be synful, Y
woot not.
<L 45><T EWS3-167><P 136>

Fro þe bigynnyng of þe world it is not herd þat
ony openyde þe eyen of a blynde bore man.
<L 55><T EWS3-167><P 136>

for mankynde was borun blynde and saw not þe
grace of God, but Crist by his manhed li3tnyde it
and made it se.
<L 65><T EWS3-167><P 136>

And summe of hem seyden Ne my3te not he þis
make, þat opynyde þe eyen of þe man bore
blynde, þat he þis shulde not dye?'
<L 62><T EWS3-169><P 142>

Bes blynde Iewis knewen not hou Crist is euere in blis wiþ his Fadir, and hou þey may not come to blis, for Crist haþ ordeyned hem to peyne.
<L 12><T EWS3-171><P 147>

And so þes blynde heretikis þat seyn þat Petre shude not fi3te heere, but prestis shulden fi3te where þey wolen iuge, wanten wit in þis speche.
<L 51><T EWS3-179><P 174>

And þus it semep þat many prelatis, for þey ben hye in þer si3t, for þey trowen not in Crist, ben blynde by glory of þis worlde.
<L 17><T EWS3-192><P 216>

/FERIA IIIJ XVJ SEPTIMANE POST TRINITATEM• Sermo 103• Venit Iesus• Marci 8• / Þis gospel telliþ of a myracle hou Crist heelide a blynde man. Mark seiþ þat Iesu cam to þe toun of Bethsayda, and þey bryngen hym a blynde man and preyeden Crist to touche hym. And Crist, takynge þe blynde mannus hond, ledde hym out of þe street.
<L 1, 3><T EWS3-222><P 279>

But whanne þou makist a feest, clepe þou pore feble men, blynde and lame, and þou shalt be blyssid, for þey han not wherof þey shulen 3eelde þee.
<L 5><T EWS3-225><P 285>

Heere men ben tau3t to what þre men þey shulen do þer bodily almes: for to pore feble men, to pore lame men, and to pore blynde men.
<L 11><T EWS3-225><P 285>

þe whiche disposiþ him not to be amendid/ þanne he makip blynde vngroundid resouns• wiþ sotil argumentis & foltid sophisticacioun/ & dampnep þe truþe a3ens his conscience□
<L 3><T LL><P 12>

nonne ambo in fouiam cadunt' / Whanne þe blynde ledip þe blynde• falle þei not þanne boþe in to þe lake?
<L 7><T LL><P 68>

Þe former blynde is þe preest/ þat wantip Vndirstonding/ for þou3 he haue lettrure□ & faile in good lyuynge/ þanne he is a blynde prest□
<L 8, 10><T LL><P 68>

wiþ his wickid werkis/ Þe topir blynde is man & woman□
<L 13><T LL><P 68>

wiþ manye opir synnes/ if þei were lame• blynde• or crokid□
<L 7><T LL><P 77>

pore feble• pore blynde & pore crokid ||
<L 16><T LL><P 85>

schal perische wiþouten þe lawe/ For & þei weren blynde & knewen not þe lawe□
<L 22><T LL><P 124>

3if þei chargen men more to seke blynde stockys or ymagis and to offre to hem more þan to pore bedrede men and more þan to charge goddis hestis;
<L 24><T MT01><P 7>

magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and liflode to proude beggeris to make grete wast houses, and desceyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraternite, puttynge open beggyng and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely prechyng þe gospel as crist biddiþ, techynge men to do verray penaunce for here synnes and not trusten ouermuche to false pardon and cursed preiers of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist seiþ him self;
<L 10><T MT01><P 27>

Also crist seiþ in þe gospel þat 3if þe blynde lede þe blynde þei fallen boþe into þe lake. þanne siþ worldly prelatis ben blynde in goddis lawe, boþe in kunnyng þerof and lif þerafter, no man schulde be led bi hem in kepyng of his soule, for drede lest þei falle boþ into helle.
<L 15, 16><T MT02><P 32>

and to þis ende þes wickid ydolatrours, worschiperis of false goddis, graunten to þes manquelleris out of bileue and charite pardons, part of massis and opere preiers, 3e to flee to heuene bifore þe bodi be cold, and þus blynde anticristis prelatis leden blynde lordis, clerkis and comunes to helle for coueitise and brekyng of goddis comaundementis.
<L 32><T MT04><P 88>

but more harme is of gostly ennemyte, whanne þei enuynemem oure peple wiþ cursed symonye and meyntenynge and consent of synne bi blynde obedience.
<L 31><T MT04><P 92>

for þei constreynen suche symple men to assente to here dampnacion of treupes of goddis lawe, bi multitude of worldly clerkis blynde þoron;
<L 4><T MT04><P 94>

And herefore þei bicomen þe deuelis logelours to blynde mennus gostly ei3en;
<L 1><T MT04><P 99>

Capitulum 35m• Prelatis also ben weiward ypocritis, blynde lederis, swolwyng þe grete cameile al hool and siynge or clensynge a litel

gnatte;
<L 12><T MT04><P 100>

and þus wise clerkis ben putt out fro benefices
þat my3ten, couden and wolden teche þe peple
þe gospel and goddis hestis, and blynde lederis
ful of coueitise, lecherie and opere synnes brou3t
in;
<L 23><T MT06><P 116>

Capitulum 36m• 3it þes possessioners bryngen
lordis out of bileue, and maken hem bi blynde
swerynge meyntene þe coueitise and worldly lif
of anticristis clerkis, whanne bi vertue of here oþ
þei schulden distroie þe false coueitise and pride
of worldly clerkis: for þes lordis sweren to
meyntenen þe priuilegyes and fredomes and
ri3ttis of holy chirche;
<L 9><T MT06><P 137>

but certis here is moche þefte, moche treson and
moche harm of soulis on eche side meyntened bi
þis blynde swerynge.
<L 27><T MT06><P 137>

and þus þei faren wiþ cristene men and holy
writt as diden scribis and phariseis wiþ crist and
his apostlis and his gospel, and whanne þes
pharisees, scribis and hi3e prestis weren ful of
heresie and blasphemye þei putten alle þes
synnes on crist and his apostlis to blynde þe
comune peple, and so þes possessioners don now
of more ypocrisie and more sotilte and more
cruelte.
<L 9><T MT06><P 138>

and þus closen þe kyngdom of heuene fro hem
and leden hem to helle bi here blynde ypocrisie
and coueityse, us crist seiþ hym self.
<L 20><T MT07><P 148>

þe ben blynde lederis ledyng þe blynde peple to
synne bi here euyl ensauple and fals disceit in
techyng, and at þe laste into helle;
<L 1><T MT07><P 153>

and þes blynde bosardis wolen dampnen trewe
men þat techen trewely and frely bely writt
a3enst bore synnes to be heretikis, For no man
schulde here goddis lawe tauw3t bi suche trewe
men, and þei hem self wole preche here owne
tradicions and not þe gospel;
<L 9><T MT07><P 157>

and þis makeþ þe blynde peple to werre a3enst
god and his ordynaunce and pursuen his techeris
as heretikis.
<L 29><T MT07><P 162>

a, 3e blynde foolis, drede 3e more to lese a
morsel of mete þan o poynt of charite?
<L 5><T MT08><P 171>

Also þes blynde ypocritis alleggen þat crist
biddiþ vs preie euermore, and poul biddiþ þat we
preie wiþoute lettyng, and þan we prestis may
not preche as þei feynen falsly.
<L 7><T MT10><P 190>

In men of lawe regneþ moche gile, for þei
meyntenen falsnes for wynnynge and maken
lordis to meyntene wrongis and don wrongis
whanne lordis hopen to do ri3t and plese god,
and bi here coueitise and falsnesse þei
purchasen hondis and rentis ynowe and don
many extorsions and beren don þe ri3t boþe of
pore and riche, and 3it þei maken it so holy in
signes outward, as 3if þei weren angelis of
heuene, to colour here falsnesse and blynde þe
peple þerby.
<L 2><T MT15><P 238>

and þerfore þe blynde lediþ þe blynde and boþe
partis rennen into synne, and ful many to helle.
<L 15, 16><T MT16><P 248>

Þes foure euydences and many moo makip þe
fend to blynde men in bileue, þat þei schulden
not knowe whiche is synne, which is vertu,
which is treuþe which is falsnesse, which is
good, which is euyl, and which is goddis heste,
and which is lesyng of þe fend for to bryng
alle men blyndly to helle.
<L 15><T MT17><P 255>

Þerfore it is luciferis pride, and passeþ it, to
constreyne men to take vnderstondyng of holy
writt after þe witt and dom of siche worldly
clerkis, þat ben enemys of crist and his lawe and
his seruauntis, for þei ben blynde in goddis lawe
and good lif, and leden blynde men to helle, as
crist seiþ in þe gospel;
<L 18, 19><T MT17><P 259>

and ihu crist seiþ þat siche hen blynde and leden
blynde men into þe lake of synne and at þe laste
to helle;
<L 26><T MT18><P 266>

þis blynde boffetyng schulde worldly men
eschewe, ffor it helpiþ nou3t to þis world ne to
þe toþer world.
<L 11><T MT21><P 291>

and þus it were al on antecrist to teche þat men
schulde no3t iuge of dedis of his clerkis, and to
seie þat he is lorde aboue ihesu crist, Capitulum
4m• A3eyns þis þe fend grucchiþ bi many
blynde resouns, and seiþ þat gad forbediþ his
men to iuge of here briþeren.
<L 19><T MT21><P 291>

Þei mai blynde men for a tyme bi here feyned
absolucions, but whenne men shal rekene bifore
crist in day of his last iugement, þere þise habitis
shal be a weye, þise rewelis and þise religiouns,

and religion of cristis lawe shal shyne þenne for
kepyng þerof;
<L 28><T MT22><P 306>

and þise blynde men þat assoylen þus kunnen
not teche þe contrarie of þis. and þus þey doon
þis for monee, and not for deuocioun, but 3if
siche blynde blasfemyes be clepid deuocioun of
feris.
<L 13, 15><T MT22><P 323>

but for crist and hise apostlis weren fewe and
lyueden on litil almes, y cannot se bi goddis
lawe þat ne dymes may be partid among cristis
pore men, þe whiche crist telliþ in þe gospel, as
pore feble and pore lame and pore blynde.
<L 1><T MT27><P 432>

And so as þe Iewis were lad aweie from Crist
and trewe beleue and clene lyuyng bi þer
bischopis and þe clergie, so ben nou3 þo þat ben
callid cristen bi her blynde duke antecrist, þe
wiche antecrist I schal specifi3e sone if God
wole.
<L 59><T OBL><P 158>

Supposing þan at þis tyme þis certeyn witt of þe
chirche, we mai sone se þat þis euydens is ful
blynde: þis chirche determenep þus, þan alle
feipful men most nede beleue þus.
<L 300><T OBL><P 164>

For þour blynde and vnrule deuocioun þat folis
hadden to Crist, þat is martre of martris, and of
oþur seinttis and martris, þei haue 3euen a3enst
þe gospel ful many lordschippis and possessions
to þis grete apostata, þe wiche ben nou3 grounde
and rote of alle vnrulenesse regnyng in þe
chirche.
<L 1362><T OBL><P 191>

and to þe pore blynde, feble and lame þei 3yuen
wel ny3 ri3t nou3t, notwiþstondinge þat þei
seien þat her goodis ben suche pore mennes
goodis;
<L 1252><T OP-ES><P 53>

And in word and in ensaumple he tau3te hise
prestis to be procuratours for nedi peple and pore
at þe riche men, and specifiede þese pore, and
tau3te hou þat þei þat were my3ti shulde make a
puruyaunce for such pore folk, þat þei were not
constrained bi nede for to begge, as grete clerkis
marken upon þis word of þe gospel (Luc• 14),
where Crist seiþ þus: Whanne þou makist þi
feeste, þat is to seie of almesse, calle pore feble,
lame and blynde.
<L 2117><T OP-ES><P 102>

Certis, I wolde fayn þat suche beestli men
wolden lifte up her vnderstonding wiþ me and se
oo truþe þat I se in þis mater, þe which truþe þat
wolde make many blynde to se if it were yknowe

is þis: þat God is nowher fair serued, saue þere
þat his lawe is fair kept, and wiþ þis bisie
hemsilf to haue knoulech of Goddis lawe;
<L 2293><T OP-ES><P 112>

But þese shamles lyers shulde vnderstonde here
þat þe peple þat seynt Poul ordeynede fore was
bicomme pore for Crist, and, for as moche as þei
weren þere among her enmyes, and hadden no
leiser to gete hem liiflood wiþ her bodili labour,
and many of þis peple as it is ful licli weren pore
feble, lame and blynde, for þe whiche prestis ben
in dett bi her office for to procure hem good, as
it is tau3t bfore.
<L 2754><T OP-ES><P 132>

And in worde and ensaumple he tau3te his
prestis to be procuratours for nedy peple and
pore at þe ryche men, and specifiyd þes pore,
and tau3te how þai þat wer my3ty schuld make a
purviance for syche pore folke, þat þai wer not
constrenyd by nede for to begge, as grete clerkis
merken vpon þis worde of þe gospell where
Crist seiþ þus: Whan þu makist þine feeste, þat
is of almes, call pore feble, lame and blynde.
<L 789><T OP-LT><P 103>

Make blynde the hert of this people/ & make her
cares heuye & close her eyen/ lest he se with his
eyen/ & yhere with his eares & vnderstande with
his hert & be yturned/ and yche hele him of his
sycknesse.
<L 21><T PCPM><P 6>

Some become theues/ and robbers/ and
manquellers/ that myghten ben yholpen with the
golde and syluer that hongeth aboute deed
mennes bones/ and other blynde mawmettes of
stockes and stones.
<L 4><T PCPM><P 36>

but leue lorde/ me thynketh that they louen the
lytell that thus defoulen thy quiche ymages/ and
worshippen blynde mawmettes.
<L 13><T PCPM><P 36>

Þe 5• , it ow to be merciful: Lu• 14• , “Go
forþ sone into þe heyweyez & stretez of þe cite,
and pore men & feble & blynde & lame or
haltyn bryng in hider”.
<L 22><T Ros><P 80>

Crist seiþ in þe gospel, ‘If þe blynde lediþ þe
blynde þei fallen boþe in þe dich’.
<L 91, 92><T SEWW12><P 62>

Clerkis schulen come bfore þe trone of Crist, a
greuouse playnt of peplis schal be herd by whose
hiris þey lyueden and didnen not away þe synnes
to whiche þey hen maad blynde lederis and
treccherouse mediatours.
<L 101><T SEWW12><P 62>

þe ferþe woo is seid þus bi soþnesse of Cristis word: Wo worþe 3ou, blynde leders, þat seien it is not to swere bi þe temple of God, but he þat swerip bi þe gold of þe temple he owip to perfoorme his oop. Foolis and blynde men, wheþer of þese two is more, þe gold þat is in þe temple eþer þe temple þat makip it hooli?
<L 65, 67><T SEWW15><P 76>

But, 3e blynde men, wheþer of þese two þingis is more, þe 3ift or þe auter þat makip þe 3ift hooli?
<L 69><T SEWW15><P 76>

But men þat þus chafferen wip hem ben in þis caas blynde foolis, for whe3er is it resonable to dispence þus bifore þat þei dispensen wip men, or it bigynneþ to be resonable bi vertu of her dispensing?
<L 84><T SEWW15><P 77>

Blynde leders siynge þe gnatt and swolowinge þe camel.
<L 131><T SEWW15><P 78>

But, blynde pharisee, clense first wipinneforþ þat þou drinkist and etist goostli þi mete of, and þanne þi mete wipoutforþ schal be maad clene.
<L 163><T SEWW15><P 79>

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comaundis, and 3it stiren þe symple puple to offur here lital catel to þese deade ymagis, þei ben opynly out of charite, and brynge þe puple out of gode lif and pite agaynus þeire nedy ne3eboris, sythen þei stiren þe puple to 3if þer godis to ryche endowid clerkis and to anticristis housis, where is nouþer reesoun ny nede to, and to wipdrawe almes fro pore bedrad and blynde men where men ben bounden to do hore almes vp peyne of dampnacioun and vp wynnyng of heuenly blis, as Crist teches pleynly in þe gospel.
<L 70><T SEWW16><P 85>

And also þe fend kan anoye in body siche rude foolis, and when þei maken blynde byhestis to seke siche stokkis, and offre in triste to be releuyd by hem, he cessis of bodyly turment for he has now power in þe soule bycause of vntrist þat þei han to God, and tristen in þes ymagis.
<L 173><T SEWW16><P 87>

And seye no man þat it is gode to offur to þese dede stones ny stockis for to encrese deuocioun of þe puple, and for þat offryng þat comes to holy chirche to mayntene Goddis seruise and hise nobul seruauantis þerto, for þe puple is in greet errour doinge þis blynde deuocioun, for þat offryng shulde ben gyuen to paye mennus dettis, and to help pore nedy men, as techis Crist. And by þis blynde deuocioun is Goddis biddingyng

vndon, and þe blynde puple wenus to plesse more God by her owne fonnyd wile to go þus on pilgrimage þen to fulfille Goddis hestis in almesgyuyng to sustene Cristis pore puple, or to help perelouse weyes and papþis where man and best is perischid.
<L 202, 204><T SEWW16><P 88>

But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Poul ordeynede fore was bicomme pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem lijflood wip her bodili labour, and many of þis peple as it is ful licli weren pore, feble, lame and blynde, for þe whiche prestis ben indett bi her office for to procure hem good, as it is tau3t bifore.
<L 75><T SEWW18><P 95>

And þerfor 3e wold þat borell clerkes couþ no more þan 3e, for þan mi3t blynde Baiard be þe boldest hors in þe cart.
<L 10><T SEWW 26><P 132>

And aftir þe biddingyng of Crist in þe gospel of Luk þe xiiii^c Whanne þou makist þi feest of pitee calle poore feble, lame and blynde and þou shalt be blessid;
<L 453><T SWT><P 15>

TWELVE CONCLUSIONS OF THE LOLLARDS We pore men, tresoreris of Cryst and his apostlis, denuncyn to þe an þe comunys o þe parlement certeyn conclusionis and treuthis for þe reformaciun of holi chirche of Yngelond, þe qwiche haþ ben blynde and leprouse many 3ere be meyntenaunce of þe proude prelacye, born up with flatringe of priuat religion, þe quich is multiplied to a gret charge and onerous to puple her in Yngelonde.
<L 4><T SEWW03><P 24>

þe viii conclusiun nedful to telle to þe puple begylid is þat þe pilgrimage, preyeris and offringis made to blynde rodys and to deue ymages of tre and of ston, ben ner of kin to ydolatrie and fer fro almesse dede.
<L 94><T SEWW03><P 27>

And 3it forþi þat, whanne Crist was þus wilfulli, peynefulli and schamefulli deed as to þe world, þere was left blood and watir in his herte, he bifore ordeyned þat he wolde schede out þis blood and þis watir for mannes saluacioun: he suffride þe lewes for to make a blynde kni3t for to stike him to þe herte wip a scharp spere;
<L 263><T Thp><P 32>

Daw, blaberere & blynde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, þou bigilest not lak with 3our theuisme logges.
<L 71><T UR><P 104>

Bot þou as blynde Bayarde berkest at þe mone,
As an olde mylne dog when he bygynniþ to dote;
<L 88><T UR><P 104>

Moreouer to exclude the blynde imagination
falsely called fayth, of them that gyue them
selues to vice with out resistence, affirminge,
that they haue no power to do otherwyse, but
that God hath so made them, and therfore must
saue them, they not entyndyng or purposyng to
mende theyr lyuynge, but synnyng with hole
consent and ful lust, he declareth what fayth he
meaneth.
<L 21><T WW-TWT><P 27>

And as damnable as it is for the pope to trust in
the ryches of the ryches upon erth, to damnable
is it also to learne that couenaunts made in
Christes bloude, and to truste in the sayntes of
heauen They that be in heauen knowe the elect
that truste in Christes bloude and professe the
lawe of god and for them onely praye that these
wycked adolyters whiche haue no truste in the
couenante of god ner serue god in the spirite ner
in the gospell of Christes bloude, but after their
blynde imaginayon chosynge then euery man
sundrye saint to be theyr mediatour, to trust to,
and to be saued by their merites, do the saintes
abhorre and be lyue.
<L 9><T WW-TWT><P 32>

But there is a fyft called dame auaryce, wyth as
greedye a gut, as meltyng a mame as wyd a
throthe, as gappyng a mouth, and wyth as
reaueynng teeth as the best which the more she
eateth the hungrier she is An vanquet euyl
neuer at rest a blynde monster and a surmysyng
beest, fearyng at the fal of euery leafe Quid not
immortalia, pectora corgis, antifactafa mes.
<L 23><T WW-TWT><P 35>

blind-fellen⁴⁶

BLINDFELT.....1

wiþ alle hise blindfelt peple/ & wlatiþ alle her
mysdispendid goodis□
<L 18><T LL><P 17>

BLYNDEFELD.....1

Alle suche ben maad blynde or blyndefeld for a
tyme, as men pleyen abobbid, for þei beþ bobbid
in hire bileue and in hire/ catel boþe bi suche
lepers ouer londe þat libbeþ bi hire lesyngis.
<L 302><T CG10><P 113>

blindnesse⁴⁷

BLINDENES.....2

and he is maad to me double heelp, a3ein Adam
þat brou3te me in seekenes of deef, and a3ein
hem þat in blindenes of malice pursuen me for

my soopsawe.

<L 10><T A01><P 6>

and pride and couetise of clerkis is cause of her
blindenes and eresie, and priueth hem fro verrey
vndir stondyng of holy writ, and maken hem go
quyk in to helle, as Austyn seith on the Sauter
on that word, {Descendant in infernum
videntes}/.

<L 45><T Pro><P 2>

BLINDNES.....3

Our wrestling is not only, ne principaly, a3en
þeis þingis, but a3en princis and powers, rewlars
of þis world of þeis merknes, þei are not only
fendis and swilk wickid speritis, but þei are also
wickid men þat ledun þis world in blindnes, and
error, and foli, and malice, and lettun hem to
know Crist, and behetun hem grace, wan þey
mak hem sikir, ne wit not for þei schal haue it.
<L 27><T APO><P 98>

þey are rewlars of þe world of þeis derknes, for
þei hi3t men assoyling, wan þei wit not if it be,
and þey led boþ himself and þeis þat þey assoyl
in blindnes, and desseyue boþ. And þus wan þei
condemp vniustly a just man on many sidis, þei
led men in blindnes, and þus wan þei erre are
desseyuid and disseiuen, all þis is in mirknes.
<L 1, 3><T APO><P 99>

BLINDNESSE.....1

no wondir, thoug he bryng he to gostli blind-
nesse and fals vndirstondyng of hooli writ.
<L 15><T Dea><P 449>

BLYNDENES.....2

grete blyndenes is in þo pepul, þat þai costen so
myche aboute a roten stock, ande offeren faste
þerat, and suffren a pore man, verrey ymage of
þo holy Trinite mad of God hymselfe, for to lye
in muche mescheif, and seken not hym to helpe
hym by þer powere;
<L 11><T A29><P 463>

3it, siþen Cristis apostilis, freschly fulfillid wiþ
wisedame, strength, and charite of þo Holy Gost,
wolden nout be occupide aboute money redy at
þer fete, for to dele hit to pore men þere redy,
but 3aue hem to prechyng of Gods worde and
prayer, as holy writte wittenessis, what
blyndenes of covetise stiris þese ydiotis,
unmy3tty and fer lowere in charite, to marre hem
wiþ so myche drit, more þen alle Cristis apostilis
dursten?

<L 21><T A29><P 478>

BLYNDENESSE.....38

And if, for the blyndenesse of the preest or for
othir vnablete, he that is repentaunt wole go to a
nothir preest kunnyng in this gostli office, he
shal not do this withouten licence axid and geten
of his propre preest, hou moche euere his owne

⁴⁶ 2 variants; 2 occurrences.

⁴⁷ 10 variants; 86 occurrences.

conscience sterith him herto.
<L 18><T 37C><P 80>

And hou greet blyndenesse and abhominacioun is this, that antecrist, with hise fautouris direetli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membrs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.
<L 19><T 37C><P 83>

So as Crist bileue bryngiþ att þe laste to þe verrey si3t of here bileue, so þe bileue þat þes men techen bryngiþ to verrey blyndenesse of þat þat þei see wiþ here ei3en.
<L 36><T 4LD-3><P 219>

Þe Lord schal smyte þe wil maadnesse, and blyndenesse, and woodnesse of þo3t;
<L 27><T A02><P 91>

Bot blyndenesse of Gods cause makes traytors unknowen.
<L 2><T A09><P 153>

siþ in monnis cause men travel so bisilye, and þo cause of God schulden Criste men luf more, what blyndenesse lettes men to helpe Gods cause?
<L 7><T A20><P 240>

And bi sich blyndenesse in cursing many curseris emblemshen hemsilf, and þerwiþ þe comune people.
<L 8><T A23><P 362>

Bot þis blyndenesse of þo blasphemis gos þo same waye, ffor þei blabur heresy þat God asked not.
<L 35><T A25><P 414>

bot I suppose þat þei did mony foly werkes by blyndenesse of yprocrisy, and after were purgid, and so þei ben now in heven, as God vouchessafe.
<L 31><T A25><P 429>

Þe blyndenesse of þese two i3en ben helid bi vertu of þe word of God.
<L 184><T CG03><P 35>

For þe ly3tnynge of þe secunde blyndenesse (þat is, of euele wille) whiche blyndeþ þe i3e of vnderstoundynge, Dauid seiþ in Goddes lawe: /Declaratio sermonum tuorum illuminat, et intellectum dat parvuis/.
<L 192><T CG03><P 36>

But for as myche as blyndenesse in soule letteþ man ofte þat he mai not knowe þe weie, ne see to goo þerynne to heuenli Jerusalem, þerfore as þe gospel telleþ suyngli oure Lord Jesus helide a

man of his bodili blyndenesse þat criede bisili after his si3t, and made him for to see, to teche vs to desire fulli in herte, and to crie bisili to God wiþ mouþe after goostli si3t, whiche is þe grettist helpe þat mai beo to knowe þis weie and redili wiþoute errynge to goo þerynne.
<L 200, 203><T CG10><P 111>

And ri3t as þer is many maner bodili blyndenesse, ri3t so, þer ben many manere goostli blyndenesse: þer is blyndenesse in bileue; þer is blyndenesse in wirchyng; and blyndenesse in demynge.
<L 231, 232><T CG10><P 111><L 233><T CG10><P 112>

First þer is blyndenesse in bileue, of whiche spekeþ Seynt Poule (þe seconde pistle to Corinthis, þe 4 chapitre 4), seyinge þus: /deus huius seculi excecavit mentes infidelium, vt non fulgeat illuminatio euangelij glorie Christi/.
<L 235><T CG10><P 112>

Also in þis blyndenesse beþ alle þoo þat bileueþ in destenyis of sterris of mennys birþis, a3en whiche also spekeþ streiteli Crisostom in þe 2 Omelie;
<L 259><T CG10><P 112>

also, þat bileueþ in rauenes gredynge, pies chiterynge, oules whulynge, and manye suche opere fantasies vngroundid whiche þe leude people han amongis hem, and eke many lewde clerkis, for blyndenesse of vnkunynge, consentþ to þis blyndenesse of old misbileue. Also in þis blyndenesse of mysbileue beþ alle þoo þat bileuen þat þei schullen no part haue of gode dedis þat been don in housis of religion but if þei ben receyued of hem a broþer bi lettre and bi seel, and euery 3er 3eue hem a certeyn of rente.
<L 264, 265, 266><T CG10><P 112>

Also in þis blyndenesse beþ alle þoo þat bileuen þat for a bulle purchasid of a fals pardener, þoru a fals suggestion and symonye of seluer, and þei paie him þanne a peny and leie hit on hire heuedes, þei beþ asoiled of alle hire synnes, as þei witterli wene.
<L 285><T CG10><P 113>

Also in þis blyndenesse of bileue ben alle þoo þat for any siknesse or sorwe þat hem eileþ bihoteþ and renneþ fro cuntre to cuntre, to mages 3oten or grauen wiþ mannes hondes, of gold or of seluer, of tree or of ston, wenyng and tristyng þat þer be any dyuine vertu in hem, or þat þei moun any þyng helpen, or oon more þan anoþer for any maner affeccion, or fairenesse, or costis.
<L 306><T CG10><P 114>

And þis firste blyndenesse (of mysbileue) is
cause of þe seconde blyndenesse: of wickid
wirchyng of synful dedis.
<L 325, 326><T CG10><P 114>

Of þis blyndenesse spekeþ þe prophete
Sophonye (þe 1 chapitre 17): /Ambulabunt vt
ceci, quia Domino peccauerunt/.
<L 335><T CG10><P 114>

In þis blyndenesse ben preestis and lettrid men
þat lyuen in dedli synne and 3et seep wel bi
Scripture hou3 perelous it is, for þe lust of hire
synne (þat is: þe web in hire goostli i3en)
stoppeþ so hire si3te þat þei moun not see what
perele þei stondeþ inne.
<L 340><T CG10><P 115>

And of þis blyndenesse comeþ þe þridde
blyndnesse: þat is, of demyngne.
<L 350><T CG10><P 115>

In þis also (blyndenesse of demyngne) beþ alle
opere ypocritis þat kunne see a mote in anoþer
mannes i3e, but þei kunne not see a beam in hire
owne, þat is: þei kunneþ see a defaute in hire
breþeren deedis, but setteþ at no3t wel grettere in
hire owne.
<L 364><T CG10><P 115>

Ah dere God, lord of treuthe, my litle wit
suffisith not for to wondre on the blyndenesse
and pride of sum prestis, whiche constreynen
cristen men for to byleue to her lawes, statutis
and customes by peynes of dampnacioun, as
they feynen, and by bodily peynes, thorou
blyndenesse of cristen kyngis and lordis, whanne
cristen men knowen not the ground of these
lawis, nether in holy writ, nether in resoun;
<L 21, 24><T Dea2><P 460>

Þei knewen li3tly þat he was eir bope off heuene
and of erþe, and 3it for blyndenesse þat þei
hadden þei iugiden hem to obesche to God for
pursuyng and killing of Crist;
<L 48><T EWS3-157><P 99>

þe fend and his techen to purueye hei3 wyn and
spised ale and strong for riche men and lordis to
make hem drunken and chide and fi3tte and
for3ete god and his lawe, and to suffre pore þat
han nou3t of here owene and may not labore for
febilnesse or sikenesse and blyndenesse drynke
water and falle in feueris is or ellis perische.
<L 13><T MT13><P 210>

and so blyndenesse of anticrist shulde not
disproue þes worldly lordis, ne proue þat bi þe
same skyle mut be þis ordre of emperours
prelatis.
<L 26><T MT28><P 480>

THE TESTIMONY OF WILLIAM THORPE A
Prolog The lord God that knoweþ alle þingis
woot I þat am ri3t sorwful for to write or to
make knowe þis sentence bineþeforþ, forþi þat
of myn euencristen sett in hi3e staate and in
dignite so greete blyndenesse and malice mai be
knownen þat þei, þat presumen of hemsilf for to
distroien vicis and to plant in men vertues, neiþir
dreden to offende God ne louen to plesen hym,
as her werkis schewen.
<L 3><T Thp><P 24>

BLYNDENESSIS.....1
Mony soche blyndenessis colouren mennis
synne and maken hom Gods foolis, for iche
synne comes of folye.
<L 19><T A09><P 161>

BLYNDNES.....6
And not oonly þerof, but also of his deefnes and
blyndnes.
<L 118><T CG13><P 168>

Ri3t as þis seke man þat þe gospel spekiþ of,
whiche wes helid of Crist, had þre grete bodile
myscheuys, þat is: blyndnes, as Matheu seiþe,
and doubnes, as Luke seiþe here, and by
kynde, as filosofres seyen, he þat is doumbe is
deef also; ri3t so, euery man þat haþe in hym
ony of þese feendis þat ben rehersed tofore
þorow ony deedly synne haþe þese same goostly
myscheuys in his soule, þat is: blyndnes,
doubnes, and deefnes.
<L 125, 130><T CG13><P 168>

þat is to seie• Blyndnes fel partie in Israel•
vntil þe tyme þat plente of hepen men□
<L 3><T LL><P 21>

wiþ wickid sauour/ & blyndnes þat combriþ□
<L 4><T LL><P 68>

but certis god suffriþ siche ypocritis and tirauntis
to haue name of prelati for grete synnis of þe
peple and vnworþinesse þerof, þat eche part lede
oper to belle bi blyndnes of þe fend;
<L 14><T MT16><P 251>

BLYNDNESSE.....30
ri3t as alle þe spirites in helle, as þei of children
or of opere, knowen þat þei ben idampned &
why þei ben idampned, so þei knowen þat þei
lacken þe si3t of God and þe blisse of heuene, to
þe whiche in kynde þei were imarkid as a blynde
man in birþe and contynuellyche aftirward
knowiþ þat he is blynde and þat þat blyndnesse
is peyne to him.
<L 167><T 4LD-3><P 224>

principalli if þou maynteynest Anticristis
disciplis in her errores a3ens Cristis lif and his
techyng, for blyndnesse and covetise and worldli
frencipp, and helpist to slaundere and pursue

trewe men, þat techen Cristes gospel and his lif.
<L 34><T A15><P 206>

And 3it blyndnesse of þe peple norishþ her
enmyes;
<L 14><T A26><P 439>

And of þis blyndenesse cometh þe þridde
blyndnesse; þat is, of demyngne.
<L 350><T CG10><P 115>

Of þis blyndnesse spekep þe Wise Man (Eccii•
20• 31) seyinge þus: /Exenia et dona excecant
oculos iudicum/.
<L 355><T CG10><P 115>

In þis blyndnesse ben prelatys and curatis of þe
chirche þat demeth a gretter synne and more
scharpeli chastiseþ hire peple for failynge of hire
tipes þanne for leuyng of greuouse þyngis of
þe lawe, þat is: meercy, feiþ, and doom.
<L 358><T CG10><P 115>

who schal come to heuene but 3if he be li3tned
of his blyndnesse?
<L 74><T EWS1-2><P 230>

And for þer furste blyndnesse þat þei weren to
blame fore, Crist spak more derkly to hem þan
hee dide byfore and seyde Soply, soply, ' (to
shewe his two kyndis,) byforn þat Abraham
schulde be I am'.
<L 75><T EWS1-44><P 421>

And 3it blyndnesse of cristen men makip hem to
sue þes spiritis;
<L 29><T EWS1SE-45><P 666>

for blyndnesse in þis poynt makip men be taken
in his gnaris, and þanne þei ben his presouneris,
and lettid to serue freli Crist.
<L 6><T EWS1SE-50><P 681>

and bi þis blyndnesse of þes capeteynes þe feend
getip to helle many men.
<L 15><T EWS1SE-50><P 681>

But þe blyndnesse of þe world þat turmentep
Crist, wiþ hise lymes, is vnknowyng in byleue,
þat þei knowen not Cristus fadur;
<L 82><T EWS2-57><P 14>

And nepeles þis lord doþ worschipe and profi3t
to knyts þat seruon hym, and þei may not denye
þis, þat ne for þer blyndnesse and cowardyse
holdeþ þe feend, a3enus God, þis lordschipe þat
þei schuldon haue.
<L 83><T EWS2-75><P 114>

And so blyndnesse of þe furste ly3t takup
excusing in man, but blyndnesse of þe secounde
ly3t may no weye ben excusud;
<L 108><T EWS2-81><P 153>

And blyndnesse of þese newe ordres makup
mony men to be dampnede, siþ þe state of
preestus þat Crist ordeynede was ly3t, and esy
for to knowe.
<L 111><T EWS2-81><P 153>

And so for blyndnesse of þis world þei tokon to
worschipe þat was schame.
<L 91><T EWS2-89><P 203>

And þe synne ys þe more, and blyndnesse of wyt
also, for þei weentun to do wel in þis.
<L 17><T EWS2-91><P 214>

And þus 3if Crist almy3ty my3te make þis man
anoon to se, nepeles he dide þis þus to teche hou
þis blyndnesse wendip away.
<L 53><T EWS3-130><P 21>

And Crist, lokyng on hem wiþ ire, hadde
sorowe on þer blyndnesse, and seyde to þe man
þat he schulde streeche out his hond.
<L 26><T EWS3-135><P 33>

And siþ noon of us wot nou wher þis be soþ of
oure enemye, what blyndnesse schulde dryue us
to hate hym nou wiþoute loue?
<L 24><T EWS3-145><P 61>

And þus for blyndnesse of þes prelatys þei
synnen boþe in word and dede more þan þes folc
diden aftir Moyses;
<L 20><T EWS3-154><P 89>

And in þis blyndnesse trauelen þey þat hiren
hem proctours to þe pope, to gete hem siche
stoones or addris or scoriouns to fede hem
heere.
<L 57><T EWS3-195><P 223>

for it is good to þee to haue heere blyndnesse of
þis world and aftir entre into þe rewme of God,
þan to haue heere two eyen and aftir be sent into
þe fier of helle'.
<L 56><T EWS3-214><P 265>

A lord, what deuelis blyndnesse and cursednesse
is þis, whanne þe prelat or curat is chargid of
god, vp peyne of his owen dampnacion, to teche
þe gospel and comaundementis of god to alle his
sugetis, and herewiþ can not teche þus, or may
not for worldly bisynesse, or wole not for
idelnesse or negligence, þan to lette opere to
preche frely þe gospel of crist and saue mennus
soulis;
<L 4><T MT04><P 59>

for þei bynden hem self to be dede to þe world
and forsaken it and bysynesse, and on þe toþer
side þei bynden hem to obedience for to take
worldli bisynesse aftir biddynge of a worldly and
synful and coueitous and vnkunynge abbot or

priour, and þis þei moten do bi vertue of þis obedience, þou3 god stire hem to be betre occupied aboute studiynge and techynge of holy writt, and þus mannus comaundement is performyd bi blyndnesse and ypocrisie and goddis comaundement and more profit of cristene soules is putte bihynde.
<L 26><T MT06><P 126>

See now þe blyndnesse of þes foolis;
<L 33><T MT10><P 193>

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse of þe world and ipocrisie þat þe fend tau3te.
<L 29><T MT28><P 469>

And I wolde wundre here of þe blyndnesse of þe lordis and oþir peple, þat þei perseyue not þe fals couetise of þese ypocritis, saue þat Crist, þat mai not lye, prophecieþ of þis blyndnesse, seiynge þus, as it is rehersid bifore, þat sotil fals peple, þe which he calliþ pseudo, shah arise;
<L 2556, 2558><T OP-ES><P 125>

For þe vndirstondyng of þis text Crist techiþ and specifiþ here þre bodily mysesis þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblenese bi age or siiknesse, lamenesse þat is depriuynge of mannys lymes bi birþe, hap or violence as bi prysonyng, and þe þridde is blyndnesse.
<L 459><T SWT><P 15>

BLYNDNESSES....2

And among blyndnesses of þe world þis is oon newe brou3t yn þat þes newe sectis holden not þat a man doþ hem good, but 3if he 3yue hem worldli goodis, al 3if he do hem harm in þis.
<L 57><T EWS1SE-45><P 667>

but boþe þese blyndnesses schulden be fled, siþ þe furste brynguþ in þe toþur.
<L 110><T EWS2-81><P 153>

BLYNDNESSIS....1

Euery cristen man þenne, as I seide first, þat hap take þe bileue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arise ou3te of hem, sitteþ bisi3des þe hi3e weie and is a beggare.
<L 370><T CG10><P 115>

blod⁴⁸

BLOD.....57

he was ybounde and ybete wiþ scourges, þe blod rennyng adoun by his sydes, þat þou scholdest kepe þy body clene in his service;
<L 11><T A04><P 107>

and so þei may sle alle lordis and ladies, and here blod and affinite, wiþoute any peyne in þis lif, or in body, or in catel.
<L 32><T A33><P 515>

as God seiþ bi þe prophet, Lo I haue sett þe a be holdar to þe hows of Israel, if þou sey not to þe wickid man, þat he go fro his wickid weies and lefe he schal dye in his synnis, and I schal seek his blod of þin hond.
<L 1><T APO><P 33>

for þat he bring in alien sonis vncircumsid in hert, and vncircumsid in flesch, þat þei be in my sanctuari, and fyle myn house, and 3e offer my lofis, mi gres, and my blod;
<L 31><T APO><P 34>

But þe prestis and þe leuits, sonis of Sadok, þat han kepit þe cerymonis of my sanctuari, wan þe sonis of Israel errid fro me, þei schal ni3e to me, þat þei minister to me, and stond in my si3t, þat þei offre my grece to me, and my blod, seiþ þe Lord God.
<L 21><T APO><P 35>

is my body þat schal be trayed for 3ow, do þis in my commemoracoun, Also he tuke þe cuppe, after þat he sopid, seying, Þis cuppe is a newe testament in my blod;
<L 23><T APO><P 46>

ffor þe flesch of Crist was peynid for the hele of our body, and his blod was 3euen out for þe 3ele of our soule, but profitiþ not to hem þat are out of vnite;
<L 8><T APO><P 47>

werfor þe apostel seiþ, He þat etiþ or drinkiþ vnworþily, þat is, oþer wiþ out deuocoun, or oþer wyse þan it is of þe Lord ordeyned, or dwelling in þe filliþ of synne, he schal begilty of þe body and blod of þe Lord;
<L 13><T APO><P 47>

And Austeyn seiþ, We sey þis þing þe body and þe blod of Crist, þe wilk tan of þe 3erþ fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli 3ele, in to memory of þe Lordis passioun;
<L 16><T APO><P 47>

Þis is þat we sey, and in all maneris striue to proue þe sacrifice of þe kirk to stond to gidre in two þhings, and to be maad in two þingis to gidre: þat is, þe visible spicis of elements, and inuisible flesch and blod of our Lord Ihu Crist;
<L 24><T APO><P 47>

Also þe decre seiþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seiþ, I cnowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe

⁴⁸ 6 variants; 435 occurrences.

worschipful sir Nicol pope in heys holi seyne3,
he hap be tane me of autorite of þe gospel, and
of þe apostil, and hap fermid to me bred and
wyne, þat are putt in þe auter, to be after þe
consecracoun not onli sacrament, but verrey
body and blod of our Lord Ihu Crist sencibly,
not onli in sacrament, but in trowþ to be tretid;
<L 4><T APO><P 48>

No man sett a3en me þe riche temple in þe
iewes, þe hord, þe lanternis, censars, pannis,
cuppis, mortars, and oþer forgid wiþ gold, ffor
þeis were þan aprouid of þe Lord, wan prestis
slow þe offringis, and bests blod was remissoun
of synnis;
<L 22><T APO><P 48>

taken of þe blod of wrecchis, and offre to God?
<L 24><T APO><P 49>

Als oft of men are seid singing for menis fauor,
and temporel wyning, or hope of ani temporel
profet, soþly Crist is sold and be trayd, and wen
þe body and blod of Crist is tretid wiþ foul
hands, and polutid conciens, Crist is trayd and
crucified.
<L 22><T APO><P 53>

He þat 3etip and drynkiþ þis sacrament wiþ out
deuocoun, or oþerwise þan it is ordeynid of þe
Lord, synging messe, or dwelling in lust of
synning, he schal be gilty of body and of blod of
Crist, and schal 3eue peynis for deþ of Crist, as
if he had slayn him, and he schal draw spott of
good þing iuel tane.
<L 26><T APO><P 53>

Ihu ansuerid and seid to him, Blessid be þu
Peter, dowue sone, for flesch nor blod schewid
not þis to þe, but my Fadre.
<L 21><T APO><P 56>

cursid be he þat forbediþ his suerd fro blod, þat
is his tong, and his traueyl fro correccoun of
synne;
<L 18><T APO><P 78>

Þe firste comynge was whan þe seconde persone
of þe Trinite cam down out of þe fadiris bosum
into þis wrecchide world, and of þe clannest
partis of a maidenis flesch and blod he made to
hym a bodi, and restede wiþinne hire sides fourti
wokes, and aftir was born, and þus bicam oure
broþer of oure kynde.
<L 13><T CG01><P 1>

Joel þe propet spekeþ of þese tokenys and
scheweþ what maner tokenes þei schul be þere
he seiþ þus: Þe sunne schal be turned into
derkenessis, and þe moone into blod, tofore þe
grete and horrible dai of þe Lord is come'.
<L 36><T CG02><P 14>

Þat is: When 3he schullen multiplie 3oure
preieres (as þey schulle doo ful miche in þat
tyme), I schal not heere 3ou,' he seiþ, and þe
cause sueþ: for your hondes,' he seiþ, ben ful of
blod, 'þat is, 3oure werkes beþ ful of synne.
<L 413><T CG02><P 23>

And wanne prestes schul be cumbrid wiþ þese
þre foule synnes (þat is, wiþ pride, couetice, and
symonie), þanne schal þis gostli moone foule be
turned into blod, whiche is a gret signe þat þe
Day of Doom is ni3h.
<L 459><T CG02><P 24>

For þanne is 3oure Lord faste bi, wheche boute
3ou wiþ his blod, þat schal deliuere 3ou of al
desesis, and fulli rewarde 3ou for 3oure trauayle.
<L 677><T CG02><P 29>

But heere 3e schulleþ vnderstonde þat fyue
tymes, and in fiue placis of his boodi, we reden
þat þis blessid Lord schedde oute his blod fro þis
dai ito þe laste ende of his li3f, and þe sixte tyme
after þat he was ded.
<L 150><T CG06><P 69>

No3t for he was not sufficiente to paie hit al
atones, eþer for o dayes payment was not
sufficient but 3ef he had paid so myche, for þe
leeste drope of his blod was sufficient raunsum
for al mankynde 3ea!
<L 154><T CG06><P 70>

and blod touchede blod' þat is, synne vpon
synne.
<L 425><T CG08><P 92>

And as he wente a sy3k womman by fluxe of
blod þat lastyde twelue wyntur cam byhynde
Iesu, and seyde to hireself 3if I towche þe hem
of þe coote of Iesu, I schal be saf for holynesse
of hym'.
<L 13><T EWS1-24><P 317>

Bischopis of þe oolde lawe sacrificisedon kydis
blood, or blod of geet or of caluys;
<L 20><T EWS1SE-20><P 561>

And þus seiþ Poul to his breþren þat, 3if blod of
kydis or bolis, and poudur of a calf þat is
scaterud, makip men hooly þat weron fowlude as
anemptis fleschly clensyng, how myche more
Cristis blod þat offerude hymself by þe Hooly
Goost wiþowton wem to God þe Fadyr schal
clenson owt owre conscience fro deede werkis to
serue lyuyng God.
<L 50, 52><T EWS1SE-20><P 562>

so þat þe blod of alle prophetis, fro þe
bygynnyng of þe world, be sowl of þis kynrede
(siþ þis hap don hem alle to deþ) fro þe blod of
iust Abel vnto þe blod of Zacharye, which þis

kynrede kyllude bytwixe þe auter and þe temple.
<L 44, 45, 46><T EWS2-74><P 108>

and for þes prestis schuldon prente betture þes wordis in þer sowlus, þerfore Crist rehersup to hem, and seiþ on þis maner: 3e, I seye to 3ow, þis blod schal be sowt of þis kynrede'.
<L 53><T EWS2-74><P 108>

And þus þei don þer fadrus werk, sleyng martires by þer tyme, þat al iust blood come on hem, þat is sched in erþe, fro þe blod of iust Abel, to þe blod of Zacharie, þat was Barachius sone, slayn of hem bytwixe þe temple and þe auter.
<L 21, 22><T EWS2-91><P 215>

And þis is þe furste ernes þat Crist 3af for mannys kynde, and seyde þat he wolde saue it by blod of þis Godus lomb.
<L 23><T EWS2-95><P 231>

þe þridde tyme and moste, whan þe blod of Cristus body was drawn owt in monye manerus, by violence of turmentoures. Þe blood in hys flesch was drawon owt by scourgyng, þe blod in his veynes was drawn owt wiþ naylus, and þe blod of his herte, where Cristus lif was tresowrud, was drawn out by persyng of spere of a knyht.
<L 27, 29, 30><T EWS2-95><P 231>

And þus gostly circumcision was euermore nedful, and it hadde vertew and ende in þe blod of Crist.
<L 36><T EWS2-95><P 231>

for flesch and blod tolde þe not þis, but my Fadir þat is in heuene'.
<L 46><T EWS2-100><P 249>

Þis gostly eting and drynkyng is nou3t but to fede þe soule wiþ bileue þat man mut haue of þe fleyss and blod of Crist.
<L 46><T EWS3-176><P 160>

And therefore it is that seyntis myche noten that of Cristis lawthyng we reden never in Holy Writt, but of his myche penaunse, teris, and schedyng of blod, doying us to witen therby that alle oure doying heere shulde ben in penaunce, in disciplynyng of oure fleyssh, and in penaunce of aduersite, and therefore alle the werkis that we don and ben out of alle thes thre utturly reversen Cristis werkis, and therefore seith seynt Poul, 3at 3if 3ee been out of disciplyne of the whiche alle gode men ben maad perceveris, thanne avouteris 3ee ben and not sones of God.
<L 35><T Hal><P 43>

til whanne schalt þou abide/ or þou wilt iugge and venge oure blod on hem þat dwellen in erþe/

And it is seide vnto hem□
<L 27><T LL><P 97>

And þus þes wickede prelatis sillen cristene mennus soulis to sathanas for money, for whiche soulis crist schedde his precious herte blod vpon þe cros.
<L 6><T MT04><P 63>

for god 3eueþ hym lordischipis and presentyngge of chirchis to meyntene goddis lawe and help trewe prestis to teche his peple þe gospel and maundementis of god, and 3if þei holden wiþ goddis tresour curatis in here worldly seruyce or chapellis, and letten hem to kepe cristene soulis, þe whiche crist bou3t wiþ his precious blod, þei ben foul traitours to ihu crist and to þe peple þat þei disceyuen þus;
<L 20><T MT04><P 65>

and he also drawiþ wiþ his teeþ þe dede bodi of þe sacrifice, and bi þis is gilty of þe bodi and of þe blod of þe Lord.
<L 2654><T OBL><P 224>

Lorde/ we beleuen that thy flesshe is very meat & thy blode very drinke/ and who eteth thy flessch & drinketh thy blod dwelleth in the & thou in him/ and who tht eteth this bred shall lyue without ende.
<L 2><T PCPM><P 30>

This whit waselede in the feen, almost to the ancle Foure rotheren hym byforne, that feble were worthi, Men myghte reknen ich a ryb, so rentful they weren His wiif walked hym with, with a long gode In a cuttede cote cutted ful height, Wrapped in a wynwe shete, to weren hirefro wedetes, Barfot on the bare is, that the blod folwede, And at the londes ende lath a little crom bolle And theron lay a lytel chyld lapped in cloutes, And twenye of tweie yeres olde, opon a nothere side, And al they songen o songe, that sorwe was to heren They creiden alle o cry, a careful note.
<L 25><T PPC><P 15>

Almyghti God and man, the merciablen and blessed That han metey on men that mtsoon hem here, But who so forgabbed a frere, yfounen at the stues And brought blod of his bodi, on bak, or on side.
<L 29><T PPC><P 21>

Alaas that lordes of the londe leueth swiche wrechen And leueth swych lorels, for her lowe wordes, They shulden maken Abbots her owen bretheren children Other of some gentil blod, and so yt best semed And foster none faytours, ne swith false freres To maken fat and fulle and her flesh combren.
<L 26><T PPC><P 25>

And þei crieden to þe Lord and seiden, Lord,
wee besechen þat wee pershe not in þe soule of
þis man, and þat þou 3iue not on vs ynnocent
blod, for þou Lord didist as þou woldist'. □
<L 13><T SEWW07><P 43>

And þerfore it is þat seyntis myche noten: þat of
Cristis lawyng we reden neuer in holy writt, but
of his myche penaunse, teris and schedyng of
blod, doying vs to witen þerby þat alle oure
doyng heere shulde ben in penaunce, in
disciplynyng of oure fleyssh and in penaunce of
aduersite.
<L 53><T SEWW19><P 98>

And so of þe bredde is made Cristis body, and þe
wyn mengide wiþ watur in þe chalise is mad
Cristis blod bi consecracioun of heuenly wordis,
And þe determynacioun of þe court of Rome wiþ
a hundrid bishops and þrittene, sende into many
londes, is þis: I knowleche wiþ herte and mouþe
þat þat brede and wyn, þat ben put in þe auter,
ben aftur þe consecracioun not oonly þe
sacrament, but also verrey Cristis body and his
blood'.
<L 35><T SEWW21A><P 111>

Forforth thou answereth gretely again rea son by
these wordes that Christe spake at hys supper on
Berethusday at night that Christ toke bred &
blessed it & brake it & gaue it to his disciples &
apostles, & said, take ye, and eate ye, this is my
bodi which shalbe great for you and also he
taking the cuppe and did thankes, & gaue to the
& saide, drinke ye al hereof, thys is my blod of
the newe testament whiche shalbe shede oute for
many into the remissio of synnes, as saythe
Luke, whan Jesu had take bread, he gaue thakes
and brake it to them & sayde, take ye, eate ye,
thys is my bodye that shalbe geuen for you Do
ye thys in the remembrance of me.
<L 31><T WW><P 7>

the prayer of pristis derely payed for, I dare saye
that he prayed for the pristis when he dyed, that
god wolde conuert a great meny of them, and if
he had knowen of any good man among them
that had neded, he wolde haue geuen, and yf he
had knowen of any lacke of Pristes he wold haue
geuen to mayntayne moo: But now sence there
be moo then I nowe, and haue more then euerye
man a suficient lyuyng, how shuld he haue
geuen then, but to here their praiers of pure
mistrust in chrystes blod and if robbing of
wydous houses vnder pretence of longe prayers
be damnable) Matthe• xxiii• Then is it
damnable also for my doomes to suffer them
selues to be robbed by the longe pattrynge of
hypocrites, thorow my truste in Christes bloude:
ye that is it not damnable to mayntene such
abhominacioun.
<L 15><T WW-TWT><P 33>

BLODE.....103

Po secounde cause of envye among þo laboreres
is þat þei ben to chargid and spoylid in hor godes
by two partis above þat schulden deffende hom,
ffor freris, persouns, and oper men þat robben þo
Chirche, maken hom to swete hor owne blode by
hor ypocrisie.
<L 6><T A09><P 133>

And so þei ben more coveytous þen þo wicked
Jewes þat bou3ten Crist, for þei wolden not take
þo money of Judas, and do hit to hor money ne
tresoure, for hit was þo price of Cristis blode, for
Crist was solde and trayed to deth for þat money;
<L 32><T A24><P 390>

Also, as everiche Cristen mon moste graunt,
Crist schewid wyn in þo chalis, þat he cald his
blode.
<L 24><T A25><P 403>

For everiche Cristen mon may wel witte, þat
Crist seide not þat þo metal was his blode; ne
Crist undirstode not þat accidentis were his
blode, ne he schewid not his blode wiþinne his
body, bothe for his wordis were þen wiþouten
witte, and also þen his wordis were fals, for þo
tyme þat he spake hom.
<L 27, 28><T A25><P 403>

Sees inwardely, alle 3e Cristen pepul, þo meke
life of Jesus Crist, pore and symple to þo worlde,
and ful of brennyng charite, and puttyng hym
selfe to penaunce and travayle in prechyng and
prayinge, and willeful schedyng of his precious
blode, for to make þes and charite and for to
save mennes soules.
<L 25><T A29><P 457>

Where Crist gafe his precious blode and lyif for
to make þes and charite, þese popis maken ande
mayntenys werre þoroweout Cristendame, for to
hold þer worldly state, moste contrarie ageyne
Crist and his apostlis, ande herto spenden þo
almes of kyngis, and oppresen Cristen rewmes
by newe subsidies.
<L 26><T A29><P 458>

Also þa pope settis more pris by temparale dritte
þan by mannys soulis, ande by seculere
frendeschiþe and favoure of fleschely love þen
by þo blode and deth of Goddis Son, þat was
rannisome for mannes soules.
<L 7><T A29><P 470>

Pai bene oure godis þat 3ee wasten, and we þo
heritage of Crist, bou3t wiþ his blode, and we
hongryn ande þrusten ande ben nakyd.
<L 1><T A29><P 474>

Þerfore make 3e nowe alle 3oure godis comyne
to pore men in nede, and lyve in penaunce,
prayer, ande holy teching in dede and worde,

leste Crist dampne owe for traytouris and monquellers and scheders of his blode for 3oure unpityuousnes.
<L 18><T A29><P 474>

þo comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.
<L 29><T A29><P 484>

Criste for his precius blode move worldly lordis to love his lawe;
<L 9><T A29><P 485>

If þo preste unworþily sey masse, and receyve þo sacrament unworthily, he receyvus dampnacion to hym, and is gilty of þo body and þo blode of þo Lorde, as holy writte sais;
<L 33><T A29><P 485>

Mony Cristen men wonderyn whi prelatis chargen more bodily werk done on a ly3t haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wiþ glotony, leccherie, drunkennes, open marchaundyse, fals covetise, chydyng and fey3ttinge, ande wronge schedyng of mannys blode, wiþ usure and false extorsiouns.
<L 28><T A29><P 490>

For in hevene it is sene fote in fourme and figure of flesshe and blode.
<L 4><T A30><P 500>

or wat may be put befor his flesch and blode?
<L 10><T APO><P 30>

But wiseli and wel if men take hede bep þey lickened to þornes, for ri3t as þornes prickeþ mannes flesch and bryngiþ oute blode, so þe trobel and bisynesse þat man haþ aboute riches, wiþ trauaile in þe getyng, drede in þe keypyng, and sorwe in þe leesyng, prickeþ and al torendiþ mannes soule, and is cause of norischyng of many synnes, whiche bep vndirstonde bi blood'.
<L 144><T CG09><P 97>

For he þat so doþe is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatis here in erþe, fro þe hiest to þe lowest, for he is verrey pastoure and bisshop of alle oure soulis, þat 3aue frely his hert blode for sauacion of his shepe.
<L 380><T CG13><P 174>

After, he wes sente to þe mylle (þat is, on þe cros) and þere, bitwix two harde mylle stonys (of

hepen men and of þe Jewis), he wes grounden in þe crosse into þe tyme þat þe clenest floure of his blode came oute.
<L 371><T CG15><P 193>

but suche temporaunce shal be þere of þingis, which neyþer y3e haþe seen, neyþer ere herde: neyþer it haþe sti3ed into mannis herte, but oonly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of lijf, and han wasshen her stolys in þe blode of þe lombe, and ben tofore þe fete of God and seruen hym day and ny3t.
<L 1025><T CGDM><P 236>

Lorde, for þe blode þat þou bleddist to bye man wiþ so dere, 3yue vs grace to haue in mynde þese foure last þingis, þat we mow se wiþ þi seyntis þe si3t of þi face.
<L 1162><T CGDM><P 240>

and siþ fi3ttere and conseilere þerto ben mansleeris bi goddis lawe and mannys, alle þes possessioners ben manquelleris and irreguler, and as ysaye seiþ, for here hondis ben ful of blode god schal not here hem in preieris;
<L 1><T MT06><P 133>

On þe same wise he toke þe kup aftur he had soupid, sei3ing on þat þat was contened in þe cup or chalice "This cup is a new testement in my blode;
<L 510><T OBL><P 170>

Loo! so clerli in Iesu Crist seint Poule techiþ þe beleue of þis oste wiþout any uariacion of þe gospel, so þat bi þe wordis of seint Poule we most beleue þat þe pure brede bi þe consecracioun is not after þe consecracioun onli brede but also verri Cristis bodi, and þe wyne is blode. For, as seint Cyprian seiþ, 'þe blode mai not be seien in þe chalice whan þe wyne lackiþ'.
<L 515, 516><T OBL><P 170>

And herefore seint Poule, teching þat men most araie hem in manerys and in beleue 3if þei wol worþili receiue þis sacrament, also he seiþ þus suyngli in þe same place aboute leide, Whosoeuer schal ete þe brede' and drink þe chalis of þe Lord vnworþeli, he schal be gilty of þe bodi and of þe blode of the Lord.
<L 575><T OBL><P 171>

For seint Poule seiþ þus þe chalice of þe blessing to þe wiche we blessen, it is þe comunyng of Cristis blode;
<L 590><T OBL><P 172>

Of Crist also is þe multitude of whete and wyne, þat is to seiþe þe multitude of þe wiche whete and wyne is gadrid togedre in þe sacrament of his bodi and his blode'.
<L 619><T OBL><P 172>

But forsoþ, þat þat 3our feiþ to be formyd askiþ þe brede is þe bodi of Crist, and þe chalice is þe blode of Crist’.

<L 628><T OBL><P 173>

And so þis drunkelewe seruant, þat makip oþur vnauisid men drunken wiþ himsilf, is þe drunken hore or strumpet þat seint Ion spekiþ of (Apo• 17, 19) wher he seiþ þus þat þe grete hore þat sittip upon many watris is drunken of þe blode of seinttis and martris of Iesu.

<L 1222><T OBL><P 188>

For, certis, þe strong ladi þat Heraude held in auou3tri3e was neuer more aþrist aftur þe blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeccion vpon alle þe seclere lordschip of alle þe wide world, þristip aftur þe blode of feiþful peple þat grucchiþ, nameli in þis poynt a3enst þe fornyacioun þat sche doþe a3en Crist and his blessid lawe.

<L 1297, 1300><T OBL><P 190>

and so þei mai pertinentli be vndurstonde bi þe blode of seinttis and martris þat made þis hore drunken as seint Ion seiþ.

<L 1361><T OBL><P 191>

For þeras Cristis lawe techiþ þis sacrid ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seiþ þat þis oost is neiþur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wiþout subiect.

<L 1380, 1382><T OBL><P 192>

Napeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechið aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Iesu Crist.

<L 1850><T OBL><P 204>

Or ellis her hertis ben so hard endured þat þei mowe not beleue it to be possible to God to make þe brede and þe wyne put in þe au3ter to be his flesche and his blode, þe brede and þe wyne abiding stille in her substaunce and kynde;

<L 1868><T OBL><P 204>

And siþ seint Poule tau3t and wrote al oon, for þer was not in him 3e’ and nai’ and so doublesse, as he seiþ himself, we mai vndurstonde bi Poulus writing (Cor• 10 et 11) þat þe beleue of al þe apostlis, and of alle þe feiþful peple and wel enformed at þat time, was þat þe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostlis in his last soper.

<L 2566><T OBL><P 222>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in /Epistola sua de corpore Cristi/, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode. And seint Austen, as I wote wel, and I be wel auidid it is in his boke /De doctrina christiana/, rehersiþ þe same Ciprian, seiying þat þe blode mai not be seen in þe chalis whan þe wyne lackip.

<L 2605, 2607><T OBL><P 223>

“Þis is my bodi; þis is my blode”, þe Sone of God þat had take mankinde, þe same Sone dwelling in flesche, toke substaunce of brede and wyne; liif being mene, he ioined brede wiþ his flesche and wyne wiþ his blode.

<L 2622, 2625><T OBL><P 224>

He seiþ þe blode haþ 3eue place to drink, not beþenking himself nou3 also to take blode in drink’. And Austen, amending þe witt of þis man, concludeþ þus: Þerfor meche better and more congruli he schuld haue seide þus þat þe olde þinggis ben past and made new in Crist, so þat þe au3ter 3eue place to þe au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.

<L 2703, 2704, 2709><T OBL><P 226>

but brede and wyne, þat is nou3 þe kinde of our sacrifice, as scripture techiþ wiþ olde seinttis and nameli Austen, as I haue oofte rehersið, and also Goddis bodi and his blode bi his gracious wirching þour vertu of his worde.

<L 2720><T OBL><P 226>

I sieie þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi?

<L 3179><T OBL><P 238>

And bi þe same skele þer is no man þat demeþ or doltiþ not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleueþ not to Crist and his lawe þat techiþ so.

<L 3277><T OBL><P 240>

And so a feiþful, if antecrist wold suffre, my3t boldli sieie þat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehersið before is more þan al þe world mai comprehende.

<L 3379><T OBL><P 243>

We mai not wiþstonde þe most certeyn feiþ, þe most strenggist auctorite of scripture seiying “God is charite” /et cetera/’ Nou3, lord God, hou3 is þis þat antecrist wiþstondeþ so many open auctoriteis of þi lawe, affermyng our sacrid oost to be brede and wyne and þi bodi and þi

blode?

<L 3547><T OBL><P 247>

For þou ou3test to know wel þat it was declared bi pope Nichol and his conseil long before þe new determynacioun, and þat bi auctorite of þe gospel and þe apostlis, þat þo þinggis þat ben put on Cristis horde ben after þe consecracioun not onli a sacrament, but also uerri Cristis bodi and his blode.

<L 3612><T OBL><P 249>

Forwhi whan Crist seiþ ‘I am þe verri vyne’, soþeli þe blode of Crist is not watur but wyne; neiþur his blode, bi þe wiche we ben raunsummed and iquekened, mai not be seie to be in þe chalis whan þe wyne lackiþ, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi wittnessis of alle scripturis and bi þe sacrament.”“

<L 3647, 3648, 3650><T OBL><P 250>

Marke we here also how contrarie ben þe sentencis of þes two olde seinttis and þe newe iaping of antecrist, for þes seinttis seien þat Cristis blode mai not be, or be seien in þe chalice whan þe wyne lackiþ, and þat oþur newe vngrounded tradicion seiþ euen þe contrarie, for it seiþ þat þer is neiþur brede ne wyne in þe sacred oost! And antecrist most nedis li3e, if he seiþ þat Ciprian and Austen callen þe accident wiþout soiect wyne, for Cristis blode is as þei seien þat wyne.

<L 3655, 3660><T OBL><P 250>

And, answering to þis witt of þes two seinttis, seint Austen writiþ þus {De Trinitate li• 3 ca• 4/}: ‘Poule my3t signefiþg preche þe lord Iesu Crist, oþurwise bi tunge, oþurwise bi epistle, oþurwise bi þe sacrament of his bodi and his blode. And we seien þe bodi of Crist and þe blode to be neiþur þe tung of Poule, neiþur parchemyn, neiþur þe betokenyng sounnes made wiþ þe tung of Poule, neiþur signes of lettris wreten in þe skynnes.

<L 3666, 3667><T OBL><P 250>

For þe brede and þe wyne ben made of þe frutis of þe erþe, and ben Cristis bodi and his blode, as Austen seiþ here, and þo bi þe werke of þe spirit ben, as antecrist seiþ, halowid and iblessid into nou3t! And bi þis fantasie prestis speken alle in ueyn, whan þei praien in the begynnyng of þe consecracioun þat þe brede be made þe bodi, and þe wyne þe blode of our lord Iesu Crist.

<L 3679, 3683><T OBL><P 251>

Þis seint seiþ þus super (Ps• 3): ‘Þe Lord haþ long suffred Iudas as a good man, whan his þou3tis weren not vnknowe to hym, whan he had him to þe fest in þe wiche he comended and betoke to his discipulis þe figure of his bodi and

his blode’.

<L 3711><T OBL><P 252>

And þan suen þe wordis of þe seint: Vndurstonde 3e spiritualli þat þing þat I haue spoke: 3e ben not to etc þat bodi þat 3e seen, or to drinke þat blode þat þei ben to schede out þe wiche schul crucifi3e me.

<L 3717><T OBL><P 252>

3it þis seint writiþ þus to our purpos: ‘3ong children þat knowen what is putt in þe au3ter and Is consumed, þe halowing of fidelite performed, wherof and hou3 it be made, and whi it is made, and whi it is take into þe vse of fidelite or religioun, and if þei neuer lerne bi her owne experience or ellis of oþur mennes and sawe neuer þat kinde of þinggis, þat is to seie brede and wyne in þe halowing of þe sacramentis, whan it is offrid and i3eue and is seide to hem bi most sad auctorite, whos bodi and blode it is, þei schal beleue noon oþur þyng, saue þat þe Lord haþ apered in þat kinde to dedli men, and þat on al wise þe same licour had ron out of his side ismete’. Loo, here 3e mai se hou3 it mai be tau3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracioun.

<L 3743, 3748><T OBL><P 252>

And þe nedeful mater of þe chalice is wyne, for þe blode of Crist mai not be made in oþur mater þan wyne.

<L 3777><T OBL><P 253>

But as Iepte schulde have broken his oþe or avow and han offred anoper þinge þat had be plesynge to God and acordynge wiþ his lawe, as saynt Awstyn saiþ vpon þe same storie, so Herode schuld have broke his oþe and a savyd innocent blode and sore a repentid hym for his vnavysid swerynge, and so schulden lordis nowe breke her oþis þat þai han vnavisely and wiþoute cowncel of holy scripture sworne to mayntene þis þefte 3he, heresy and symonye, as it is proued bifore, þe whiche oure clerkis callen perpetual almes, and not þus sue her predecessouris or progenitouris in her folly dedis and oþis þat þai han made to mayntene þis myscheuous peruertynge of Cristis ordenance.

<L 853><T OP-LT><P 111>

And he wiþdrawiþ hym fro þe seruyce of God, and fro þe kepyng of cristen mennys soulis, þe whiche he haþ take charge of, for whiche soulis oure lorde Ihesu Criste toke fleisch and blode and suffred harde deþe, and schedde his owne hert blode.

<L 993><T OP-LT><P 144>

and of þe waite, þat schuld have blowe in his horne, will God axe accountis and reknyng of þe

blode and of þe deþe of þe peple'.
<L 1031><T OP-LT><P 146>

For of þis perell and siche opir a prelate þat hap
witt and kunnyng schuld scharply repreue and
warne alle maner men to þe schedyng of his
owne blode, as Criste did.
<L 1044><T OP-LT><P 146>

Euen as the olde pharyses with the bysshoppes
and prestes/ prisoned and persecuted Christ &
his Apostels/ that all the rightuouse blode may
fall on their hedes that hath ben sheed from the
blode of Steuen the fyrst martyr/ to the blode of
that innocent man of god/ Thomas Hytton/
whome wyllyam werham/ bysshoppe of
Canturbury/ & Iohan Fysshier/ bysshoppe of
Rochester murdered at Maydeston in Kente.
Anno• M• c• xxx• for the same trouth.
<L 22, 23, 24><T PCPM><P 3>

For blode of gotes ne of other beestes/ ne might
nat done away syn/ for to that Christ shed his
blode.
<L 18, 20><T PCPM><P 29>

A lorde Iesu/ whether thou ordenest an ordre of
prestes to offren in the uter thy flesshe & thy
blode to bringen men out of syn & also out of
payne? and whether thou gyue hem alonlyche a
power to ete thy flesshe & thy blode/ & wheder
non other man may ete thy flessch and thy blode
withouten leue of preestes?
<L 23, 26, 28><T PCPM><P 29>

Lorde/ we beleuen that thy flesshe is very meat
& thy blode very drinke/ and who eteth thy
flessch & drinketh thy blod dwelleth in the &
thou in him/ and who tht eteth this bred shall
lyue without ende.
<L 1><T PCPM><P 30>

Lorde/ yblessed mote thou be/ for in this worde
thou techest vs that he that kepeth thy wordes &
doth after hem/ eteth thy flesshe and drinketh thy
blode/ & hath an euerlastyng lyfe in the. And
for we shulden haue mynd of this lyuyng/ thou
guest vs the sacrament of thy flesshe and thy
blode in forme of breed & wyne at thy supper
tofore that thou shuldest suffre thy deth/ and
toke bred in thyne hande and saydest Take ye
this & eate it/ for it is my body/ & thou tokest
wyne and blessedest it/ and saydest. This is the
blode of a new & an euerlastyng testament that
shal be shed for many men in foryeuenesse of
synnes.
<L 15, 19, 25><T PCPM><P 30>

& good husbande men that well gouern her
housholdes/ both wyues & chyl dren and her
meyny/ they ordened to be prestes to techen
other men the law of christ/ both in worde in
dede/ & they lyueden as trewe cristen men/

euery day they eten cristes body & dronken his
blode to the sustenance of lyuyng of her soules/
and other whyles they token the sacrament of his
body in forme of bred and wyne/ in mynde of
our lorde Iesu Christ.
<L 18><T PCPM><P 31>

For the poore man mote gone to his labour in
colde & in hete/ in wete and drye/ & spende his
fleish & his blode in the rych mens workes vpon
goddess grounde to fynde the rych man in ease
& in lykynge/ & in good fare of meate & of
drinke/ & of clothing.
<L 4><T PCPM><P 64>

Thou arte yblessed Symon Bariona/ for flesshe
and blode be shewed nat this to the/ but my
father that is in heuen.
<L 20><T PCPM><P 75>

As fare I, right so fareth he, He fedeth his birdes
with his blode.
<L 1294><T PT><P 188>

Wat ri3twisnes is þat for to rewarde or giffe dede
men and spoile liuyng men, for to take of þe
blode of wrechez and offer to God?
<L 16><T Ros><P 69>

þan war þise proued of our Lorde wen þe prestes
offered sacrifice and þe blode of bestis was
remission of synnez.
<L 22><T Ros><P 70>

þe blode forsoþe of hym schal I seke one þine
hande etc• ' (Glossa linearis, per Gregorium),
"For þou wast stille and wolde no3t be bisy in
prechyng þou schalt be partiner in dampnyng".
<L 9><T Ros><P 87>

þe blode of hym forsoþe schal I seke of þin
hande".
<L 15><T Ros><P 87>

Item Gregorius Vennacio Episcopo, & di• 43•
, "Ephesiis Poule seiþ, My hande be clene of þe
blode of all 3ow;
<L 3><T Ros><P 88>

Perfor he schulde no3t be clene of þe blode of
þam if he walde no3t haue schewed to þam þe
counsel of God, for wen he wille no3t blame
þam þat trespassseþ wipout dout þe hirdeman
sleep þam in beyng stille".
<L 6><T Ros><P 88>

Criste had þe dere yno3 þat bo3t or ravnsoned þe
wip þe prise of his owne blode".
<L 32><T Ros><P 94>

For in heuen it is seue fote in fourme and figure
of flesshe and blode.
<L 5><T SEWW01><P 17>

And 3it men erren foul in þis crucifixe makynge,
for þei peynten it wiþ greet cost, and hangen
myche siluer and gold and precious cloþis and
stones þeronne and aboute it, and suifren pore
men, bou3te wiþ Cristis precious blode, to be by
hem nakyd, hungry, thursty and in strong preson
boundun, þat shulden be holpyn by Cristis lawe
wiþ þis ilke tresour þat is þus veynnely wastid
on þes dede ymagis.

<L 18><T SEWW16><P 83>

THE EUCHARIST I Cristen mennes bileue
tau3t of Iesu Crist, God and man, and hise
apostles and seynt Austyn, seynt Ierome and
seynt Ambrose, and of þe court of Rome and alle
treue men is þis: þat þe sacrament of þe auter, þe
which men seen betwene þe prestis handis, is
verre Cristis body and his blode, þe which Crist
tok of þe virgyn Mary, and þe which body di3ed
vpon þe crosse and laye in þe sepulcre, and steie
into heuen and shal come at þe daye of dome for
to deme alle men aftur her werkis.

<L 5><T SEWW21A><P 110>

For 3e begge or 3e preche, many tymes & oft,
Somen men & threaten hem, but if þai 3if 3ou
gode, Bot þe harlot wil drawe þe blode of his
arse Or he ask any gode or any rewarde.

<L 287><T UR><P 110>

Also Luke sayeth • xxii• that Chryst toke the
cuppe attar that he had supped and syd thanks
and sayd This cuppe is the newe testament in my
blood that shalbe shedde into the remission of
synnes for man, now what say ye, the cuppe
which he sayde is the new testament in my
blode, was it a materiall cuppe in which the wine
was that he gaue hys dysciples wyne of, or was it
hys moost, blessed bodye in which the blessed
blood was kept tyl it were shed out for the
synnes of that that shulde be made safe by his
passyon, nedes we muste saye that he spake of
his holy bodye, as he dyd when he called hys
passion ryther suffrynge in bodye a cuppe when
he prayed to hys father or he wente to his
passion.

<L 4><T WW><P 18>

So nether the bread materiall breade was not
chaunged from his substaunce to the flesshe and
blode of Chryste.

<L 26><T WW><P 19>

That Chryst bringeth vs into thys peace, Paule
proueth• Rom• v• sayng Justified by fayth
we are at peace wyth God thorow Jesus Chryst
our Lord, by whom we haue in entring in vnto
this grace in which we stand, in Ephe • iii, By
whome sayeth Paule we haue a blode entrynge
in, thorow the sayth that is in hym, and that the
second of the sayd Epistle, By him we haue and
entryng in vnto the father, that a lytle before in

the same chapter, he is our peace.

<L 10><T WW-TWT><P 25>

Bore oure the saintes in theyr mooste com-
braunce are most confortd and most able to
com-fort other, as Paule testifieth• I Corin•
In• so moch þat Steue• and S• James prayed
for them that slewe them Saynt Martyne
preached and comforted his, desperate bretherne
euen vnto the laste breath, and lykewyse as
stones makemention) did innumerable mo, ye
and I haue knowen of symple venlerved
persones and that of some that were greate
synners whiche at the houre of death haue fallen
flat of the bloude of Christ, and geuen no rowme
to other mennes either prayers or preachinges:
but haue as stronglye trusted in Christes blode,
as euer did Peter or Paule, and haue therto
preached it to other, and exorted other so
myghtelye that an angell of heuen coude not
minde them, who then shulde resiste God that he
myghte not geue the same grace to master
Tracye, which was ale-ned man, & better sene in
the workes of Saicte Justen • &c• yere before
he dyd that euer I knew doctoure in England,

<L 30><T WW-TWT><P 32>

BLOOD.....260

He that defraudith it, is a man of blood, that is, a
manquellere.

<L 10><T 37C><P 8>

For whi, youre hondis ben ful of blood, that is,
youre werkis ben ful of synnis.

<L 15><T 37C><P 17>

but that that the feith axith to be taught, the
breed is the bodi of Crist, and the chalis, that is,
wyn conteynid therynne, is the blood of Crist.

<L 2><T 37C><P 41>

and wyn and watir medlid in the chalis is maad
blood bi halewyng of heuenli word”.

<L 24><T 37C><P 41>

forsothe it is truthe the while the bodi and blood
of Crist is bileuid withynne”.

<L 5><T 37C><P 42>

Parceyue ye, knightis of Crist, wher this is
abhominacioun of discumfort stondinge in the
holi place, for it stondith in the chirche halewid
of the bisshop, and with Goddis seruise, and
with sacringe of the sacrament of the auteer, and
with the presence of the bodi and blood of Jesu
Crist.

<L 16><T 37C><P 60>

hou greet abhominacioun of discumfort
standinge in the holi place, and witnessid undir
the seal of the bisshop of Rome, is this, that the
indulgencis of the chirche that ben Pretendid to
be foundid on the meritis and passioun and the

blood of Crist and of his seyntis, ben grauntid to so greet a seculer lord to sheede out the blood of vnfeithful men that shulen be dampnid vttirli withouten ony ascapinge if thei dien in vnfeithfulnesse, sith Crist and othere seyntis shedden pacientli and charitabli here blood, and preieden deuoutli for here enemies and unfeithful men to be conuertid.

<L 4, 6, 10><T 37C><P 61>

Therfor Crist bad Petir, Putte thi swerd into thi scauberk, in the xxvj• c° of Mt•, and king Dauith mighte not bylde the temple, for he hadde shed mannis blood in the j• book of Paralipomenon, the xxviiij• c°, and in the 1• distinceioun in manie chapitris.

<L 16><T 37C><P 92>

And evere we shulden be sore aferd of this word of Poul, in the j• pistil to Cor•, the xj• c°, Who so

euere eetith the breed and drinkith the cuppe of the Lord unworthili, shal be gilty of the bodi and blood of the Lord.

<L 11><T 37C><P 116>

Therefore Jerom, on Sophonie, and in the j• cause, j• q• c° {Sacerdotes}, writith thus, 'Preestis that seruen to this sacrament of the auteer, and mynistren the blood of the Lord to his pupilis, don wickidli agens the lawe of Crist, whiche gessen that the wordis of the prest preiynge, and not the lif, maken the sacrament of the auteer, and that solempne preiere is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neighe not for to offre offringis to the Lord'.

<L 3><T 37C><P 117>

Therefore prelatis and curatis shulden do ful greet businesse to teche wel the puple and amende vicious men, that thei geve not the holi sacrament of Cristis flesh and his blood to lechouris and glotons, bacbiteris and othere synful men, signified by houndis and swyn. For if thei resceyve this sacrament unworthili, thei eeten and drinken dampnacioun to hemsilf, and ben gilty of the bodi and blood of Jhesu Crist, as Poul seith in the j• pistil to Cor• the xi• c°. And if these prelatis or curatis ben gilty of here synne, for thei techen not wel the puple othir geuen evil ensauple to hem, thanne these prelatis and curatis synnen more in this unpredent gevinge, than the puple in unworthi receyvinge.

<L 5, 10><T 37C><P 119>

Netheles a synnere mai be so moche undisposid bi his owne malice or othir unablesse, that the Lord vouchith not saaf to worche with him in sacramentis, nameli not nedeful to helthe, sith cristene puple mai be sauid withoute tho, bi feith

and charite, and eete gostli the flesh and blood of Jhesu Crist, bi this word of Austin, "Bileve thou, that is, by feith formid with charite, and thou hast eete". And in the vj• c° of Jon Crist seith thus, He that eetith my flesh and drinkith my blood, dwellith in me and I in him. Where Austin seith, 'To eete gostli Cristis flesh and blood, is to have Crist dwellinge in him bi grace, and to dwelle in Crist bi feith and charite'.

<L 15, 20, 22><T 37C><P 122>

but in þi mersi þou leddist to hevene alle meke folk, dispisers of synne, for þei ben þin heritage bou3t wiþ þi blood.

<L 26><T A01><P 21>

Þe princis of Edom ben erþeli kyngis, þat of pride and tirauntrie þristen mennys blood wiþ injuries;

<L 14><T A01><P 22>

/Et hircos cum medulla tritici, et sanguinem uve biberent meracissimum:/ And geet wiþ marw3 of wheete, and þat þei drink schirist blood of grape.

<L 23><T A01><P 36>

In þese us owiþ to have deliit wiþ marow3 of whete, þat is, wiþ þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorme of breed and wiin worpili resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampnacioun.

<L 27><T A01><P 36>

And þanne, /Inebriabo sagittas meas sanguine, et gladius meus devorabit carnes:/ I schal drunken myn arowis in blood, and my swerd schal deuoure flesch. Myn arowis, þat is, my scharpe manasyng wordis, I schal drunken, þat is, I schal fulfille in blood of dede dampnyd men;

<L 8, 11><T A01><P 47>

And 3it myn arowis I schal drunken, /De cruore occisorum et de captivitate nudati inimicorum capitis:/ Of þe blood of slayn and of caitifte and þe nakid heed of enemies.

<L 16><T A01><P 47>

/Laudate gentes populum ejus, quia sanguinem servorum suorum ulciscetur:/ Herie, 3e heþene, þe folk of him, for þe blood of hise servauntis he schal venge.

<L 25><T A01><P 47>

and siþ, þe oost of martirs maad whi3t in her blood.

<L 19><T A01><P 53>

By þese two kyndis in Crist ben we hardy to preie him, and þefore we preien þee, helpe þou þi servauntis, whiche þou hast brou3t wiþ þi

precious blood.

<L 35><T A01><P 54>

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holynessis for a fals eende, to disseyve þe peple and to souke her blood for feynyng of her heelþe.

<L 2><T A01><P 60>

He swatte water and blood, to wassche þe of synne;

<L 10><T A04><P 107>

and whanne 3e schullen make many preieris, I schal not here, for 3oure hondis ben ful of blood, þat is, of wrong sleynge of men, or foule synnes.

<L 6><T A18><P 222>

sipþe kyng Daviþ, þat was so just a man, was lettid to make a temple, but Salamon þat lovede pees was ordeyned of God to make þe temple of stoon, myche more schulde popis, and prestis her servauntis, schede no3t Cristen mennes blood in her owne cause.

<L 9><T A21><P 249>

Here Cristene men, tau3t inn Goddis lawe, clepen holy Chirche þe congregacion of juste men for whom Jesus Crist schedde his blood, not for stones and tymber and erþely muk, þat Anticristis clerkis magnyfien more þan Goddis ri3twisnesse and Cristen soulis.

<L 14><T A22><P 273>

And 3if a prest sacriþ Goddis body, and makip breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wiþ a rag and oyle?

<L 20><T A22><P 285>

CAP• VII• But now is nede to telle, hou prestis crien her masse for money, and sillen þe sacrament, þat is Cristis flesch and his blood.

<L 9><T A22><P 286>

namely sipþen oure prelatis lyven in open extorsion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and þerto lyven in pompe of worldly array and glotonye and drounkenesse, and wasten pore mennus lifelode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben cloþid and slepen þer inne.

Where þei plesen God in offrynge þis sacrament of unyte and pees, þe while here hondis ben ful of þe hote blood of Cristis children and eires of hevene? Whanne þei taken bi raveyne and extorsion pore mennus goodis, and wasten hem

in festis and oþere vanytees, þan þei eten and drynken pore mennus blood and her lif; for þei spendiden here blood for getyng of þes goodis þat þes worldly prestis wasten þus, and bi þes goodis þei schulden sustyne here lif.

<L 7, 10, 13, 14><T A22><P 288>

Perfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene preciose body and blood of breed and wyn, whiche power he grauntid nevere to his owene modir ne aungel of hevene.

<L 1><T A22><P 289>

what stireþ us foolis, ful of ignoraunce and moche synne, þat kunnen not governe o soule wel, to seke so bisily grete statis where we schullen governe many þousand, and for þe leste of hem alle answere at domes day to þe blood of Jesus Crist,— gilty of schedyng þerof 3if ony perische bi oure defaute.

<L 29><T A22><P 289>

First, prelatis and lordis þat maken evyl curatis, as eiris of Cristis office, to kepe Cristene soules bou3t wiþ Cristis precious blood, rennen sore in þis curs. Also clerkis, þat purchasen hem lordischipis, and putten out lordis sones and cosyns and ny3 blood, rennen in þe same curs;

<L 7, 9><T A22><P 302>

Many tymes þei ben cruel turmentours, þat slen a soule bou3t wiþ Cristis precious blood, þat is betre þan alle richessis of þis world, for sixe pens or foure.

<L 20><T A22><P 310>

Also, þou3 þe clergie bi comyn assent caste þe kyngis deþ, quenys, and of alle þe gentel blood of þe rewme, and conspiren to be kyngis in himself, and make oon of hem kyng of alle þe world, 3it þe kyng wiþ alle his lordis may not ponsche hym in o ferpingworþ of good.

<L 27><T A22><P 314>

perfore þei setten more pride bi a fewe hoggis þan bi many þousand soulis bou3te wiþ Cristis preciose blood.

<L 30><T A22><P 318>

þat Cristen feiþ and Cristene religioun ben encreessed, meyntened, and made stable, siþ oure Lord Jesus Crist, verrey God and verray man, is heed and prelat of þis religioun, and shedde his precious herte blood and water out of his side on þe cros, to make þis religioun perfit and stable and clene, wiþoute errour.

<L 2><T A33><P 509>

And in þis ympne of þe feste we reden þus, Goddis sone man made verrey bred of his flech by vertue of his word, and wyn his blood.

<L 2><T A33><P 522>

And Seynt Austyn seiþ in a sermon þat is writen in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat eiþen schewen or tellen is þe chalis, but it is, as moche as þe feiþ axeþ to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood. Also Austyn seiþ in a sermon, and is writen in þe popis lawe, 3e schullen not ete þat body, ne drynke þat blood, þe whiche blood þe men þat schullen do me on crois schulle schede out; þat same body and blood invisibly, and not þe same visibely.
<L 11, 13, 14, 15><T A33><P 522>

I bileve wiþ herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auter ben after þe consecracion, not only þe sacrament, but þe flesch and blood of Jesus Crist in treupe.
<L 25><T A33><P 522>

if þere hertis faylen hem here þei ben not Goddis knyttis/ for þei shulden for Crist sheden here owne blood.
<L 5><T AM><P 154>

þe cuppe of blessing þat we blesse, is not it þe comining of Cristis blood?
<L 15><T APO><P 46>

And so, who þat schal ete brede, and dring þis cuppe vnworþily, he schal be gylty of þe body and blood of þe Lord.
<L 27><T APO><P 46>

And þat schal beo whan þe moone, as Joel seid, 'schal turne into blood'.
<L 351><T CG02><P 21>

And þe cause whi þat it schal schyne þan so litel, þat is, in so fewe persones, is þis: for þe moore part þanne of þe moone schal be turned into blood. Þat is: þe more part of þe presthode þanne schal be turned into synful li3f, whiche is vnderstonde bi blood in mani placis of Hooli Scripture.
<L 405, 407><T CG02><P 22>

Anoþer cause is þis: for þis dai oure blesside Lord Jesus schedde oute þe firste blood of his tendir bodi to paie earnest of þe raunsum for mankynde, whiche he paid after fulli on þe Goode Fridai in his passion.
<L 142><T CG06><P 69>

Þe first payment was, as I seide bifore, þis dai whan he at þe eyte dayes of age schedde his blood in his tendere lyme.
<L 159><T CG06><P 70>

And, at þat tyme, as Luke makeþ mynde, he preiede so hertili þat his swot was maad as dropes of blood rennyng down into þe erþe.
<L 172><T CG06><P 70>

Þe þridde payment of þis blesside raunsum was þat tyme whanne his cloþes weren strept of his blesside bodi, and he so al nakid was bounden to a piler, and wiþ scharpe schorges so beten his tender bodi þat þe blood barst ou3t at euery strook, so þat 'fro þe toppe of þe hed', as Isaiah þe prophet seiþ, non hool place was founden in him down to þe sole of þe foot'.
<L 185><T CG06><P 70>

Þe fourþe payment of þis blesside raunsum was maad at þat tyme whanne þe cursede mynistres of Pilate token a coronne of scharpe þornes wriþen togidere and, in scorn of his kyngdom and in stide of a corowne of golde, presten down on his hed, þoru whiche þe blood barst oute at þe veynes, and guschede out into his iþen, and so down into al his face. And so, what þoru þis blood and þoru þe cursede spittyng of here mouþes into his blesside face, he þat was tofore þe fairest in schap tofore al þe children of men he was maad after so horrible in si3t þat, as Ysaie seiþ, he was like to a mesel.
<L 200, 202><T CG06><P 71>

Þe fifþe payment of þis blesside raunsum was maad whanne þe blesside hondes and armes of oure Lord Jesus Crist weren streytli streyned vpon þe cros and grete bustus nailes dryuen þoru oute hem into þe tree, and oute of þe woundes, as oute of grete goteris, largeli þe blood ran oute on eueri side.
<L 227><T CG06><P 71>

Þe sexte payment of þis blesside raunsum, as I seide tofore, was after his deþ, whan oon þat was left of þe kny3tis wiþ a scharpe spere openede his side and cleef his herte atwo, out of whiche wounde cam oute þe laste blood and watir also þerwiþ.
<L 248><T CG06><P 72>

And þus, as it is sumwhat schewide in þis schorte processe, in þese sixe maneris and in þese sixe tymes Crist schedde out his blesside blood to paie þe ful raunsum for mankynde, of whiche þe firste payment, as I seid, was maad þis dai in his hooli circumcision in earnest of þis worþi price, for whiche trewe cristen men haleweþ þis dai euery 3ere as it comeþ aboute.
<L 264><T CG06><P 72>

O, þo merciful Lord, þat so tenderli louest þi peple þat þou bou3tist wiþ þi blood þat, þou3 alle men hem faile, þou failest hem not at nede!
<L 117><T CG08><P 83>

But wiseli and wel if men take hede beþ þey lickened to þornes, for ri3t as þornes prickeþ mannes flesch and bryngiþ oute blode, so þe trobel and bisynesse þat man haþ aboute riches, wiþ trauaile in þe getyng, drede in þe

kepyng, and sorwe in þe leesyng, prickeþ and al torendiþ mannes soule, and is cause of norischyng of many synnes, whiche beþ vndirstonde bi 'blood'.
<L 148><T CG09><P 97>

writen wiþ þe worþi blood þat ran down fro his herte, seelid wiþ þe precyous sacramento of þe auter in perpetuel mynde þerof.
<L 280><T CG10><P 113>

Figure we han herof in þe Olde Testamente, whanne þe children of Israel (whiche bitokenen Cristis peple, for þei seen God bi feiþ) weren lad oute of Egipte fro þe þraldom of Kyng Pharao (þat is, oute of þe derknesse of synne fro þe þraldom of þe fend), and hadden passid þe ede See (þat is, oure baptym, whiche haþ his vertu of þe reed blood þat spronge oute of Cristis side).
<L 27><T CG11><P 121>

For Salamon seiþ: 'þe bred of nedi men is þe liyf of pore men' and He þat defraudeþ him is as a man of blood þat is, a mansleer.
<L 109><T CG11A><P 134>

þat is: 'Cursid be he þat tak iþ 3iftis þat he smyte þe soule of innocent blood'.
<L 275><T CG13><P 172>

þat is: 'Men of blood (þat is, synful men) and trecherous (þat is, whiche done trecheries to God, and to her breþeren, and to her owne soule) shullen vnneþe lyue halfe þe dayes whiche þei shulden if þei had plesid God in vertuous lijf'.
<L 246><T CGDM><P 214>

gode Ihesu, loue and sauyour of mennes soules: whi ben newe statutis of worldly prestis magnified aboue thyn holy gospel, confermed with preschous blood and treuthe of thi godhed?
<L 32><T Dea2><P 460>

Pis womman þat was helyd, as Crist wente to þis hows, of þe fluxe of blood þat sche hadde twelue 3eer, is euery persone of man combryd wiþ synne, wheþur hit be symple persone or gaderyt of manye.
<L 40><T EWS1-24><P 318>

and 3et may þe fluxe of blood renne wiþ al þis, and he may be deppere in synne wiþ alle þese dispensis.
<L 47><T EWS1-24><P 319>

Reednesse of þis see figurede þe blood of Cristus body;
<L 42><T EWS1SE-13><P 530>

as Cristus body and his blood was mete and drynk to hem in figure, as 3et þei be oure mete and dryng to fede oure soule in byleue of hem.
<L 49><T EWS1SE-13><P 530>

Bischopis of þe oolde lawe sacrificedon kydis blood, or blod of geet or of caluys; but Crist passude alle þese figuris, for Crist by his owne blood entrede onys into heuene.
<L 19, 21><T EWS1SE-20><P 561>

And so it figurede Cristis blood and his herte þat was brend by loue.
<L 59><T EWS1SE-20><P 563>

Pis ys he þat cam by watur and by blood, Iesu Crist. He cam not to þe blisse of heuene by ypocrisye ne falshede, but by tribulacion and by schedyng of his blood.
<L 57, 59><T EWS1SE-23><P 575>

And þus Crist cam not oonly in watyr, but in watur and in blood;
<L 67><T EWS1SE-23><P 575>

And þer ben þre þat 3yuon witnesse in erþe, þe soule, watur and blood;
<L 76><T EWS1SE-23><P 576>

And þus whanne Crist cry3ede on hy3, and þus sente owt þis mannys spyri3t, and aftur he schedde watur and blood, fro þe tyme þat he was deed, þes þre þingus bytokne wel þat Crist was verey man and God.
<L 81><T EWS1SE-23><P 576>

þe reede colour techē men how Crist counfortuþ mennys charite, and makuþ hem boolde to be martiris, and schede þer blood for his loue.
<L 46><T EWS1SE-30><P 603>

For þer is not fy3tyng to 3ou a3enus fleshs and blood of man, but a3enus pryncis and potestatis, a3enus gouernouris of þe world þat is in þes derknessis.
<L 16><T EWS1SE-51><P 685>

Men shulden vndirstonde heere þat þei shulen fy3te a3enus fleshs and blood;
<L 24><T EWS1SE-51><P 686>

and so Poule þenkiþ it but lytil to fy3te þus wiþ fleshs and blood.
<L 26><T EWS1SE-51><P 686>

and þat man fy3tiþ wiþ blood þat swagiþ lustis of leccherye, boþe in chastyng his spiritis and his blood þat gouerneþ hem.
<L 28, 29><T EWS1SE-51><P 686>

and þese kynredus ben scaterude among monye folc, ne þei go not by lyne of blood, but ben medelyng in lynes of kynde.
<L 14><T EWS2-74><P 106>

A3enus þe secounde synne of þe feend we
schuldon þenkon on God þe Sone, how
kyndeliche he is spouse to us, and bowte us wiþ
his preciows blood, and how he may not parte
from vs, but 3if owre vnkyndenesse be in cause,
how fayr and good a spouse is Crist, and how
fowl ys þe feend.

<L 100><T EWS2-82><P 157>

Crist was conceyued in owre Lady of hyre clene
blood wiþowte man, and hadde anoon mannys
forme, and growede in hyre as opre doon.

<L 13><T EWS2-89><P 200>

not þat þe seed of þe Hooly Goost was put into
oure Lady, but þat God of hyre blood gederud in
place of hyre wombe, and wiþowton opur seed
God formede þis body and 3af hit soule.

<L 39><T EWS2-89><P 201>

And þus þei don þer fadrus werk, sleynge
martires by þer tyme, þat al iust blood come on
hem, þat is sched in erþe, fro þe blod of iust
Abel, to þe blod of Zacharie, þat was Barachius
sone, slayn of hem bytwixe þe temple and þe
auter.

<L 21><T EWS2-91><P 215>

Men seyen þat Crist þries schedde his blood for
man;

<L 24><T EWS2-95><P 231>

þe secownde tyme longe aftur whan Crist swette
his blood, whanne he preyede for men, and
dredde to suffre dep;

<L 26><T EWS2-95><P 231>

Þe blood in hys flesh was drawon owt by
scourgyng, þe blod in his veynes was drawn
owt wiþ naylus, and þe blod of his herte, where
Cristus lif was tresowrud, was drawn out by
persyng of spere of a knyht. Lord! siþ Crist seiþ
þat þe blood of iust Abel schal be requirud of
Caym, myche more þis blood of Crist;

<L 29, 32, 33><T EWS2-95><P 231>

And heere men seyen comunely þat þer ben þre
baptisingis: þe first is baptising wiþ water, þe
toþer is baptising wiþ blood, but þe þridde
baptising, most nedeful and most wurþ, is
purgyng of þe Holy Gost, and þat mut God
hymself do, as in water and blood of Crist moten
nedis þes two firste be groundid.

<L 85, 87><T EWS3-123><P 4>

First seiþ Crist to his disciplis and to þe puple of
Iewis Soþeley, soþely, Y seye to 3ou, but 3if 3ee
etyn þe fleyss of mannus Sone, and drynke his
blood, 3ee shulen not haue lif dwelling in 3ou.
He þat etiþ my fleyss and drynkiþ my blood, he
haþ lif wiþouten ende', for he mut algatis be
blissid.

<L 5, 6><T EWS3-176><P 159>

My fleyss is ueryly mete, and my blood is ueryly
drynk. He þat etiþ my fleyss and drynkiþ my
blood, he dwelliþ in me and Y in hym.

<L 9, 10><T EWS3-176><P 159>

for no man þat haþ witt dredip þat Crist spekiþ
not heere of bodily eting and drinkyng of his
fleysch and his blood, for ellis no man shulde be
sauyd.

<L 25><T EWS3-176><P 160>

Also aftir Cristis ascencion many ben borun and
sauyd aftir, and so as Crist seiþ heere, þey moten
ete his fleyss and drynke his blood;

<L 39><T EWS3-176><P 160>

And, for it is not ynow to trowe þat Crist tok
fleysch and blood, but 3if men trwen ouer his þat
Crist lyuyd heere medefuly, þerfore men þat
wolen be sauyd moten ete his fleyss and drynke
his blood.

<L 47, 49><T EWS3-176><P 160>

And of þis fleyss and þis blood in his kynde
spekiþ þe gospel, and of þe gostly eting þat men
moten ete þis.

<L 69><T EWS3-176><P 161>

But þus it is not of Cristis fleyss and his blood in
his kynde.

<L 83><T EWS3-176><P 162>

And kny3tis, foldyng a coroun of þornys,
puttiden upon Cristis hed, and clopiden hym in a
cloþ of purpur, þat his blood shulde lesse be
seen.

<L 187><T EWS3-179><P 179>

but one of þe kny3tis openyde his side wiþ a
spere, and anoon wente out blood and water.

<L 349><T EWS3-179><P 185>

And so þis lombe 3af his blood þat is in þre
plasis of man: first he 3af his blood by
scourgyng þat was in þe fleyss of Crist; siþ he
3af his blood of ueynes in his feet and in his
hondis; but laste he 3af blood of his herte, þat
holdiþ moost precious blood. but laste he 3af
blood of his herte, þat holdiþ moost precious
blood. And þis blood was kept by myracle, and
mouyd whanne Crist was deed, for herte blood
spryngiþ of man as in his mooste propre plase.
And þis blood wiþ þe water bitokeneþ ful
biggyng of man, and ful waysshing of his synne.
<L 367, 368, 369, 370, 372, 373><T EWS3-
179><P 186>

And þis shulden þes men note þat prouen þat þe
oost is not bred, for þanne þey seyen man brake
his fast eting þe oost whanne it is sacrid, and
þanne he shulde not take aftirward Goddis blood

þat is sacrid in þe chaliss.
<L 26><T EWS3-197><P 229>

And so, siþ feueris is a siknesse maad of distemperour of vmours, and blood is moost kyndely vmur answeyng to þe loue of God, þre opere vmours in man answeren to þre opere loues: summe men louen to myche þer body, and summe men to myche þe world, and summe men louen to myche slouþe and opere biddingis of þe fend.
<L 20><T EWS3-205><P 246>

IN FESTO CORPORIS CHRISTI• Sermo 87• Caro mea uere est cibus• Iohannis 6• It is seid ofte bifore hou Crist telliþ in þis gospel of Ion þat men shulden goostly ete his fleyss and goostly drynke his blood.
<L 2><T EWS3-206><P 247>

And so a man brekiþ not Goddis body ne drynkiþ his blood wiþ his mouþ, al 3if he ete and drynke þe bred and þe wyn þat is þes;
<L 21><T EWS3-206><P 248>

And so aftir þis neþere chaule, in whiche ben pi3t many teeþ, as articlis of þis bileue þat a trewe man shulde haue, þe ouere chaule is nedeful which is groundid in mannus loue: þat, for þis fleyss and þis blood and passioun þat Crist sufferide in hem, we loue Crist for his wrchip and oure profit by holy lif;
<L 29><T EWS3-206><P 248>

after men þat ben vnable, for þei ben of þer patrouns blood comen to sich astaat in þe chirch;
<L 18><T EWS3-App><P 319>

But here men þenken bi Goddis lawe þat, if a patroun haue of his blood as able a persooone to haue sich cure as ben opire straunge men, it is no synne by clene entent to 3eue þis cure to siche a persooone.
<L 28><T EWS3-App><P 320>

Þe Mayster of Scholys rehersiþ/ þe þridde book of Kyngis/ þe v• c• / aftir þe talis of iewis of Salamon/ þere was a stork hadde a berd/ & his berd was sperid vndir a vessel of glas/ and whanne þis stork sau his brid/ & þat he my3te no3t come to hym/ he brou3t a litil reed worme out of wildirnesse/ & wiþ his blood he anyntide þe glas.
<L 7><T LAC><P 35>

To breke it he bou3t suche a litil reed worme/ þat was our Lord Jhu Crist/ As Dauþ seiþ/ þe on & twenty Salme• 2i• Ggo sum vermis/ & non homo/ I am a worme & no man/ & wiþ his blood he delyuered mannes kynde.
<L 16><T LAC><P 35>

Zacarie writiþ þe nynþe chapitre/ þou forsoþe wiþ blood of witness/ or þi testament/ hast ledde out hem þat were bounde in þe pyt So whanne we weren synful/ & children of wrapþe/ Goddis sone cam out of heuene/ & preying his fadir for his enemyes/ & he deyed for vs þanne/ myche rapere now we ben maad ri3tful by his blood schule be saued/ Poul writiþ to þe romayns• v• c• We schal preye for vs• Thus wente into heuene to apere to þe semlant of God for vs• Poul to þe hebrees• Þe whiche semlant he graunte vs to see/ þat lyueþ & regneþ wiþout eende/ Amen.
<L 1, 8><T LAC><P 36>

bi þin owene preciouise blood• as þou þi silf seiþ• Ion• vi• /verba que ego locutus sum vobis spiritus & vita sunt' /||
<L 23><T LL><P 3>

Þei schal scheed out innocent blood□
<L 24><T LL><P 19>

þe XII• tribis of Israel• Mat• xix• /Sedebitis super sedes XII• iudicantes XII• tribus Israel'/ Þere ben martris þat schedden her blood□
<L 22><T LL><P 26>

þat was chosen in þe tyme of grace• bi þe watir of clensing• bi Cristis blood of a3en-biyng□
<L 12><T LL><P 31>

it growiþ in mede to cum to blis/ as Odo seiþ• þat Crist Iesu tooke fleische & blood□
<L 13><T LL><P 34>

weren proued of þe Lord/ whanne prestis offriden oostis & blood of beestis was remyssion of synnes□
<L 31><T LL><P 36>

in purswyng of ri3twise blood/ & þise sectis dou þe same□
<L 5><T LL><P 42>

for 3oure handis ben ful of blood/ þat is 3oure werkis ben ful of synne□
<L 12><T LL><P 50>

as opir apostlis didnen/ & drank wiþ hem his blood in wyn□
<L 17><T LL><P 59>

bi quicknyng of his blood/ to rere soulis from þe deep□ &
<L 25><T LL><P 62>

wiþ his preciouise blood/ To þe firste we answeren□
<L 10><T LL><P 71>

for to borow hise peple/ and in takyng fleische & blood□
<L 3><T LL><P 78>

Pe fifþe comaundement of God is þis• Ex•
xx• /Non occides’// Þou shalt not slee/ neiþir in
malice wiþ prisounyng/ neiþir in worde wiþ
backbiting• neiþir wiþ dede• in vnlawful
schedyng out of blood/ Of þe firste spekiþ seint
Ion & seiþ• I• Ion• iii• /Qui odit fratrem
suum homicida est’// He þat hatip his broþer□
<L 3><T LL><P 97>

to scheed out blood/ for seint Bernard seiþ• Þe
bakbiter & þe wilful heerer□
<L 12><T LL><P 97>

hou his blood cried to God from þe erþe/ for
seint Ion sei• Apoc• vi• /Vidi subtus altare
animas interfectorum propter verbum dei &
propter testimonium quod habebant• Et
clamabant voce magna discentes/ vsquequo
domine sanctus & verus non iudicas & vindicas
sanguinem nostrum de hijs qui habitant in
terra’// Seynt Ion seiþ• I saw3 vndir þe auter þe
soules of hem þat weren slayn for þe word of
God□
<L 18><T LL><P 97>

my blood & my grece/ but 3e vndo my
couenaunt□
<L 15><T LL><P 104>

his fleische & his blood/ & causen whi þat
Goddis law□
<L 25><T LL><P 104>

whanne 3e crien vpon him/ forsoþe 3oure handis
ben ful of blood□
<L 29><T LL><P 107>

ben ful of blood and wickidnes ||
<L 6><T LL><P 108>

pauperum sanguine manus habet pollutas’// Who
þat haþ eiþir bi þeeft as robrie• eiþir bi
strengþe• as tirauntrie• eiþir bi fraude or gile
as ypocrisie• þo þingis of þe whiche þe pore
owid to be norischid• he haþ his handis
pollutid• in þore mennes blood/ and who þat
cloþiþ him wiþ suche goodis• or fedip him wiþ
suche goodis• or reriþ vp bildyngis wiþ suche
gooten goodis□
<L 11><T LL><P 108>

þanne is he cladde in pore mennes blood• þanne
is he fedde wiþ pore mennes blood• þanne
groundeþ he his bilding in pore mennes blood ||
<L 14, 15><T LL><P 108>

a3en a ri3twise blood/ & seie a false witsnesse□
<L 23><T LL><P 111>

a3ens his comaundement/ her blood schulde be
schadde on þe erþe□ &
<L 11><T LL><P 117>

hou lordis han slayn iche opir/ in scheduling her
blood in þe felde□
<L 16><T LL><P 117>

and god him self may bynde man no more to his
owen lawe for his endeles ri3twisnesse and
charite þat he haþ to mannes soule, lord, where
synful men þat ben anticristis, and in caas
deuelis in flesch and blood, may bynde men
more to here wickid lawis and wrong execucions
of hem þanne god wille bynde hem to his most
ri3tful lawe and profitable.
<L 14><T MT02><P 37>

and herefore I do þat I see noo bodily þing in
this world of hym, þe hei3est goddis sone, but
his holieste bodi and blood þat þei resceyuen and
þei only mynystren to opere.
<L 4><T MT03><P 46>

Capitulum 6m• Also prelati halden þe
halwyng of dede stonys or dede erþe and opere
ornamentis of þe chirche, as vestymenis, cloþis,
chalis, and oile, and crem, more worþi þan þe
halwyng and blissyng of þe sacramentis of þe
auter, þat is verray cristis flech and his blood;
and so it semeþ þat þei holden dede stonys and
dede erþe and roten cloþis more worþi þan
cristis owen precious body and his blood.
<L 8, 10><T MT04><P 69>

bou3ttest wiþ þin precious herte blood, and for
distroyng of boost and pride of anticrist and his
þat now ben so hei3e and my3tty, graunte þi
seruautes grace to laste trewe in þe gospel and
preche it trewely in word and dede;
<L 30><T MT04><P 71>

Capitulum 8m• Also prelati setten more pris bi
þe roten peny þanne þei don bi þe precious blood
of ihu crist, for þe ende of schedyng of cristis
bloode was to saue mannis soulis and it was pris
for hem; þanne as þei louen more þe roten peny
þanne þe sauynge of cristene soulis, so þei louen
more þe roten peny þan þe blood of ihu crist,
and in tokene þerof þei ben besy boþe ny3t and
day to gete þe peny wiþ falsnesse, cautelis and
tirauntrie, but of mennus soulis is left care;
<L 4, 8><T MT04><P 72>

Also þes prelates bi extorsions and maistrie
taken þe litel good þat þei schulden lyue bi þat
þei geten bi gret swoot of here body, and þus, as
god seiþ of tyrauntis, þei taken here skyn fro þe
bak, and eten and drynkyn mennus blood,
whanne þei be raueine and ypocrisie disceyuen
hem of here goodis bi whiche here bodely lif
schulde be susteyned, and whiche goodis þei
gaten bi hard traueile and wastyng of flech and

blood;

<L 22, 25><T MT04><P 73>

And siþ prelatiſ hondis ben ful of blood, boþe of quellyng of men wiþ here owen hondis sumtyme, and bi wille and fals conseilynge to wronge werris, and ful of synne, as symonye, extorsions and robberie, and of meynſtenyng in synne for 3er to 3er for money, hou ſchal god here hem?

<L 17><T MT04><P 77>

and 3it prelatiſ reſceyuen and axen gredely þat ilke money for whiche iuſt blood is ſpilt, þat þe iewis wolden not do; and ouer þiſ prelatiſ ſillen criſtene ſoulis to ſathanas for money, and ſo in manere defoulen criſtiſ blood and ſetten it at nou3t;

<L 12, 15><T MT04><P 87>

for 3if þei weren trewe procuratouris of pees, þei ſchulden gladly and ioiefully coſte alle here worldly lordſchipis and here fleſch and blood and bodily lif to make pees and charite amongiſ criſtene men, and techen lordis and comunen in open ſermons and confeſſions and priue conſeilynge þe peryl of werris, and namely of wrongful werris, and hau harde it is to fi3tten in charite, and tellen openly and priuely þe goodneſſe and profit of pees and reſte, and hom men ſchulden not haue verray pees but bi holy lif and meynſtenyng of treuþe and ri3twiſneſſe and diſtroiynge of wrong and ſynneſ.

<L 8><T MT04><P 91>

and þerfore þei ben curſed of god and irreguler, and whanne þei preien to god and holden vp here hondis ful of criſtene blood, god ſeiþ bi þe prophete yſaie þat he wole not here hem ne reſceyue here ſacrifices, and bi þe prophete malachie god curſeþ to hero bliſſyngiſ, and in many placeſ of holy writt.

<L 24><T MT04><P 91>

and hou þei comen to here ſtaat by ſymonye, bi cheſyng of worldly clerkis, and in caſ quyke deueliſ in flech and blood, and don not here office but lyuen in pride, couetiſe, robberie of þe peple, and in fleſchly luſtiſ þat criſtiſ apoſteliſ deden not.

<L 27><T MT04><P 96>

And siþ al þeſ waſtid goodiſ ben pore mennuſ liflode, aſ ierom and lawe techen, and he þat defraudeþ pore men þerof iſ a man of blood ſpilid, þeſ poſſeſſioneriſ ben manſleeriſ and irreguler and curſed of god;

<L 29><T MT06><P 122>

þeſ necgliſent curatiſ þenken ful litel hou dere criſt bou3te mannys ſoule wiþ hiſ precious blood and deþ, and hou harde rekenyng ſchal

he make at domeſ day for þeſ ſoulis.

<L 19><T MT07><P 143>

litel þenke þei hon ſore pore men traueilen and ſpenden here fleſch and blood aboute þe goddiſ þat þei waſten ſo nedeleſ;

<L 29><T MT07><P 148>

and 3if þei lyuen in pride of herte for nobeleie of blood or kyn and rentiſ and richessiſ of þe world, and han indignacion and diſpit of oþere pore men or wymmen;

<L 21><T MT12><P 204>

but aboute þe ſoule made to þe ymage of þe trinityte, and þe whiche ſoule criſt bou3te ſo dere wiþ hiſ precious herte blood, iſ no biſineſſe to clene it out of ſynne but to brynge it into more;

<L 26><T MT12><P 206>

þat iſ o man ſchal not be ſparid in goddiſ dom for hiſ richessiſ or lordſchipiſ or hei3 blood, and a pore man be ponyſchid for a litel trespas, aſ men don in þiſ wickid world, but eche man ſchal be ponyſchid after hiſ owene gilte, and eche man rewardid after hiſ owene goode lif.

<L 25><T MT15><P 227>

and 3it lordis wolen not mekely here a pore mannuſ cauſe and helpe hym in hiſ ri3te, but ſuffre ſiſouriſ of contre to diſtroie hem, but rapere wypholden pore men here hire, for whiche þei han ſpendid here fleiſch and here blood, and ſo in a manere þei eten and drynken pore mennuſ fleiſch and blood and ben manquelleriſ, aſ god pleyneþ bi hiſ prophetiſ. wherefore god ſeiþ bi þe prophete yſaie, þat ſiche lordis ben felawiſ of þeuys and here hondis ben ful of blood, and þerfore whanne þei preien many preieriſ bi mouþ and holden vp here hondis, god wole not here hem ne reſceyue here offryngiſ þat ben wrongfully geten of pore mennuſ goodiſ bi extorcionſ and raueyne and robberie.

<L 11, 12, 15><T MT15><P 234>

of þe grete benefices for many 3eriſ, and holden many benefyced men in here chapeliſ for nouelrie of newe ſong, and maken ſumme preſtiſ ſtiwardiſ of here houſholde, and ſumme preſtiſ clerkis of here kechene, and ſumme preſtiſ here auditourſ, and ſumme preſtiſ treſoreriſ, and ſumme aumeneriſ, and ſumme ſtiwardiſ of here courtiſ, and ſumme conſeileriſ and reuleriſ of here worldly pleeſ, arraieſ and worldly dedeſ, aſ þou3 no man coude worldly office but þei and wolen not ſuffre hem goo teche þe ſoulis for whiche þe ſchullen anſwere at domeſ day, and for whiche criſt ſchedde hiſ precious herte blood, but ſuffren and meynſtenen þe wolueſ of helle to ſlee criſtene mennuſ ſoulis bi ſynne, and letten almeſ dede boþe goſtly and bodily, and ſo þei ben curſed traitourſ to god

and to his prestis and his pore peple.
<L 13><T MT15><P 242>

and so þei traueilen to exile crist and his lawe
out of his heritage, þat is cristene soulis, þat he
bou3te not wiþ roten gold ne siluer but wiþ his
precious herte blood þat he schedde on þe crois
bi most brennyng charite.
<L 33><T MT16><P 246>

þat þe peple of oure lond be not brou3t to
maumetrie, ne þefte, ne lecherie meyntened
vnder siche pilgrimage, ne almes drawn fro
pore nedy men bou3t wiþ cristis precious blood.
<L 19><T MT19><P 279>

and þus hem silf shulden seme noble, as 3if þey
camen of greet blood.
<L 16><T MT27><P 439>

for hooly chirche hap bileuyd þis þousinde
wynter and more to, þat þis oost is goddis body
in foorme of breed, and wyn his blood.
<L 29><T MT28><P 465>

but it were good to cristenmen to laste in þer
olde bileue, þat þis breed is goddis body and þis
wyn is goddis blood, and not an vnknowun þing
wiþoute resoun or autorite;
<L 5><T MT28><P 466>

And, as tou3ching for his mystik bodi, Crist seiþ
þus ‘Whoso etiþ my flesche and drinkkiþ my
blood, he dwelliþ in me and I in hym’. And þis is
soþ of alle his chosyn, þe wiche ben his mystik
bodi, for alle þo eten effectualli Cristis bodi and
drinken his blood, and dwellen in Crist and Crist
in hem, and so maken oo bodi of þe wiche þe
sacrid oost is a sacrament and truthe, as I seide
before.
<L 2041, 2043><T OBL><P 209>

And antecrist mai not for schame, as I suppose,
seie þat Cristis blood is an accident.
<L 3661><T OBL><P 250>

But as Iepte shulde haue brokun his oop or avow
and offrid anopir þing þat hadde be plesynge to
God and acordinge wiþ his lawe, as seynt
Austyn seiþ /Libro sue de questionibus veteris et
noue legis/ upon þe same storie, so Herode
shulde haue brokun his oop and saued innocent
blood and sore repentid him for his vnausyi
swering, and so shulde oure lordis now breke her
oopis if þei han vnausyili and wiþoute council
of hooli scripture sworun to maintene þis þefte
3he, and heresie and symoony, as it is proued
bifore, þe which oure clerkis falsli callen
perpetuel almesse, and not þus, as þei doen, sue
her predecessours or progenitours in her foly
dedis and oopis þat þei han maad to maintene þis
mescheuous peruertyng of Cristis ordynance.
<L 2262><T OP-ES><P 110>

And þanne Gold telliþ þe cause of al þis and seiþ
þus: Forsope, 3oure hondis ben ful of blood.
<L 2306><T OP-ES><P 112>

And so þe blood of his nedi chirche hangiþ on
þis wickid peple, and upon her ouer worldli and
waast arai in housyng, cloþing, in preciouise
vessels and greet hors, and opir þingis, þe
whiche þei han in as greet plente and
worldlynesse as ony seculer lordis.
<L 2313><T OP-ES><P 114>

For as a man þat hadde sleyn a lordis sone, and
bapide hise hondis in his blood, obstynat in þe
same malice, is vnable to be herd of his boone at
þe same lord, so in a maner is it of þese
mansleers þat, bi defrauding of Cristis chirche,
sleep Cristis sones, and hise briþeren, and han
her handis bapid þus in þe pore and nedi peplis
blood, ben ri3t vnable to be herd at God þe
Fadir, for þei stiren not God to merci but raþer to
veniaunce.
<L 2319, 2323><T OP-ES><P 114>

These sacrificis owen not to be kept now, for tho
figureden the passioun and deth of Crist, and
remissioun of synnes bi the blood and merit of
Crist, in the lawe of grace.
<L 25><T Pro><P 4>

and citees of refuyt shulden be ordeyned for hem
that shedden blood vnwilfully, not of purpos,
neithir hatrede byfore goynge;
<L 25><T Pro><P 5>

This proces of Numeri shulde stire cristen men
for to loue here enemyes, and do good to hem, as
Moyses and Aaron diden, and to kepe Goddis
heestis, and shede not mannis blood vniustly.
<L 28><T Pro><P 5>

the “Lord seith these thingis, in this place
wherinne doggis lickiden the blood of Nabath,
thei “schulen licke also thi blood”.
<L 28, 29><T Pro><P 14>

and king Josophat, a good man, was in this
bateile with cursid Acab, but Acab was slayn,
and doggis lickeden his blood, and Josophat was
saud bi Goddis help.
<L 46><T Pro><P 14>

Thanne Atalia, the modir of Ocosias, whanne hir
sone was deed, killede al the blood of the king,
and regnide vi• 3eer.
<L 18><T Pro><P 17>

And for Manasses dide these worste
abomynacouns ouer alle thingis whiche the men
of Amereys diden, and he sched ful myche
innocent blood, til Jerusalem was fillid til to the
mouth, God seide, that he wolde bringe in yuelis

on Jerusalem arid Juda, that, who euere heerith,
bothe hise eeris tyngle;
<L 27><T Pro><P 18>

And Ismael, that was of the kingis blood, killide
Godolye, and Jewis and Caldeis that weren with
him, and al the peple of Juda and the princis of
kni3tis fledden into Egipte, for drede of Caldeys.
<L 12><T Pro><P 21>

and his seruauents risen a3ens him for veniaunce
of the blood of the sone of Joiada the prest, and
killiden him in his bed;
<L 33><T Pro><P 24>

God graunte that thei repenten verily and make
amendis to God and men, as he dide, in the ende:
for thei setten idolis in Goddis hous, and exciten
men to idolatrie, and scheden innocent blood in
many maners, as Manasses dide.
<L 39><T Pro><P 30>

also in his sermoun /Dominus noster Jhesus
Cristus/, he writeth thus to the pope, “he that
bitakith the cure of soulis to a man vnmy3ti,
vnkunnyng, either not “wilful to kepe duly the
soulis, is gilty of alle the soulis, thou3 eny
ascapith, and is sauid “bi Goddis grace, and he
that bitakith the cure of soulis to him that is
opiny vnable “therto, techith to sette more pris
bi vnreasonable beestis than by men, and for to
loue “more erthly thingis, that passyn schortly,
than everlasting thingis, and more than the
“deeth and blood of Goddis sone;
<L 22><T Pro><P 32>

and trete the holy sacrament of Cristis flesch and
his blood ful vnworthily, and as Parisience seith,
whanne 3e maken a coueitouse prest to stonde at
the auter, 3e maken a maldworp stonde there, in
the stede of Crist;
<L 43><T Pro><P 32>

the iij• tyme lordis and prelatis bothe scheden
innocent blood, as Manasses dide, for thei
waastyn folily hire goodis in wakingis and
pleyingis bi ni3t, and in resoperis and othere
vanites, and taken grete and vnmesurable taxis
of the comyns;
<L 1><T Pro><P 34>

How myche blood lordis scheden in werris, for
pride and coueitise, by counceil of false prelatis,
confessouris, and prechouris, it passith mannys
wit to telle fully in this lijf; but of scheduling of
blood and sleeing of pore men, bi withdrawing
of almes, and in 3euyng it to dede stockis,
either stoonis, either to riche clerkis and feyned
religiose, were to speke now, if a man hadde
the spirit of goostly strengthe.
<L 9, 11><T Pro><P 34>

Crist seith, “if 3e eten not the flesch of “mannis
sone and drinke not his blood, 3e schulen not
have lijf in 3ou”.
<L 2><T Pro><P 45>

but Damask is interpretid drinkynge blood,
either birling blood, whether Oxunford drinke
blood and birlith blood, bi sleeinge of quyke
men, and bi doinge of sodomye, in leesinge a
part of mannys blood, wherbi a chijld myte be
fourmed, deme thei that knowen; and wher
Oxunforde drinke blood of synne, and stirith
othere men of the lond to do synne, bi
booldnesse off clerkis, deme thei iustly, that seen
it at i3e, and knowen bi experiens.
<L 21, 22, 23, 24><T Pro><P 51>

as in that place of the Salme, the feet of hem ben
swifte to shede out blood, the Greek word is
equiuok to sharp and swift, and he that
translatide sharpe feet, erride, and a book that
hath sharpe feet, is fals, and mut be amendid;
<L 42><T Pro><P 59>

They folowe Christ that shedde his blood To
heven, as bucket into the wall;
<L 297><T PT><P 156>

Christ, for us that shedde his blood, Bad his
preestes no maystership have, Ne cark nat for
cloth ne fode;
<L 1121><T PT><P 182>

On our Lordes body I do not ly, I say soth,
thorow trew rede, His flesh and blood, through
his mystry, Is there, in the forme of brede.
<L 1218><T PT><P 185>

And swor, by cockes hert blood, He wolde him
ter, every doule!
<L 1270><T PT><P 187>

And seint Hillari seip, 3e bodi of Crist 3at is
taken of 3e auter is figure si3 bred and wyne ben
seen wi3pou3tfor3e, and it is verri trew3e si3
Cristis body and his blood is beleued
wi3pinnefor3e’.
<L 67><T SEWW02><P 20>

and 3us 3ei chesen now rapier to blasfemen God
3an to suffre a while here bodili persecucioun
for 3e trupe 3at Crist schedde out for his herte
blood’.
<L 155><T SEWW04><P 33>

3at is to say: Fyrst 3at 3e sacrament of baptem
doon in watir in forme customed in 3e churche is
but a trufle and not to be pondred, for alle Cristis
puple is sufficiently baptized in 3e blood of
Crist.
<L 20><T SEWW05><P 34>

ete plenteuously Holi chirche alargid þorou þe world halewiþ now þese metis and feestis, for þilk calf is offrid to þe Fadir in þe Lordis bodi and blood, and fedip al þe hous.
<L 59><T SEWW09><P 50>

His liyf Crist 3af his liyf for his scheep, and in oure sacrament turneþ his body and blood, and bi fode of his fleisch fillip his scheep þat he a3enbou3te.
<L 12><T SEWW12><P 60>

Goode scheppardis schedden her blood for þe scheep, not þorou pride but charite;
<L 16><T SEWW12><P 60>

As in þat place of þe Saline þe feet of hem ben swifte to shede out blood, þe Greek word is equiuok to sharp and swift;
<L 177><T SEWW14><P 71>

and Crist, takyng þe coppe, did þankyngis and 3aue it vnto hem and seyde, “Drynkeþ 3e alle herof, þis is my blood of þe new testament þat shal ben ishedd out into remysion of synnes”.
<L 13><T SEWW21A><P 110>

Also seynt Austyn in þe popis lawe seiþ þus, þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feiþ askip to be tau3t þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood, And þe oold prest seynt Ierom seiþ in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sauyour, for as he seiþ, “þis is my body”.
<L 26><T SEWW21A><P 110>

And so of þe bredde is made Cristis body, and þe wyn mengide wiþ watur in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis, And þe determynacioun of þe court of Rome wiþ a hundrid bishops and þrittene, sende into many londes, is þis: I knowleche wiþ herte and mouþe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood.
<L 40><T SEWW21A><P 111>

For þanne þise þingis weren proued of þe Lord whanne prestis offriden oostis, and blood of beestis was remyscioun of synnes;
<L 66><T SEWW22><P 117>

and also “If þou haue not shewid þe wickid man his wickidnes I shal seke his blood of þyn hond”.
<L 35><T SWT><P 4>

But whanne ony man spekiþ of þis mater sum men anoon caren for susteynyng of greet bilydyngis of tree and stoon, and recken not of þe

susteynyng of þe hooly temple of God þat is man, þe which, glorified in body and soule, shal be euerlastyng tabernacle of God, for þe which to be repareilid Crist fro þe myddis of his herte shedde out his precious blood endelesly, lasse reckinge of sich costlew bilding.
<L 564><T SWT><P 18>

And þus sumdel bi þis writyng mai be perseuyed þoru3 Goddis grace how þat enemyes of truþe perseueryng boidli in her malice, enforsen hem for to wiþstonde þe fredom of Cristis gospel, for which fredom Crist bicam man and schedde oute his hert blood.
<L 55><T Thp><P 25>

þis mooste passyng and best meede he graunte to vs alle for his holy name þat made vs of nou3t, and sente his oonli and moost dereworþe sone, oure lord Iesu Crist, for to a3enbeie vs wiþ his moost presciuous herte blood!
<L 159><T Thp><P 29>

And afirir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bfore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaundinge hem and bi hem alle her aftircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to oþir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest luyng and moost trewe techyng, and of his wilful and pacient suffryng of þe moost peyneful passioun.
<L 237><T Thp><P 31>

Ouer þis I bileue þat Crist suffride moost mekeli and pacientli hise enemyes for to beten out wiþ scharpe scorgis blood þat was betwexe his felle and his fleisch;
<L 251><T Thp><P 31>

And so þoru3 þis dispiteous nailyng Crist schedde out wilfulli for mannes loue þe blood þat was in his veynes;
<L 257><T Thp><P 32>

And 3it forþi þat, whanne Crist was þus wilfulli, peynfulli and shamefulli deed as to þe world, þere was left blood and watir in his herte, he bfore ordeyned þat he wolde schede out þis blood and þis watir for mannes saluacioun: he suffride þe lewes for to make a blynde kni3t for to stike him to þe herte wiþ a scharp spere;
<L 261, 262><T Thp><P 32>

and þus þe blood and þe watir þat was in his herte Crist wolde schede out for mannes loue.
<L 264><T Thp><P 32>

And I lokinge biheeld inwardli þe Archebischop,
and I considride þese to þingis in him: oon þat
he was not 3it sorowful forþi þat he hadde
maade Wiliam Sautri at Smeþefelde to be
wrongfulli brent, and also I considride þat þe
Archebischop þirstide 3it affir þe schedynge out
of more innocent blood.

<L 419><T Thp><P 36>

and þus þei chesen now rapen to blasfemen God
þan to suffre a while here bodili persecucioun
for þe truþe þat Crist schedde out for his herte
blood.

<L 595><T Thp><P 42>

but in þis bileue þoru3 Goddis grace I purpose to
lyue and die, knowleching, as I beleue and
teche oper to beleue, þat þe worschipful
sacrament of þe auter is verri Cristis fleisch and
his blood in forme of breed and wyne.

<L 969><T Thp><P 53>

and then there is an vnclene bodye for any man
to wor-shype for god. For and Christe had made
there hys bodye of materiall bread in the sayte
wor-des, as I knowe they be not the wordes of
makyng, what earthly man had power to do as
he byd, for in all holy scripture from the
beginynge of Genesis to the ende of the
Apocalips There be no wordes wrytten of the
makyng of Christes bodye, but there bene
wrytten that Christ was the sonne of the father,
and that he was conceyued of the holy ghoste,
and that he toke fleshe and blood of the virgin
Mary, and that he was deade, and that he rose
agayne from death on the thryde daye, and that
he ascended to heuen very god and man, and that
we shulde beleue in all scripture that ben wrytten
of hym and that he is to come to iudge the
quicke and the deade, and that the same Christ
Jesu kinge and Sauour, was at the beginning
wyth the father and the holy ghoste, makyng all
thynges of nought, both heauen and earthe and
all thynges that bene in it worchyng by worde
of hys virtue,

<L 15><T WW><P 12>

But nowe I shall aske you a worde, answere you
me, whether is the body of the lorde made at
once or at twice, is bothe the fleshe and the
bloode in the hoost of the breade orelles is the
fleshe made at one tyme and the bloode made at
other tyme, that is to saye the wyne in the
chalyce, if thou wylt say it is ful and hole
manhode of Christe in the hooste of breade both
fleshe and bloode, skynne, heere, and bones,
then maketh thou vs to worshype a false god in
the chalyce, whiche is vncouiured when ye
worshyp the breade, and yf ye saye the fleshe is
in the breade, and the blood is in the wyne, then
thou must graute, yf thy crafte be true as it is not
indeed, that the manhode of christ is departed

and that it is made twoe tymes: for fyrste thou
takest the hooste of bread and other a pece of
bread and make it as ye saye, and the innocent
people worshyp yt. And then thou takest to the,
the chalyce and lykewyse, marreste, makest I
wolde haue sayd, the blood in it, and then
worshyppen it also, and yf it be so as I am sured,
that the fleshe and bloode of Christe ascended,
then be ye false harlottes to god and to vs, for
when we shalbe hou sholde ye brynge to vs the
drye fleshe and let the blood be away for ye
gyue vs after the breade wyne and water, and
sometymes clene water vnblest rather
coniured by the vertue of your craft, and yet ye
saye vnder the hooste of breade is the full
manhode of Christe, then by your owne
confession muste it nedes be that we
worshyppen a false god in the chalyce whych is
vncouiured when we worshype the breade, and
worshype the one as the other, but where fynde
ye that, that euer Christ os any of hys disciples
taught any man to worshyp thys breade or wyne.
<L 23, 27, 35><T WW><P 13><L 4><T
WW><P 14>

Also Luke sayeth • xxii• that Chryst toke the
cuppe attar that he had supped and syd thanks
and sayd This cuppe is the newe testament in my
blood that shalbe shedde into the remission of
synnes for man, now what say ye, the cuppe
whiche he sayde is the new testament in my
blode, was it a materiall cuppe in which the wine
was that he gaue hys dysciples wyne of, or was it
hys moost, blessed bodye in which the blessed
blood was kept tyl it were shed out for the
synnes of that that shulde be made safe by his
passyon, nedes we muste saye that he spake of
his holy bodye, as he dyd when he called hys
passyon ryther suffryng in bodye a cuppe when
he prayed to hys father or he wente to his
passion.

<L 1, 7><T WW><P 18>

This cup is the newe testament in my blood, so
he spake of his holy bodye, when he sayd this is
my body that shalbe gyuen for you, and not of
the material bread whiche he had in his hande.
<L 22><T WW><P 18>

BLOODE.....10

also god seþ to prelatys bi e3echiel, þat 3if a
synful man die in his synne and þe prelate telle
him not his peyne for synne, god schal seke þe
synful mannus bloode, þat is his synne, of þe
prelatys hondis.

<L 8><T MT04><P 56>

Capitulum 8m• Also prelatys setten more pris bi
þe roten peny þanne þei don bi þe precious blood
of ihu crist, for þe ende of schedynge of cristis
bloode was to saue mannus soulis and it was pris
for hem;

<L 5><T MT04><P 72>

into mentenaunce of her owne astate þei ben nedid to pele and spoile þe pore commyns bi dyuerse menys, 3it þe astate of þe secler lordis, from the king vnto þe lowist squyar, as for þe more partie is so bedotid upon þis strong ladi þat þei ben redi to swere to menteyne hir in þis couetous lust þat sche haþ to þis lordschip, and also to di3e in þat cause, and to scle oþur sobre folk þat kepen hem vnder þe mesure of Goddis law, and grucchen a3enst þe vnruili rauyng of þis drunken hore þat þristip aftur innocent bloode, and, as seint Ion seiþ, is drunken þerof.
<L 1290><T OBL><P 190>

Also seynt Austyn seiþ þat þe sacrament or þe sacrifice of þe churche is made of two þingis: þat is of visible liknes of elementis þat ben bred and wyn, and of inuisible flesche and bloode of oure lord Iesu Crist, as Crist is boþe God and man.
<L 56><T SEWW21A><P 111>

Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more of encreased be so muche as they mynystation of breade and wyne is, the whyche ye mynystren, yf ye saye it is so, then thou muste nedes consent that, that thyng that is not God to daye shalbe God to morowe, yea and that thyng whyche is wythoute spirite of lyfe, but growethe in the felde kynde, shalbe God and other tyme.
<L 15><T WW><P 11>

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the breade orelles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is full and hole manhode of Christe in the hooste of breade both fleshe and blood, skynne, herte, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouired when ye worshyp the breade, and yf ye saye the fleshe is in the breade, and the blood is in the wyne, then thou must graunte, yf the crafte be true as it is not indede, that the manhode of christ is departed and that he is made ywoe tymes:
<L 18, 20><T WW><P 13>

And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then worshyppe it also, and yf it be so as I am sured, that the fleshe and bloode of Christe ascended, then be ye false harlottes to god and to vs, for when we shalbe hou sholde ye brynge to vs the drye fleshe and let the blood be away for ye gyue vs after the breade wyne and water, and sometymes clene water vnblest rather coniuired by the vertue of your craft, and yet ye saye vnder the hooste of

breade is the full manhode of Christe, then by your owne con-fession muste it nedes be that we worshyppe a false god in the chalyce whych is vncouired when we worshyppe the breade,
<L 1><T WW><P 14>

Hebr. the fyrst, xvi. visible and vnvisible whych lorde took fleshe and bloode beyng in the virgyn the same god But ye have many false wayes to begyle the innocent people and sleighthes of the fende.
<L 25><T WW><P 14>

By whom we haue redemptyon thorowe his bloode euen the forgyuenes of our synnes Collos • i• 7• Ephes• i• and Roma • iiii• He was deluyered for our synnes and rose agayne for our iustifyng.
<L 23><T WW-TWT><P 25>

BLUD.....5

And sin þei wern not men as þei schuld, þei are cause of þe fallyng of oþer men, and þat blud schal be sout out of þer hand;
<L 10><T APO><P 72>

envy, and vowtrand, or doing a vowtri, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnfeipfulnes, trouby, periury, noys, wasting of þe goodis of God, filyng of soulis, chaunging of berþe, vnstedfastnes of wedding, vnkynd lechery, and vnchastite.
<L 13><T APO><P 87>

for to vs is no wrestling a3en þe flesch and þe blud;
<L 10><T APO><P 98>

For now is no wrestling to vs a3en flesch and blud, noiþer to do fleschly batayl, noiþer to sle mennis bodies, nor 3et to stryfe for fleschly þingis, þat are but after þe flesch.
<L 22><T APO><P 98>

he þat schediþ blud, and he þat doþ fraud to þe hirid hyne are breþer.
<L 27><T APO><P 111>

BLUDE.....1

as God seiþ bi þe prophet, Son of man, if þu schewe not to my peple þaat þei be ware, þei schal falle in þer wickidnes, and I schal seke þer blude of þin hand.
<L 13><T APO><P 72>

bobben⁴⁹

BOBBE.....1

And þus þe fend may hide mennes wittis and bobbe hem in here resoun, as þe iewis didnen wiþ crist, and leden hem to helle as blynd avocatis of

⁴⁹ 3 variants; 10 occurrences.

þe fend.

<L 9><T MT21><P 291>

BOBBID.....1

Alle suche ben maad blynde or blyndefeld for a tyme, as men pleyen abobbid, for þei bep bobbid in hire bileue and in hire/ catel boþe bi suche lepers ouer londe þat libbep bi hire lesyngis.

<L 303><T CG10><P 113>

BOBBIDEN.....8

Also, siche myraclis pleying is scornynge of God, for ri3t as earnestful levyng of that that God biddith is dispising of God, as dide Pharao, so bourdfully takynge Goddis biddynge or wordis or werkis is scornynge of hym, as dyden the Jewis that bobidden Crist.

<L 5><T Hal><P 45>

Thanne sythen thes myraclis pleyens taken in bourde the earnestful werkis of God, no doute that thei ne scornen God, as didden the Jewis that bobidden Crist, for thei lowen at his passioun as these lowyn and japen of the myraclis of God.

<L 8><T Hal><P 45>

But here a3en is thei seyen that thei pleyen these myraclis in the worschip of God, and so dyden not these Jewis that bobidden Crist.

<L 21><T Hal><P 45>

Ri3t therfore as men by feynyd tokenes bygilen and in dede dispisen ther ney3boris, so by siche feynyd myraclis men bygilen hemsilf and dispisen God, as the tormentours that bobidden Crist.

<L 4><T Hal><P 47>

Also siche myraclis pleying is scornynge of God, for ri3t as earnestful leuyng of þat þat God biddiþ is dispising of God, as dide Pharao so bourdfully takynge Goddis biddynge or wordis or werkis in scornynge of hym, as dyden þe Iewis þat bobidden Crist, þanne, syþen þes myraclis pleyeris taken in bourde þe earnestful werkis of God, no doute þat þei scornen God as diden þe Iewis þat bobidden Crist, for þei lowen at his passioun as þese lowyn and iapen of þe myraclis of God.

<L 90><T SEWW19><P 99>

But here a3enus þei seyen þat þei pleyen þese myraclis in þe worschip of God and so dyden not þes Iewis þat bobidden Crist.

<L 103><T SEWW19><P 99>

Ri3t þerfore as men by feynyd tokenes bygilen and in dede dispisen þer ney3boris, so by siche feynyd myraclis men bygilen hemsilf and dispisen God, as þe tormentours þat bobidden Crist.

<L 168><T SEWW19><P 101>

bok⁵⁰

BOK.....62

And siþ lif and dedis of Crist, and his lore, ben in þe gospel, it is opyn to profit of men to studie þis bok, to love Crist.

<L 28><T A11><P 184>

Of þe secunde matrimoyne, þat is bodily, spekiþ God in þe firste bok of holy writt, whanne he maade matrimoyne bitwene Adam and Eve in Paradis in staat of innocence, bifore þat þei synneden.

<L 10><T A13><P 189>

Also oure worldly prestis lesse and more drawn fro holy Chirche, þat is, þe congregacion of just men, þe grete dewete of good ensaumple of here owene lif, þat schulde be a bok and mirroure of here sugetis, to kepe Goddis hestis, and seyntis and reson witnessen.

<L 34><T A22><P 274>

For no man schal be weddid but 3if he paie sixe pens on þe bok, and a ryng for his wif, and sumtyme a peny for þe clerk, and covenaut makynge what he schal paie for a morewe masse, and ellis he schal not be weddid þou3 he lyve in nevere so gret lecherie.

<L 21><T A22><P 284>

First þe wise kyng Salamon put doun an heie bischop þat was fals to hym and his rewme, and exilide him, and ordeyned a good prest for him, as þridde bok of Kyngis telliþ.

<L 12><T A22><P 297>

And Seynt Petir was so pore þat he hadde neiþer silver ne gold to 3eve a pore crokid man, as Petir witnesseth in þe bok of Apostlis Dedis.

<L 26><T A22><P 304>

and God comaundid in þe olde lawe þat þe kyng schulde studie in bokis of his lawe, and þat þis bok schulde not passe fro his eien.

<L 19><T A22><P 327>

And þus seiþ Parisiensis in his bok;

<L 12><T APO><P 53>

Wen þe lesynd of þe herd is a bok of þe schepe, and þei are opunly maistris of alle iuelis;

<L 8><T APO><P 55>

And Gregor seiþ þus, If ani wil mak an ymage, as for a bok tul him, forþed him not, but to worschip þe ymage almaner wittirly forbeed þu him;

<L 9><T APO><P 85>

⁵⁰ 16 variants; 659 occurrences.

And eft seiþ þe bok, þat noiþer herb ne plaster
helid hem, but þe word of God, þat heliþ al þing;
<L 31><T APO><P 91>

And Seint Austyn seiþ in a bok þat he made {De
Conflictu Viciorum et Virtutum 22• q• 2:/
/Nec artificioso mendacio, nec symplici verbo,
oportet quemquam decipere;
<L 85><T CG04><P 47>

Eft Austyn seith in the first bok agenes Faustus
in xi• c• : The excellence of autorite of the
olde testament and newe, is departid from bokis
of latter men, whiche conformed in tyme of the
postlis, by successiouns or aftercomynge of
bisshopis, and bryngynge forth of cristen
chirches, is set highly as in sete to whiche alle
feithful and pitouse sic undirstondyng serueth;
<L 6><T Dea2><P 459>

The bok is fals, or interpretour or translatour
erride.
<L 13><T Dea2><P 459>

if Y fynde in tho bokis ony thing contrary to
treuthe: Y dar seiþ noon other thinge, than that
the bok is fals, either the translatour erride, or Y
undirstonde not it.
<L 5><T Dea2><P 460>

For ri3t as a myche bok is maad of lettris as
elementis, so þe lore of þe chyrche is maad of
customys þat it keþuþ.
<L 26><T EWS1SE-6><P 501>

/FERIA IIIJ DOMINICE II ADUENTUS•
Sermo 3• Dixit Iesus turbis• Mathei II• / For
Ion Baptist telde of Cristis aduent, þerfore þes
gospelis maken mynde of Ion Baptist, and
Matheu telliþ of Baptist wiþinne in his bok hou
he passide opere in holynesse and uertu.
<L 3><T EWS3-125><P 7>

And so it semet to many men þat prelatis þat
letten trewe prestis to preche frely þe gospel ben
wurse þan þes two bischopis of Iewis summe
bischopis ben glad of þes prestis, and summe
ben yuele enformed bi freris And Ion cam into al
þe cuntre of Iordan, prechinge þe baptysm of
penaunse in remysioun of synnes, as it is writun
in þe bok of sermons of Ysay þe prophet, þat
seyde þat Ion was a uoys of a criere in desert
Make 3e redy þe weye of þe Lord!
<L 26><T EWS3-128><P 16>

And Crist roos up to rede, and þe bok of Ysay þe
prophet was 3ouyn hym to rede. And as Crist
turnyde þe bok, he fond þe plase where it was
writun þe spirit of þe Lord is upon me, wherfore
he anoyntide me;
<L 12, 13><T EWS3-132><P 25>

Þis bok was ordeyned of God to be red in þis
plase, for alle þingis þat felden to Crist weren
ordeyned for to come þus.
<L 21><T EWS3-132><P 26>

And whanne Crist hadde foldun þis bok, he 3af
it to þe seruaut;
<L 39><T EWS3-132><P 26>

And Matheu telliþ more opynly of boþe þes in
his bok.
<L 2><T EWS3-143><P 53>

And, as man redinge on a bok takiþ noon heede
to þing bisyde, so a man in seruynge God takiþ
noon heede to fame of men, but þat his name be
writun in heuene, and so in þe bok of lif.
<L 28, 30><T EWS3-144><P 57>

þer skyn profitiþ whanne we seen in hem þe bok
of lif and alle þingis;
<L 22><T EWS3-147><P 68>

Crist telliþ not heere þe seueneþe werk, þat is to
birie dede men, but þat is teld in Tobyes bok and
þis seynt is preysid þerfore;
<L 34><T EWS3-147><P 68>

and to noon of þes widewis was Hely sent, but
into Sarepta of Sydon, to a womman wedewe as
þe bok of Kyngis telliþ.
<L 11><T EWS3-159><P 107>

For þe temple was þryes halewid, as men seyen
þat taken heede: first, þe temple of Salomon, as
þe þridde bok of Kyngis telliþ, was halewid in
Septembre, but þe secound was in March
whanne þe temple was rerid a3en vndir
Zorobabel, as þe bok of Esdre telliþ.
<L 7, 9><T EWS3-173><P 152>

Ion telliþ hou Jesu spac a greet speche on Shire
þursday, and telde his disciplis a lore of myche
witt and of long, and conteyneþ many capitilis in
Iones bok, as clerkis knowen.
<L 5><T EWS3-179><P 172>

And herfore Crist wiþ his apostelis tau3te to
suffere peyne for treuþe, and for profit of Cristis
chirche, as Poule telliþ in his bok.
<L 330><T EWS3-179><P 184>

And so, siþ al þing þat shal be is writen in þe
bok of lif, it mut nedilyngis be for þe tyme þat
God hap ordeyned it.
<L 31><T EWS3-182><P 195>

Also, sithen it is leueful to han the myraclis of
God peyntid, why is not as wel leueful to han the
myraclis of God pleyed, sythen men mowen
bettere reden the wille of God and his marvelous
werkis in the pleyinge of hem than by the
peyntynge, and betere thei ben holden in mennus

mynde and oftere rehersed by the pleyinge of
hem than by the peyntynge, for this is a deed
bok, the tother a quick.
<L 7><T Hal><P 46>

and by salomons bok seiþ god þat his preiere is
cursid and abhomynable þat turneþ a wey his
eris þat he here not goddis lawe;
<L 20><T MT01><P 8>

but summe don verrey penaunce for þes synnes,
and summe dwelle euere stille þerinne and
rennen to helle, as crist seiþ in þe gospel and in
þe bok of iob;
<L 23><T MT01><P 25>

And Seint Jon seiþe, in þe ende of þe apocalips,
þat 3if ony man adde þus to goddis wordis, god
schal brynge vpon hym alle þe vengauces
wryten in þe apocalips, and 3if ony man
wiþdrawe þus fro goddis wordis, god schal don
hym out of þe bok of lif.
<L 2><T MT02><P 38>

and þus þe he3e prestis ely was dede for he
tau3te not his children goddis lawe and reproued
not at þe fulle here synnes, and þe arke or couere
of god was conquerid into enemyes hondis, and
goddis peple ouercomen, and many þousandis
slayn in bataile as þe first bok of kyngis tellip.
<L 2><T MT04><P 56>

Of þis veyn pride of religious it semeþ wel þei
ben not bok of cristis pouert and holynesse, as
þei seye in here wordis, but bok of pride,
coueitise, vanyte and opere synnes, to disceit of
goddis peple and distroynge of his lawe.
<L 16, 17><T MT04><P 61>

and siþ þe lif of prelatis is bok and ensauple of
sugetis, as grosted seiþ wiþ many moo, and þei
lyuen so opynly in pride, coueitise and idelnesse,
passynge alle opere, þei ben open heretikis and
stronge, þat han no schame of here heresie, for
heresie in fals lif meyntened is werse þan heresie
only in herte or wordis, and for sclaunder þat
þei 3euen to opere men bi here cursed lif god
him self curseþ hem in þe gospel and seiþ þus:
who to þat man bi whom comeþ a selaundre, þat
is ensauple to do synne, it spedip to him þat a
mylneston of assis be
<L 27><T MT04><P 61>

And herefore þei ben worse þan iudas for many
skillis, for þei sillen crist in a manere as iudas
dide wiþ more dispit and more stynkyng
coueitise, and 3it þei hiren lordis to meyntene
hem in þis cursednesse, and 3eue pore mennus
goodis to hem for þis ende, and hiren also
iurrouris and opere gentil men of contre to
forswere hem wyttyngly on þe bok and not to
putten hem vp for extorsioneris and þeues;
<L 12><T MT04><P 63>

and siþ þe lif of prelatis is book and in
ensauple to opere sugetis, as lyncolne seiþ, þes
prelates ben heretikis and maistris of heresie, þat
þei techen to þe comunes bi here owen wickid lif
þat is a bok to here sugetis, and þus for cristis
pore lif and meke and traueilous is tau3t a lordly
lif, proud and veyn occupacion of worldlynnesse
and vanyte of þis world.
<L 15><T MT04><P 92>

and in þis defaute ben religious mendynauntis as
principal þeuys and forgoeris of anticrist, þat
seculeris and curatis may almost gete no bok of
value, and herby, as seynt Richard primat of
irland witnessen, þei easten to distroie clergie of
seculeris and trewe techynge of þe peple.
<L 26><T MT06><P 128>

þat is a bok to bore sugetis, to loue and seke
worldly glorie and to recken nou3t of heuenely
þingis;
<L 31><T MT07><P 146>

and but 3if þei amenden hem in þis world þei
schullen be of hem þat god spekiþ of in iobis
bok.
<L 15><T MT12><P 205>

þe sextenþe, þat þei ben verrey bokis and
myrroures of mekenesse, wilful pouert and of besi
trauile in goddis cause and holynesse to alle
men in þe world, and not bok or myrroure of
pride, of coueitise, of ydelnesse and worldly lif
to drawe worldly men into coueitise and opere
synnys and at hero laste to helle.
<L 22><T MT14><P 221>

For þus spekiþ holy writt in þe fite bok of
goddis lawe; “
<L 21><T MT15><P 230>

whanne þe kyng is ordeyned bi þe chesyng of
god and of his peple, he schal not multiplie to
hym self many hors, he schal not haue many
wyues to drawe his herte to lustis, and be schal
not haue oute of mesure grete wei3ttis of siluer
and gold, but after þat he schal sitte in sege of
his regne, he schal writte to him þe bok of
goddis lawe in a volym, takyng ensaumplierie of
prestis of þe kynrede of leuy, and haue it wiþ
him, and he schal rede þat alle þe daies of his lif,
þat he kunne drede þe lord his god and kepe his
wordis, þe whiche ben comaundid in þe lawe,
and his herte schal not be lift vp into pride vpon
his breperen and he schal not croke into þe ri3tte
side ne into þe left side, þat lie and his children
regne long tyme vpon Israel”.
<L 26><T MT15><P 230>

Also newe religious ben brou3t into þe chirche
to reise up cristis mekenesse, pouert and
penaunce, and to ben a bok of þis pouert and

dispisyng of þe world to alle men to loken on,
and þei ben turned to ypocrisie, pride, coueitise,
glotonye and slonþe and bisynes of þe world
more þan opere worldly men, and ben fals bokis
ful of synne and heresie;
<L 16><T MT18><P 268>

þei maken profession to lyue bi labour of here
hondis, bi benetis reulis and fraunseis and
austynes, and to be deed to þe world, and to be
ensaumple and bok of wilful pouert, mekenesse
and grete penaunce and abstynence and now þei
ben turned to alle manere of schrewdnesse,
harlotrie and synne;
<L 32><T MT18><P 270>

and herfore seyen hooly doctours þat þe lif of þis
herde is a bok to lewyd men, and a marke þat þei
shulden sue affir.
<L 21><T MT27><P 408>

and 3it þer ben nyne ordris of aungels, al 3if þe
firste bok of þe bible specifie not þes nyne
ordris, as poul doiþ in his bokis.
<L 6><T MT27><P 431>

þe firste bok of þe olde lawe telliþ of abel and
caym, hou þey brenten þer tybis to god, and þe
smoke wente up to heuene.
<L 19><T MT27><P 431>

þe firste bok of goddis lawe telliþ hou god
manaasside þe fend: “y shal putte enemyte” seiþ
god, “bitwixe þee and womman, and bitwixe þy
seed and heere seed, and she shal al tosquatte
þyn heed”.
<L 29><T MT28><P 461>

the xiiij• book is Esdre, that comprehendeth
Neemye, and al is o bok anentis Ebreyes, as
Jerom seiþ, but anentis Grekis and Latyns these
ben twey bookis;
<L 7><T Pro><P 1>

therefore, as Gregory seiþ in ij• bok of Pastrals
v• c•, prelati ben worthi so many dethis, hou
manye ensaumplis of perdiscoun thei senden to
sogettis, and in xxv• c• of Numery, God bad
Moises hange alle the princis in iebatis a3ens the
sunne, for the peple of Israel dide leccherie and
idolatrie bi ensaumple and suffraunce of hem.
<L 32><T Pro><P 33>

þe correlary of þis þat, if þe bok þat charmith
hali water spred in holy chirche were al trewe, us
thinkis uerrily þat holy water usid in holi chirche
schulde ben þe beste medicine to alle manere of
sykenesse;
<L 59><T SEWW03><P 26>

þe correlari is: þe preyere of ualue springand out
of perfyth charite schulde enbrace in general alle
þat God wolde haue sauid, and leue þer

marchaundise now usid for special preyeris
imade to mendynauns and possessioneris and
othere soulis prestis, þe qwiche ben a puple of
gret charge to al þe reme mayntenid in ydilnesse,
for it was prouid in a bok þat þe kyng herde þat
an hundrid of almes housis suffisede to al þe
reme, and þerof schulde falle þe grettest encres
possible to temporel part.
<L 90><T SEWW03><P 26>

And þow þis forbodin ymagerie be a bok of
errour to þe lewid puple, 3et þe ymage usuel of
Trinite is most abhominable.
<L 96><T SEWW03><P 27>

And siþen þe liyf of prelatis is bok and lernyng
of þe floce, and þey ben maistris of alle yuels, þei
hen eretikiis.
<L 114><T SEWW12><P 63>

syþen men mowen bettere reden þe wille of God
and his meruelous werkis in þe pleyinge of hem
þan in þe peyntynge, and betere þei ben holden
in mennus mynde and oftere rehersed by þe
pleyinge of hem þan by þe peyntynge, for þis is
a deed bok, þe toþer a quick.
<L 131><T SEWW19><P 100>

BOOK.....1

Also Ardmakan, in þe bok of questiouns, seiþ
þat þe Sacrament mai wel be made iche comoun
langage, for so as he seiþ diden þe Apostilis.
<L 216><T Buh><P 176>

BOKE.....71

napeles it were wele worpi þat men clepid hem
tyrautes when þai desire & be maistri bene
about to abrege or to sopplaunt þe kinge of ony
poynte of his reale power, which es 3euen to him
bi God himself, as it es writen in þe first bok of
Kinges, & as it es writen in þe decreez.
<L 179><T 4LD-1><P 184>

after þat he schall 3eue straitte reknyng how he
hap kept & defendid Cristes chirche þat he hape
take in his bonde to defende & kepe, as it es
writen in þe bok of decrees.
<L 246><T 4LD-1><P 186>

For in þe fourþe bok of Goddis lawe it telliþ
hou God seid to Aaron, “In her londe schal 3ee
not haue noo part among hem.
<L 93><T 4LD-2><P 202>

þe secounde witnesse of þe oold lawe is writen
in þe fyeup bok: “Preestis & dekenys schulun
not haue, & alle men of þe same kynreden,
neiþer part ne eritage wiþ oþur children of Israel,
for þei schulun ete sacrifice of þe lord &
offryngis.
<L 108><T 4LD-2><P 203>

And herfore seiþ Crist in þe boke of hys gospel,
Blessid be mercyful men, for þey schal have
mercy!

<L 14><T A10><P 168>

Po first boke of holy writte spekes even þus:
God seide to Aaron and prestes of his sorte, In
þo londe þat 3e dwelle inne schal 3e no3t have,
ne 3e schal have no part of hor heritage, for God
is part and heritage of alle his prestes.

<L 14><T A20><P 234>

Also, in þo fyfft boke þat is of Gods lawe,
biddes God þus to his owne prestes, Nowþer
prestes, ne dekenes, ne none of hor kyn, schal haf
part ne heritage wiþ oþer folke of Israel, for
sacrifices and offrynges I gif hom to eete, and
none oþer þing schal þese prestes take of
possessiouns of hor breþren, as I myself bidde;

<L 24><T A20><P 234>

For in þo fyve3t boke of holy writt, God seis to
his puple, Algatis a nedy mon and begger schal
not be amonge 3owe.

<L 34><T A24><P 370>

In þo iiij boke of holy writte God seis þus to
Aaron and oþer prestis;

<L 23><T A29><P 474>

In þo fifte boke of holy writt God seis þus;

<L 33><T A29><P 474>

Seint Austyne sais in a boke of hys Confessione,
Als ofte as þo songe delitus me more þen þo
þinge þat is songun, I knowlache me for to have
synned horribly.

<L 4><T A29><P 480>

And þo erthe was cursid in Adams werke, as
God seis in þo furste boke of holy writte.

<L 20><T A29><P 487>

Pis seiþ Ysodre/ in þe first boke of souereynest
good/ in þe capitle of antecrist.

<L 7><T AM><P 118>

Þe tymes of antecrist ben signifi3ed to be ni3e
by þe pride of oo bischop þat wole be clepid
vnyuersal bischop/ as seynte Gregore seiþ/ in þe
fyueþe boke of his registre/ þe 32 • c° / and
efte he seiþ in þe seuenþ boke of his registre/ þe
29 • c° / þt who euer clepiþ himself vnyuersal
prest/ eiþer desireþ to be clepid/ renneþ be fore
antecrist in his hi3e pride/ for he settiþ hym
before oþer in being proud.

<L 12, 13><T AM><P 118>

Gregor in þe two & þritti boke of hise moral.

<L 4><T AM><P 121>

ffirst seiþ Bois, in his boke de disciplina
scolarum, þat children schulde be tau3t in þe

bokis of Senek;

<L 4><T Buh><P 170>

And Esdrias also redde it from morou to
mydday, as it is pleyn in his ffirst boke, 8° c°,
apertily in þe stret, and þe eeres of þe puple
weren entently wouen þerto and þei vnderstoden
it;

<L 30><T Buh><P 171>

Worschipful Bede, in his first boke de gestis
angulorum 2° c° , telliþ þat Seint Oswold, kyng
of Northehumberlond, axide of þe Scottys an
holi bischop Aydan to preche his puple, and þe
kyng of hymself interpreted it on Engliche to þe
puple.

<L 117><T Buh><P 173>

of Almaine þat summe tyme a Flemynge, his
name was James Merland, translatid al þe Bibel
into Flemysche, for wiche dede he was somoned
before þe Pope of grete enmyte & þe boke was
taken to examynacion & truely aproued;

<L 128><T Buh><P 174>

Also Cistrence in his sext boke, þe I c° , seiþ
þat Alrede þe kyng ordained opone scolis of
diuerse artes in Oxenforde and he turnede þe
best lawes into his modor tunge & þe Sawter
also;

<L 147><T Buh><P 174>

ffor as it is writen in þe boke of Numbers þe i i
c° wane Moises had chosen seuenty elder men
& þe spirite of God rested on hem & þei
profecieden.

<L 80><T Buh><P 172>

Pis cursid hunter slepiþ not ne restiþ, ny3t ne
day, but euer cumpassiþ þe worlde aboute, as he
seide to God, as þe Boke of Job witnessiþ.

<L 73><T CG12><P 151>

Of þis net may wel be seide þe wordis of
Jeremy, in þe Boke of Lamentacions, þere he
seiþ þus: {Expandit rethe pedibus meis/.

<L 225><T CG12><P 155>

And for to strengthe wiþ þis hope may also be
brou3t to þe story, in þe þrid Boke of Kyngis, of
þe wydue of Sarapte: hou3 she fed Helie in a
dere 3ere, and hir mete feilid neuer til plente
came a3eyn. And also, in þe þe fourþe Boke of
Helie þe prophete: hou he fed an hundrid hungri
men wiþ þritti louis, and alle haden inow, and
greet releef was left.

<L 13, 15><T CG14><P 176>

Pis prouep wel Tobie in his Boke, where he
seiþ þus: {Elemosina a morte liberat, et ipsa est
que purgat peccata, et facit inuenire vitam
eternam/.

<L 286><T CG15><P 191>

Herto answeriþ Tobie in his Boke, and seiþe þus:
/Si multum tibi fuerit, habundanter tribue;
<L 317><T CG15><P 192>

Þe Wyse Man answeriþ in his Boke, and seiþe
priuely it shulde be done, seying þus: /Conclude
elemosinam in sinu pauperis, et hec pro te orabit
ab omni malo/.
<L 329><T CG15><P 192>

Þis witnesiþ wel þe Wise Man in his boke, þere
he seiþ þus: /Sunt iusti atque sapientes, et opera
eorum in manu Dei;
<L 476><T CGDM><P 220>

Oute of þis fire into þis colde, and oute of þis
colde into þis fire aþeyn þei shullen be possid
wiþ foule feendis, hider and þider wiþoute
cesyng, of whiche spekiþ Job in his boke (24•
19): /Ab aquis niuium in calorem nimium
transibunt/.
<L 872><T CGDM><P 232>

And Ysay, in his boke, spekiþ of þese two
stynkis in dyuerse placis.
<L 901><T CGDM><P 232>

Of whiche hydousnes spekiþ Job in his boke,
þere he seiþe þus: /Vbi vmbra mortis, etc/.
<L 914><T CGDM><P 233>

Of whiche last þing spekiþ þe Wise Man in his
boke, þere he seiþe þus: /Timenti Deum bene
erit in nouissimo/.
<L 980><T CGDM><P 235>

but suche temporaunse shal be þere of þingis,
which neyþer y3e haþe seen, neyþer ere herde:
neyþer it haþe sti3ed into mannus herte, but
oonly of hem þat ben founden worþi to weelde
hem, whos namys ben writen in þe boke of lijf,
and han wasshen her stolys in þe blode of þe
lombe, and ben tofore þe fete of God and seruen
hym day and ny3t.
<L 1024><T CGDM><P 236>

Of þis dowery spekiþ þe Wise Man in þe Boke
of Wisdom and seiþe: /Tanquam scintille in
arundineto, etc/.
<L 1081><T CGDM><P 238>

Þis is þe boke of lijf þat Jon spekiþ of in þe
Apocalipse. Þis boke makiþ man þat lokip
þerinne so kunnyng of þe first day þat he knowiþ
al clergy and kunnyng of craftis, and al wit haþe
at his wille of what he wole desire.
<L 1139, 1140><T CGDM><P 240>

Þe lewidest knaue of þe kychyn here shal be þere
clerke, and take dignite of degre in dyuinite at þe
first lesson þat he lokip in þis boke, when alle
deynous doctouris shullen drawe þere abacke,

þat now letten suche lewid men to lerne here
Lordis lawe.
<L 1147><T CGDM><P 240>

Þis boke shal neuer be claspid vp, ne closid in no
cloyster, but as opun to one as to anoþer, for þat
is oure Lordis ordre. Þis boke is so bri3t and so
breme to hem alle þat he nedip neuer oþer li3t of
launterne ne of laumpe, as large as þe plase is, to
loke in her lesson.
<L 1152, 1154><T CGDM><P 240>

and also petre and alle oþer apostles, and also
alle oþer popis faileden þat weren til Innocens
cam, whenne þe fende was loused, and 3itt men
weren clenched of her synne þicker and bettur
þenne þei weren aftur, for I rede in þe boke þat
luk wrote of apostles dedis, hou þre þousand
turned in oon daye fro lewes fables to cristis
lawe, and aeon of hem was þus confessid to
prestis.
<L 23><T MT23><P 328>

for þat stondip in confessioun of mouþ, and
sorow of hert, and asect makyng, and herfor seiþ
david in his boke: “þou god þat art my god, I
shal synge to þe in an harpe”.
<L 5><T MT23><P 340>

But, wher him listip, he wiþdrawiþ, addip or ellis
contrarieþ it a3enst þe bidding of Goddis lawe in
þe boke of Deutronomi and in þe boke of þe
Apocalips, þe wiche ben þe last bokis of Goddis
lawe, olde and newe, and forbeden adding and
wiþdrawing to eipur of þes lawes.
<L 1183><T OBL><P 187>

And in þe ende of þe Apocalips /Apoc• ultimo/
seint Ion writiþ þus: Who schal adde or putt to
þes wordis, God putt upon him þe veniaunsis
wreten in þis boke. And if any man schal lesse or
wiþdrawe of þe wordis of þe boke of þis
prophesie, God take his parte from þe boke of
lijf and from þe holi cete’.
<L 1189, 1190, 1191><T OBL><P 187>

And so aftur he seiþ in þe same boke: Þis is þe
sacrifice of cristen men: “Many oo bodi in
Crist”.
<L 1481><T OBL><P 195>

And so þat renegat so reneyng Goddis lawe is in
þe case of Vincent uictor, of whom seint Austen
writiþ þus in his boke /Ad Petrum presbiterum
de origine anime/, wher seint Austen rehersiþ þe
opunion of þis Vincent, affermyng þat þo þat
were ibore in original synne schuld entre into þe
blisse of heuene alþou3 þei were nor bore a3en
of water and of þe Holi Goost.
<L 1764><T OBL><P 202>

And seint Austen acordig herewiþ seiþ þus in
his boke /Contra aduerarium legis et

prophetarum/ Forsop, in so meche euery man in profiting knowiþ þe li3tlier a þing, in as meche as he haþ þe more religiousli or feiþfulli beleued to God or he knowe’.

<L 2185><T OBL><P 212>

and so he schewid out to al þe world þe wil and þe lore of þe Fadur, þe wiche ben euerlasting truþis wreten in þe boke of liif.

<L 2272><T OBL><P 215>

And þus þis Crist dede bi þe most tru3e and couenable logic þat þe Trinite my3t deuyse, fort schew out þe truþis hid before in þe boke of liif.

<L 2278><T OBL><P 215>

And hou3 seint Denyse writiþ of þis sacrament aftur þe logic of Goddis law I told in partie before, but for I haue not nou3 þe copie of his boke, I write not his wordis here.

<L 2601><T OBL><P 223>

And seint Austen, as I wote wel, and I be wel auidid it is in his boke /De doctrina christiana/, rehersiþ þe same Ciprian, seiying þat þe blode mai not be seen in þe chalis whan þe wyne lackiþ.

<L 2606><T OBL><P 223>

So þat here seint Austen calliþ þe sacrid oost brede, as he doþe in many oþur Also seint Austen writiþ þus in þe boke /Contra aduersarium legis et prophetarum/: Þei þat reden knowen what Melchisedech brou3t forþe whan he blessid Abraham;

<L 2712><T OBL><P 226>

Sipþen þen al Cristis wordis ben oo worde þat is truthe and þe boke of liif, and þis renegat wiþ his retinew demep Cristis wordis for he determeneþ þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe fende.

<L 2776><T OBL><P 228>

For, as Austen seiþ in þe same boke, A man schuld wirschip þus þat þing þat þe most souereyn angel wirschipiþ, and þat is onli God.

<L 2874><T OBL><P 230>

seker, no more þan he wote in case whan he seep two postis, wiche is halowid and wiche is vnhalowid and so wheþur þei ben boke substauncis, or accidentis wiþout soiect, or þat oon a substaunce and þat oþur an accident aftur his new drunken dremyng, þe wiche he calliþ a determynacioun!

<L 3098><T OBL><P 236>

And þus þis fole most dou3te of euery creature, if he be streitli examened, wheþur it be personalli God or not Napeles Crist seiþ (Io• 10) þat Þe scripture, þat þe Fader haþ halowid and sent into þe world, mai not be vndo’, þe

wiche scripture is Crist, God and man, þe boke of liif, as þe cros, in wiche Poule alone wold haue his glorie, is Iesu Crist, in whom Poule was icrossid to þe world to him, for þe reuelacion in boþe þes clausis limiten to þis witt.

<L 3105><T OBL><P 236>

And so þe scripture þat Crist spekiþ of most nedis be vnderstonde Iesu Crist, God and man, and þe boke of liif.

<L 3114><T OBL><P 236>

For, as þis seint seiþ in þe same boke, Whan þe auctorite of truþe is broke or li3tli lackid or amenused, alle þinggis schul leue dou3teful’.

<L 3428><T OBL><P 244>

Lete take awei our cartis or scrowis, and lete þe boke of God come a place!

<L 3522><T OBL><P 247>

Also þe same Thomas writiþ þus in þe boke allegged before Þe nedeful mater of þe sacred oost is brede of whete.

<L 3775><T OBL><P 253>

And þerfore saynt Austyn in þe Boke of questyons of þe olde lawe and þe newe, and in oþer dyuers placis, saiþ þat kyngis and lordis ben vicaris of þe godhede.

<L 408><T OP-LT><P 75>

For as it is witen in /Policronicon/ þe sevenþe boke, Gregor þe sexte ordenyd first tiþis to be payde to curatis oonly.

<L 896><T OP-LT><P 117>

For the tythinge of a ducce, Or of an apple, or an ay, They make men swere upon a boke;

<L 863><T PT><P 174>

Thou shalt be cursed with boke and bell, And dissevered from holy churche, And clene ydampned into hell, Otherwyse but ye woll worche!

<L 1240><T PT><P 186>

if 3e be borne 3e schal be borne in malison, and if 3e be dede in malison schal be 3our parte’ & Gal• 3• , “Weriend is euerych man wich dwelliþ no3t in al þings þat bene witen in þe Boke of þe Lawe þat he doþ þam” Item Ro• 2• , “Whosoeuer haþ synned wiþout law, wiþout law schal periche”.

<L 22><T Ros><P 77>

And þanne a clerk seide to me, Wyliaam, tarie my lord no lenger, but submytte þee now mekeli to þe ordynaunce of holi churche and leie þin honde vpon a boke, touchinge þe holi gospels of God, bihotinge not oonli wiþ þi mouþ but also wiþ þin herte to stonde to my lordis ordynaunce’.

<L 1735><T Thp><P 77>

But for bycause that euery man can not haue the bokē of Daniell to know what is prophesye is.
<L 23><T WW><P 3>

BOKES.....15

But for seint Austyn, in his pistles and other bokes, witnessith openly that S• Cyprian the martyr, whom he loved specially, erred in the matter of bapteme goven of heretikes, it behoveth not vs to excuse S• Cyprian in errour, thou he was a famous doctour of the church and a glorious martyr.
<L 17><T 37C><P 129>

For S• Austyn, that knewe fully the bokes of Cyprian, and magnified hym sovereynly among alle martires after the apostles, witnessith openly, that this Cyprian erride in this matter.
<L 24><T 37C><P 129>

And, for to putt away þis beggyng, Seynt Austyne makes twoo bokes, hou munkis owen to travel wiþ her hondis for her lyvelode.
<L 25><T A24><P 371>

Bot þei robben curatis of hor offis and gostly worschip, and letten hom to knowe Gods lawe, by holdyng bokis fro hom, and wiþdrawinge of hor vauntages, by whoche þei schulden have bokes and lerne.
<L 3><T A24><P 397>

SEVEN HERESIES• /SEPTEM HERESSES CONTRA SEPTEM PETICIONES/• For fals men multiplen mony bokes of þe Chirche, nowē reendynge byleve, and nowē clowtyng heresies, þerfore men schulden be ware of þese two perilles, þat fals men pynchyn in þe Pater noster.
<L 1><T A27><P 441>

And Seint Austyn and Seynt Gregory techen þis in manie bokes, by holy writ and resoun.
<L 5><T A33><P 519>

And who so lokeþ her symonie/ þat þei breken al daye/ & preten fast to brenne þe bokes that Goddis lawe is inne.
<L 1><T AM><P 146>

But Abraham seyde to hym þat tey han Moyses and prophetes in þere bokes þat tey wryten, here þey hem spedily and kepe þey Godes maundementes.
<L 57><T EWS1-1><P 225>

And it semeth þat þei techen here sugetis heresie bi here false open lif, for here lif schulde be bokis of opere sugetis vnder hem, and as bokes ben false þat techen heresie, so ben þes prelatys heretikis þat techen and meynthen synne bi here cursed ensauple 3euyng.
<L 30><T MT04><P 86>

Capitulum 18m• 3yt þes possessioners ben þeues and so striers of clergie and of good lif in the people, for þei han manie bokes, and namely of holy writt, Summe by bygging and some by 3ifte and testamentis and some bi opere disceitis and sultitees, and hyden hem from secular clerkis and suffren þes noble bokes wexe roten in here libraries, and neiþer wolen sillen hem ne lenen hem to opere clerkis þat wolden profiten bi studiynge in hem and techen cristene peple þe weie to heuene.
<L 17, 20><T MT06><P 128>

And certis whoso wol nede Austens and Ieromes bokes, þat had ful meche and grete conflict wiþ heretikis, he schal se wel þat þei demed or conuictid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture þat is Goddis lawe.
<L 1010><T OBL><P 182>

Trulych lorde so these maysters seggeth nowē/ for they haue ywritten many bokes ayenst thy techynge that is truthe/ & so the prophesye of Dietemie is fulfilled whan he sayth: Trulyche the false pointes of the masters of the law hath ywrought lesynge.
<L 9><T PCPM><P 58>

And Christes people proudly curse With brode bokes, and braying bell' To putte pennyes in hir purse They woll sell both heven and hell;
<L 166><T PT><P 152>

Vnde Augustinus, 1• De Concordia Euangeliorum/, “Al wais þai deserue for to erre þat so3t Criste & his apostilles no3t in holy bokes bot in peynted wayles”.
<L 19><T Ros><P 101>

BOKEZ.....1

Vnde Magister Historiarum super Genesim, 11• c• 6/, þe Maister of Historiez, spekyng of þe fyndyng of ydolez, seiþ, Belus, Kyng of Grece, went into Assirie to wome succeded Ninus his sone, þat made large þe cite of Niniue & so called it, þat ouercome Cham, þat tyme regneng in Braccia & brent þe bokez of þe 7• libérale artz wich Cham had made in 7• pilers of brasse & 7• pilers of stones for þe delyuie or flode.
<L 23><T Ros><P 97>

BOKIS.....98

and bi seynt Bernard in his sermoun of Apostlis that bigynneth thus, /Ecce nos relinquimus omnia/, and in hise bokis to Eugenie the pope;
<L 11><T 37C><P 2>

The x• Article• Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the

bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that representen worldi glorie and pride of the world as if Crist and othere seyntis hadden lyuid thus and deservid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brent, as bokis of opin error or of opin eresie agens cristene feith.

<L 4, 9, 10><T 37C><P 23>

2• Corollary• Though ymagies moun be worshipid in a manere, as for signis of seyntis, or as bokis of lewid men, or as a wyf kepith cherli the ryng of her weddinge for loue of her husbonde;

<L 8><T 37C><P 24>

Thus manie feithful kingis, as Dauith, Josaphat, Ezechie, and Josie preechiden excellentli Goddis lawe generali bi here owne mouth to here puple and bi pistlis sent bi here messengeris to al the rewme, as it is opin bi the proces of bokis of Kingis and of Paralipomenon.

<L 1><T 37C><P 33>

The foure greete doctouris with othere, lattere holden this part withouten ony doute, as it is opin in here bokis, and in the xxij• cause in the j• and iij• and iv• and v• questioun bi greet processe.

<L 7><T 37C><P 35>

He myghte lawefulli do this dede bi ensaumple of Dauith and of Salamon, of Josaphat and of othere holi kingis, as it is shewid bi proces of the bokis of Kingis and of Paralipomenon.

<L 10><T 37C><P 82>

Forwhi Benet techith in his rule opinli, that munkis owen for to trauaile for her owne liflode, and so doth Jerom in his pistlis thicke, and {De consecracione/, v• di• c• {Nunquam/, with manie mo, and so doth Austin in his ij• bokis of the werk of munkis.

<L 17><T 37C><P 89>

and speciali frere menouris, as Grostede seith in his sermoun, Beati pauperes spiritiu, so that in alle thingis perteyninge to hem as in housis, clothis, bokis, and othere necessities, no thing be red but wilful povert and mekenesse of Jesu Crist and dispisinge of the world.

<L 20><T 37C><P 94>

But this was the eresie of Donatistis, agens whiche seynt Austin trauaile ful gretli and truli, on Jon, and {De verbis Domini/, and in othere bokis. Therefore seynt Austin on Jon and in othere bokis thicke, and in the xxxij• dist• c• {Preter hoc in paraf/.

<L 25, 26><T 37C><P 123>

Therefore ceese the blasphemie deming of simonient prelatys and unkunnyng in Gods law to condemne a sovereyn doctour, whose bokis thei kunne not undirstonde, neithir rede with worshiþe without greet stumblinge and defaute.

<L 25><T 37C><P 133>

Lord, siþ þis is Goddis word & his lawe 3ouen to his churche & þe witt is opyn inow, as þe bokis ben commyn to men, what þing meuiþ Cristen men to leue þis lawe so cowardly?

<L 101><T 4LD-2><P 202>

Seynt Austyn and Jerom specially witnessen wel þis in many bokis.

<L 27><T A13><P 190>

For þei neden to have bokis of holy writt, as þe bible and expositouris on þe gospels and pistelis, more þan Graielis and opere bokis of song;

<L 13, 14><T A14><P 202>

And Seynt Gregory writt þus in many bokis, A man seet in grevous synnys, þerwhile he is overchargid wiþ his owen, he doþ not away oper mennis synnes.

<L 21><T A18><P 223>

And 3if oure clerkis studien þes bokis of þe emperours lawe, for reson þat þei fynden in hem, Lord!

<L 29><T A22><P 326>

and God comaundid in þe olde lawe þat þe kyng schulde studie in bokis of his lawe, and þat þis bok schulde not passe fro his eien.

<L 19><T A22><P 327>

But as þes newe ordrys changen in cloþis, in bokis, wiþ oper ritis, so þei varien in Goddis office fro þat þat Crist bad his preestis do.

<L 35><T A23><P 345>

Bot þei robben curatis of hor offis and gostly worschip, and letten hom to knowe Gods lawe, by holdynge bokis fro hom, and wiþdrawinge of hor vauntages, by whoche þei schulden have bokes and lerne.

<L 2><T A24><P 397>

Here Cristen men seyne, þof ymagis my3tten be sufferid for lewid men, in defaute of prechyng þat prestis schulden do, noþeles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wiþ golden cloþis ande golden schone, and as hys pore apostilis hade lyved in worldely glory, and oper seintes also, and herinne haden plesid God, bene false ymagys and bokis of heresy worpi to be destroyed, nomely when þo lewid pepul honouris hem for God and seyntis, and done more honour to hem þen to God and Cristis

body.
<L 36><T A29><P 462>

How gloriouse a cause he had, ande pleyne
treuthe, and comyne profite of holy Chirche, and
what gloriouse bokis he wrote, more þen any
oper grete seintis of þis londe, to comyne profite
of al Cristendame!
<L 19><T A29><P 467>

Mony bokis boþe of Gregore and Austen seyne
playnely, þat þe schepard sles Cristen soulis,
when he is stille and cries not ageyne her synnes.
<L 10><T A29><P 469>

ande siþen Seint Austyne, namely wysest of alle
doctouris holden siþen þo apostilis weren, þat
seis in mony bokis þat none accident may be
wipouten sogett, wheþer schullen men be
constrayned by Anticristis powere to forsake
holy writte and resone and beste seyntis, for an
unknownen þinge þat plesus to a multitude of
worldly moldywarpis, ful of pride, covetise,
symonye, heresie, and blasphemie?
<L 4><T A29><P 485>

Here is þo sothe sparid, for soþely a preste may
lawefully hire his wrytynge, his travaile, of
techyng, byndynge of bokis, and mony oper
honeste traveylis, as Seint Poule, worþi many
þousandus prestis, gat his lyvelode wip a ful
symple crafte, as holy writte wittenessis.
<L 20><T A29><P 492>

For Austyn seiþ in many bokis þat þer may non
accident be wipouten suget.
<L 8><T A33><P 523>

Rede þe holde bokis, and see wilk lynage were
sett in þe hille of Gari3ym to bles þe puple;
<L 30><T APO><P 22>

ffirst seiþ Bois, in his boke de disciplina
scolarium, þat children schulde be tau3t in þe
bokis of Senek; and Bede expowneþ þis, seying:
children schulden be tau3t in vertues ffor þe
bokis of Senek ben morals, and for þei ben not
tau3t þus in her 3ougþe, þei conseyuen yuel
maners & ben vnabel to conseyue þe sotil
sciense of trewþe;
<L 5, 7><T Buh><P 170>

Also it is knowen to many men þat in þe tyme of
kyng Richerd, whos soule God asoile, into a
parlament was put a bille, be assent of two
erchebischopis & of þe clergie, to anulle þe
Bibel þat tyme translatid into Engliche, and also
oper bokis of þe Gospel translatid into to
Engliche;
<L 282><T Buh><P 178>

And he seide sche hadde sent hem vnto him, and
he seide þei weren goode and trewe and

comended hir in þat sche was so grete a lady, &
also an alien, & wolde so lowliche studiee in so
vertuous bokis.
<L 301><T Buh><P 178>

Thus thoug thei haue not tyme and leiser to turne
and turne agen the bokis of Goddis lawe to
cunne the lettere therof, thei han and kepyn the
fruit and the veri sentence of al the lawe of God,
thourg kepyng of duble charite, as seynt Austyn
seith in a sermoun of the preisyng of charite;
<L 23><T Dea><P 453>

and thei chargiden neuere neither constreynede
ony man to take her bookis, but comaundiden
men to byleue not to her bokis, no but in as
myche as thei weren groundid in holy writ
expresly, or in pleyn and sufficient resoun.
<L 21><T Dea2><P 458>

Eft Austyn seith in the first bok agenes Faustus
in xi• c° : The excellence of autorite of the
olde testament and newe, is departid from bokis
of latter men, whiche confermed in tyme of the
postlis, by successiouns or aftercomynge of
bischopis, and bryngynge forth of cristen
chirches, is set highlye as in sete to whiche alle
feithful and pitouse sic undirstondyng serueth;
<L 7><T Dea2><P 459>

Or thou undirstondist not for sothe in litle werkis
of lattere men that ben conteyned in bokis
without noumbre, but in no maner euened to the
alle holyeste excellence of canoun scripturis, or
reulis of holy writ, yhe in whiche euer of hem
the same treuthe is foundun: netheles the autorite
is fer uneuene treuly in these lattere menne
bokis;
<L 15, 19><T Dea2><P 459>

if Y fynde in tho bokis ony thing contrary to
treuthe: Y dar seie noon other thinge, than that
the bok is fals, either the translatour erride, or Y
undirstonde not it.
<L 4><T Dea2><P 460>

Bokis schullen be openede þanne, and men
schullen knowe þer owne dedis, boþe goode men
and yuele.
<L 61><T EWS1SE-3><P 488>

And at þe day of doom, whan bookis schal be
opone, þe whiche bokis ben mennys sowlys, and
conscience of hem, þanne schal boþe good and
yuel knowe mennys werkys and þer þowtys.
<L 7><T EWS2-63><P 43>

Bokis seyen bineþe bileue hou Adam sette many
curnelis of þe fruyt þat he eet of, and of þis fruyt
cam o tre, of which was Cristis cros maad;
<L 11><T EWS3-151><P 81>

Certis, by uertu of þe gospel men kissen boþe bokis and wallis, but siche reuerense þey don not to freris clopis but 3if þey ben woode!
<L 38><T EWS3-239><P 318>

but so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewid men, and therefore 3if thei ben quike bookis, thei ben quike bookis to schrewidenesse more than to godenesse.
<L 9><T Hal><P 50>

Frere, what charite is it to gadere vp þe bokis of Goddis lawe, many mo þanne nedip 3ou, & putte hem in tresorie, & do prisone hem fro seculer preestis & curatis, wher bi þei ben lettid of kunnyng of Goddis lawe to preche þe gospel freli?
<L 373><T JU><P 70>

Lord, siþ goddis lawe is so myche and so hard to vndirstonde, as austyn and oþere seyntis techen, þat þou3 eche man hadde neuere so gret witt and my3tte lyue hool and sond in bodi and wittis til þe day of dome, he schulde euere haue ynow3 to lerne and ocupie him þerine at þe fulle, whi schulde wordly curatis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array?
<L 8><T MT02><P 38>

for þei han grete housis propriid to hem self, many costly bokis, and myche hid tresour biried in here houses fro þe comune of cristen men lyuyng in þe world bi gret labor, as god enyoyned adam;
<L 8><T MT03><P 49>

As to propre þingis freris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat þei han, but her semeþ myche venym: first þe euyl children putten into here fadir þe pope þe venym of worldly lordschipe siþ þei may not haue it for distroyng of here perfeccioun, and yit þei seyn þat þe pope mot be most holy and perfyte and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vnkynde and vntrewe, for wiþouten his leue or is conseil þei alien into straunge rewmes, and in caas to oure enemyes, al þat
<L 10><T MT03><P 50>

And it semeþ þat þei techen here sugetis heresie bi here false open lif, for here lif schulde be bokis of oþere sugetis vnder hem, and as bokes ben false þat techen heresie, so ben þes prelatis heretikis þat techen and meyntenen synne bi here cursed ensaumple 3euyng.
<L 30><T MT04><P 86>

lord siþ þes bokis ben more nedeful to mannys good lif þan gold or siluer, and he is cut of

charite þat seep his broþer haue nede of worldly sustenance and helpiþ him not whanne he may esely;
<L 28><T MT06><P 128>

hou moche more ben þes religious out of charite, þat helpen not seculer clerkis and curatis of þes bokis neiþer be 3ifte ne lenyng ne sillyng for no money.
<L 1><T MT06><P 129>

for þei dreden more þe popis lawe and statutis maad of bischopis and of oþere officeris þan þe noble lawe of the gospel, and herefore þei han many grete bokis and costly of mannus lawe and studien hem faste.
<L 22><T MT07><P 145>

A lord, 3if alle þe studie and traueile þat men han now abowte salisbury vss wiþ multitude of newe costly portos, antifeners, graielis, and alle oþere bokis weren turned into makynge of biblis, and in studiyng and techyng þerof, hou moche schulde goddis lawe be forþered and knowen, and kept, and now in so moche it is hyndrid, vnstudied and vnkept.
<L 7><T MT10><P 194>

lord, hou schulden riche men ben excused þat costen so moche in grete schapellis and costly bokis of mannus ordynance for fame and nobleie of þe worlð, and wolen not spende so moche aboute bokis of goddis lawe and for to studie hem and teche hem, siþ þis were wiþoute comparison betre on alle siddis and ly3ttere and sykerere.
<L 12, 13><T MT10><P 194>

þe sextenþe, þat þei ben verrey bokis and myrroures of mekenesse, wilful pouert and of besi traueile in goddis cause and holynesse to alle men in þe world, and not bok or myrroure of pride, of coueitise, of ydelnesse and worldly lif to drawe worldly men into coueitise and oþere synnys and at hero laste to helle. þe seuentenþe þat þei drawen not noble bokis of holy writt and holy doctouris and oþere nedeful seieneis fro curatis and clerkis into here owene cloistris, þat ben as castellis or paleicis of kyngis and emperouris, and suffre hem be closed þere and waxe rotyn, and neiþer 3eue hem ne lene hem ne selle hom to curatis and clerkis, þat my3tten, couden and wolden lerne holy writt and teche it frely for loue of mennus soulis, þe ei3tenþe, þat þei louen more comyn profit of cristene men, boþe gostly and bodily, þan here synguler worldly profit and here owene bodily ayse and welfare.
<L 20, 26><T MT14><P 221>

þe ei3te and twentiþe, þat þei approprien not parishe chirchis to ouer riche houses bi false sugestions and symonye, and putten þere an

ydiot, and 3euen hym to litel liflode and taken alle þe profite to hem self, and letten goode curatis of here liflode and trewe techynge of cristene peple and helpe of pore men in parischis and goddis seruyce and holdynge vp of þe chirchis in hilynge and bokis and opere ornamentis.

<L 11><T MT14><P 223>

and grete merueile it is now þat, siþ seynt gregory seyþ in pleyn lawe of þe chirche and opere bokis þat siche men as desiren benefices schulden not haue hem, but men þat fleeen hem for drede of vnabilnesse of hemself and grete charge, as dide moyses, ieromye, austyn, gregory and holy seyntis;

<L 18><T MT16><P 245>

Also newe religious ben brou3t into þe chirche to reise up cristis mekenesse, pouert and penaunce, and to ben a bok of þis pouert and dispisyng of þe world to alle men to loken on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and slonþe and bisynes of þe world more þan opere worldly men, and ben fals bokis ful of synne and heresie;

<L 19><T MT18><P 268>

and dauid seiþ þat god schal dampne alle men þat speken lesyngis, and þe prophete zacharie seiþ þat goddis curs comeþ to þe hous of lieris, and seynt austyn declareþ in many bokis þat of ei3te manere lesyngis þe leste is synne, and who euere techiþ þe contrarie disceyueþ þe peple.

<L 20><T MT18><P 270>

and 3it þer ben nyne ordris of aungels, al 3if þe firste bok of þe bible specifie not þes nyne ordris, as poul doiþ in his bokis. þe ey3the maner of creaturis ben comyn þingis þat god haþ maad, and hooly writ spekiþ of hem in many bokis of goddis lawe.

<L 8, 9><T MT27><P 431>

and ciprian made þis lawe, and it is in þe popis bokis, þat crist onely shulde be herd in þat þat he spekiþ moost principaly.

<L 18><T MT27><P 452>

Take we aweie our scrowis and lete Goddis bokis be brou3t a place!

<L 457><T OBL><P 168>

And for as meche as heretikis ben proude of þe schynyng of her feire speche, þat þei be not sadded in none auctorite of holi bokis (þe wiche holi bokis ben to us as it were ueinys of syluur in speking, for of þo holi bokis we drawyn þe begynnyng of our speche), Iob calliþ a3en heretikis to þe writinggis of holi auctorite, and þat to þis ende þat, if þei desire for to speke truli, þat þei take of scripture what þei speke.

<L 638, 639><T OBL><P 173>

For þe whilis þat heretikis coueiten to be preisid of hi3e witt, þei bringgen forthe as it were sum newe þinggis, þe wiche ben not holden in þe olde bokis of olde fadris'.

<L 652><T OBL><P 173>

But, wher him listiþ, he wiþdrawiþ, addiþ or ellis contrarieþ it a3enst þe bidding of Goddis lawe in þe boke of Deutronomi and in þe boke of þe Apocalips, þe wiche ben þe last bokis of Goddis lawe, olde and newe, and forbeden adding and wiþdrawing to eiþur of þes lawes.

<L 1184><T OBL><P 187>

and Gregor haþ þe same sentence (8 Moralia) and in many oþur placis of olde seinttis þis sentence is ful ryue and nameli in Austens bokis.

<L 1434><T OBL><P 193>

For where oþur heretikis, as we mai rede in Austens bokis and Ieromys, wolde seke colour of scripture, þis renegat sitting in þe chirche reckiþ litil of seche colourris, but wiþout charite affermeþ obstinatli his owne wille, as we mai se specialli in þe poynt of his wordli lords chip, and in þe article of þe sacrid oost, and in ful many oþur poynttis in þe wiche he reckiþ not hou3 euen and openli he go a3enst Crist and his lawe, notwiþstanding þat þe gospelle schuld be þe rule of þe prelacie from þe hi3est unto þe lowist.

<L 1787><T OBL><P 202>

For antecrist brenneþ þe bokis of Goddis lawe, and stripeþ awei þe skyn from þe trew prechouris heede and fingris, and killiþ feiþful peple, as dede þe grete tyrant and enmye of Goddis lawe Antioch.

<L 2075><T OBL><P 210>

And acording to þis sentence seint Austen writiþ þus in a epistle to seint Ierom: Forsop, I knowleche to þi charite þat I haue lerned to bring (or 3eue) þis drede and wirschip onli to þe bokis of scripturis, þe wiche ben nou3 callid canoun or autentike, þat I beleue most stedfastli noon of the auctouris of hem to han erred in any þing in writing.

<L 3433><T OBL><P 244>

For utturli I deme not þat þou wilt þat þi bokis be rad so as þe bokis of prophetis and apostlis, of whos writing it is a kursid þing to dou3te þat þei wanten al errour.

<L 3441><T OBL><P 245>

PROLOGUE• Here bygynneth a prolog for alle the bokis of the Bible of the oolde testament•

CAP• I• Fyue and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ;

<L 1><T Pro><P 1>

and I dide this most in the Sauter, that of alle
oure bokis discordith most fro Ebru;
<L 7><T Pro><P 58>

and in ful fewe bokis the chirche redith the
translacioun of Jerom, as it mai be preuid bi the
propre origynals of Jerom, whiche he gloside.
<L 9><T Pro><P 58>

for seynt Jerom was not so holi as the apostlis
and euangelistis, whos bokis he translatide into
Latyn, neither he hadde so hi3e 3iftis of the Holi
Gost as thei hadden;
<L 29><T Pro><P 58>

and this thing helpide more than lettide
vndurstonding, if rederis ben not necligent,
forwhi the biholding of manie bokis hath shewid
ofte, eithir declarid, summe derkere sentencis.
<L 22><T Pro><P 59>

for if worldli clerkis loken wel here croniclis and
bokis, thei shulden fynde, that Bede translatide
the bible, and expounide myche in Saxon, that
was English, either comoun langage of this lond,
in his tyme;
<L 28><T Pro><P 59>

Also Frenshe men, Beemers, and Britons han the
bible, and othere bokis of deuocioun and of
exposicioun, translatid in here modir langage;
<L 33><T Pro><P 59>

And of goode ordinaunce of hooli chirche þei
ben ordeyned be men to sei bope matynes and
messis, in wiche ben conteyned gospels and
pistill and oþer bokis of hooly wri3te, for þat
ende þat þei schulden aftur þer redinge declare it
to þe puple in þer modur tounge.
<L 150><T SEWW02><P 22>

and þat worschipe men done to hem, if þei louen
hem and vsen hem to þat ende þat þei ben
ordeyned fore, as clerkis don her bokis, dispising
þe avowes, preiers and sacrifice and misbeleues
vnlawfully don to hem.
<L 171><T SEWW02><P 23>

And I dide þis most in þe Sauter, þat of alle oure
bokis discordiþ most fro Ebru;
<L 79><T SEWW14><P 69>

And in ful fewe bokis þe chirche rediþ þe
translacioun of Ierom, as it mai be preuid bi þe
propre origynals of Ierom whiche he gloside.
<L 83><T SEWW14><P 69>

For seynt Ierom was not so holi as þe apostlis
and euangelistis whos bokis he translatide into
Latyn, neiþer he hadde so hi3e 3iftis of þe Holi
Gost as þei hadden.
<L 106><T SEWW14><P 69>

Forwhi þe biholding of manie bokis haþ shewid
ofte, eiþir declarid, summe derkere sentencis'.
<L 153><T SEWW14><P 71>

Also Frenshe men, Beemers and Britons han þe
Bible and oþere bokis of deuocioun and of
exposicioun translatid in here modir langage.
<L 166><T SEWW14><P 71>

And siþ þes ymagis ben bokis of lewid men to
sture þem on þe mynde of Cristis passion, and
techen by her peyntur, veyn glorie þat is hangid
on hem is an opyn errour a3enus Cristis gospel.
<L 21><T SEWW16><P 83>

Þei ben worþi to be brent or exilid, as bokis
shulden be 3if þei maden mencion and tau3ten
þat Crist was naylid on þe crosse wiþ þus myche
gold and siluer and precious cloþis, as a breeche
of gold endentid wiþ perry, and schoon of siluer
and a croune frettid ful of precious ieweis;
<L 24><T SEWW16><P 84>

It semes rapier þei stiren God to veniaunce þan to
mercy, as Gregory seis, and apertly blasfemen
God for her cursid lif, whateuer hor tonge
blabere, as seynt Austen witnessiþ by grete
dyleberacioun in many bokis.
<L 128><T SEWW16><P 86>

But so ben not myraclis pleyinge þat ben made
more to deliten men bodily þan to ben bokis to
lewid men.
<L 269><T SEWW19><P 104>

pou3 he were fulle holy he hadde enemyes and
bakbiters which ordeyned to brenne his bokis
aftir his deþe, No butte petir his deken hadde
affermyd be holy þingis touchid and wetnessing
of his own deþe, þat his bokis hadde be ditide or
tau3t bi stering of þe holi gost.
<L 87, 88><T Tal><P 178>

Þus seint ambrosse telliþ in his bokis office and
in his decrees þat vessellis of holy church and
chalis owen to be sold for raunsom of prisoners
and sustynance of pore men.
<L 487><T Tal><P 190>

For certis, ser, if þe woundirful worching of
God, and þe holi lyuyng and techyng of Crist
and of hise apostlis and profetis weren maade
known to þe peple bi holi lyuyng, and trewe
and bisie techyng of preestis, þese þingis weren
sufficient bokis and kalenders to knowe God bi
and his seintis, wiþouten ony ymage maade wiþ
mannes hond.
<L 1137><T Thp><P 58>

BOKS.....2

For þus seiþ Austeyn, Vtterly þei han deseruid to
erre, þan han sowt Crist and his Apostlis, not in

holy boks, but in peyntid walls.
<L 27><T APO><P 88>

For synn of prestis specialy, jherusalem was oft
distruid by heben men, as boks witnessis.
<L 126><T Tal><P 179>

BOKUS.....1
Pen hit semys þat grete churchis where symonye
is done, false opis, fals covetise, takynge
wrongly oper godis by extorsioun of feyned
correctioun, sellynge of sacramentus, and
nomely of Cristus body, when men seyne mare
þo masse for money and worldly favoure þen for
devocione, alle suche churchis bene gretely
polutid and cursud of God, nomely for sellynge
of leccherie, and fals swering upon bokus.
<L 27><T A29><P 487>

BOKYS.....1
Pese seuene louys beþ seuene bookys of þe
Newe Testament, as fowre gospelus and þerwip
story of apostles, wisdom of bokys of Powle, and
apocalipse of Ioon.
<L 68><T EWS1-7><P 251>

BOOC.....11
Monye opre signes dude Crist in sy3t of hise
disciples þat ben not wrytone, in þis booc, but
þese fewe ben wrytone for þis eende þat 3e
byleue þat Iesu is Godis sone, and þat 3e for þis
bileue haue blisse in his name, Amen.
<L 100><T EWS1-47><P 437>

for word of Crist schulde putte þese owt, as
Petre techip in his booc 3if ony man speke ou3t,
speke he Godis wordis', and certis þanne Cristis
word dwelluþ in us habundauntly.
<L 56><T EWS1SE-12><P 527>

þe furste booc of Godus lawe telluþ how
Abraham in his myddul age gat Ysmael his sone,
whan he hadde kyndely strengþe;
<L 9><T EWS1SE-19><P 556>

It is knowon to trewe men by þe secounde booc
of Godus lawe hou3 children of Israel wenton
owt of Egypte, aftur ten myraclis þat God dude
hem vpon Pharaon and Egypcians, and made þes
children serue to hym.
<L 7><T EWS1SE-22><P 568>

And certis men schulen ellis trowe þat, 3if þe
pope swere on a booc þat he grauntuþ so myche
pardon, for his graunt neuer þe more ne lesse;
<L 28><T EWS1SE-28><P 594>

And þes prelatus be not wryterus þat ben tawt of
God, for neiþur þei ben wrytone in þe booc of
li3f, neiþur þei can wryten vertewes in mannys
soule;
<L 137><T EWS2-84><P 172>

We schulde not trowe in þis enke, ne in þese
skynnys þat is clepud booc, but in þe sentence
þat þei seyen, whyche sentence is þe booc of lyf
for al 3if þer ben manye trewþus and diuerse
resonys in þe gospelus, neþeles eche of þes
trewþus is þe substaunce of God hymself.
<L 21><T EWS2-94><P 227>

þe furste booc of Godus lawe telluþ of Adam
and Eue, how þei lyuedon naked in tyme of þer
innocense;
<L 5><T EWS2-95><P 230>

and siþ it is þus, I mut nedis sey3e soþ, for I may
not se but trewþe in þe booc of lif, and an aungel
þat is confermed may not lye to a man.
<L 15><T EWS2-107><P 270>

from alle maner pleyinge and earnestful dedis
more comaundid, now than that tymne, and the
passion of Crist more shuld ben in drede than
that tyme schulde han ben Helisee, men shulden
not pleyn the passion of Crist, upon peyne
myche grettere than was the venjaunce of the
childre that scorniden Helisee, For siker
pleyinge of the passion of Crist is but verre
scornynge of Crist, as it is seid befor, therefore,
dere frend, beholdith how kynde tellith that the
more eldere a man waxith the more it is a3en
kyngde hym for to pleyn, and therfore seith the
booc cursid be the childe of han hundred 3eer!
<L 31><T Hal><P 56>

BOOK.....306
For the lyuynge of prelatys other of curatis, is the
book and techinge of the puple;
<L 8><T 37C><P 5>

And therefore seynt Gregori seith in the ij• book
of pastoralis the v• c• , Prelatis ben worthi so
manie dethis, hou manie ensaumplis of
perdicioun thei senden to sogetis'.
<L 19><T 37C><P 5>

And as Ambrose seith bi witnessinge of the
Maistir of sentencis, in the iiij• book, in the
xiiij• di• ij• c• , "Penaunce is to biweile
synnis passed, and to do not eft synnis worthi to
be weild".
<L 15><T 37C><P 19>

Forsothe if Ezechie, the blessid king, brak the
brasene serpent comaundid of God to be maad,
for the puple gaf to it encens and onour due to
God aloone, as it is open in the iiij• book of
Kingis the xvij• c• , how moche more a
cristene king with assent of his lordis and trewe
clergie shulde breke or brenne doumbel idolis,
which neither Crist ne his apostlis comaundiden
neithir counseliden to be maad, if the symple
puple doth idolatrie bi tho in settinge hope in
tho, or geuynge honour to tho, due to God
aloone, as in sweringe bi siche idolis, or in

offringe to tho, eithir to riche men of the world,
the lyflode of pore men, whiche the Lord Crist
comaundide to be goue to pore men aloone.
<L 4><T 37C><P 25>

Also in the vj• book /De hereticis/, c• In fidei
and c• /Accusatus/ and in the lastc c• , the
pope and his wordli clerkis ordeynen thus, that
in cause of heresie vicious persoonis shulen ben
admittid to here witnessynge agens him that is
accusid of heresie, and yit in sum caas he shal
not knowe here namis hou faisli euere thei
accuse him.
<L 13><T 37C><P 30>

And that seculer lordis and husbonde men shulen
preche the gospel and Goddis heestis to here
meyne and tenauntis, it is opin bi seynt Austyn
on the 1• Salm in the ende, and most pleyntly on
Jon in the lj• omelie in the ende, and in his
book to the Erl in the middis.
<L 12><T 37C><P 32>

Forwhi Austin, in the ij• book of
Soliloquiorum, and in his book /De quantitate
animoe/ and in his pistil /Ad Dardanum/,
affermith opinli and with greet ausement, that
noon accident mai be without suget.
<L 11, 12><T 37C><P 43>

And seynt Jerom holdith opinli the same
sentence in his book /De essencia divina/, and
also /Crisostom In imperfecto/, in the xvij•
omelie before the middis.
<L 16><T 37C><P 43>

As Austyn seith in the iij• book of cristene
doctrine in the secunde reule of Ticonie, the
xxx• c• Also no man woot of himsilf without
special reuelacioun of God, whethir he is worthi
of hatrede eithir of loue, in the ix• c• of Ece•
, and so whethir he be of the noubre of hem
that shulen be sauid, of the noubre of whiche
noon mai pershe in the xxiiij• c• of Mt.
<L 16><T 37C><P 52>

This sentence is opin bi this, that where Petir in
the xvj• c• of Mt• seide to Crist, Thou art the
son of quike God, Petir seide in the persooone of
alle apostlis, and Jesu answeride to him in the
persooone of alle apostlis, whanne he seide, To
thee I shal geue the keies of the rewme of
heuenis, and what euere thing thou shalt bynde,
etc• , as seynt Austyn markith pleyntly in his
book /De verbis Domini/, sermone 13° /in
principio/.
<L 3><T 37C><P 68>

Wherefore Crisostom, in his book of preisyng of
Poul, not oonli clepith Poul ful of charite, but
also charite itsilf for excellence of charite to
Crist and his spousesse, holi chirche.
<L 8><T 37C><P 71>

Alle these malicis and manie mo ben writen in
the vij• book of Cestrensis, in the xxxvij• c• ;
<L 23><T 37C><P 81>

so where two or thre men, proude or couetous,
ben gaderid togidere with multitude of lik prestis
to magnifie hemsilf and to charge cristene men
nedelesli or superfluli with nouelries vnherd, not
groundid in holi scripture, but agen reesoun and
mannis wit, there is the spiryt of leeing in the
mouth of siche false profetis to disseyue lordis
and cristene puple, as it is opin in the thridde
book of Kingis, the laste c• , of Achab and his
false profetis.
<L 14><T 37C><P 83>

Therfor Crist bad Petir, Putte thi swerd into thi
scauberk, in the xxvj• c• of Mt• , and king
Dauith mighte not bylde the temple, for he hadde
shed mannis blood in the j• book of
Paralipomenon, the xxviiij• c• , and in the 1•
distinccioun in manie chapitris.
<L 16><T 37C><P 92>

book, the xxiiij• dist• in the iij• and vij•
chapitris, witnessen opinli, that it pertaineth to a
dekne to preche the gospel.
<L 22><T 37C><P 98>

And in the ij• book of Paralipomenon, the xix•
c• , is writen thus, King Josaphat dwellide in
Jerusalem;
<L 9><T 37C><P 109>

Therfore Isidre in his book, De summo bono,
seith wel, that siche wickide iugis ben worse to
the puple, than ben straunge enemies;
<L 6><T 37C><P 111>

c• of Numeri, and withinne, and of Saul in the
j• book of Kingis, the xix• c• And this is opin
of reпреuable men that shulen be dampnid in the
vij• c• of Mt• seiyng thus.
<L 9><T 37C><P 121>

But Steven and Cornelius, martyres and bishops
of Rome, and the worshipful Austyn, in his book
of baptem, reproveden gretly the same Cipryan.
<L 11><T 37C><P 130>

And the greete clerk Armacan in his book of
questiouns of Armenies holdith most streitli this
sentence.
<L 6><T 37C><P 145>

And 3it þe first book of holy writt, þat men
clepen Genesis, seiþ þat boþe fischis and foulis
comen of substaunce of þe watir.
<L 15><T A01><P 69>

Pis vers han Cristen men doon to, over þat it is
in Danyelis book, to teche þat þei shulden herie

God as þese þre children of Israel;
<L 1><T A01><P 71>

As Zacharie þe prophete seiþ, he sau3 a book
fleyng in þe eire, þat was of twenti cubitis
longe and ten of breede;
<L 3><T A02><P 89>

þe sevent werke of mercy is seid in þe book of
Thobie, biriynge of dede men þat han nede
þerto.
<L 17><T A10><P 169>

For 3if þou spekist of the Bible, þanne seyen
Antecristis clerkis, how provest þou þat it is holy
wryt more thanne annother writen book?
<L 5><T A12><P 186>

But we taken of bileue þat þe secunde writ, of
trupis writen in the book of lyf, is holy wryt, and
God seiþ it, and þis we knowen by bileve.
<L 3><T A12><P 187>

And þat pi dedis ben so ri3tful, þat no man schal
blame hem wiþ reson, but þin opyn dedis be a
trewe book to alle sogettis and lewid men, to
serve God and do his hestis þerbi.
<L 2><T A15><P 206>

and whanne he cessed to preie þus, his peple was
overcomen, as þe secunde book of Holy Writt
techip.
<L 1><T A18><P 220>

and þe sonne wente abac, or turnede a3en, ten
lynys in þe orologie, as Ysaies book witnessip.
<L 15><T A18><P 220>

But siþ bileeve techip us, þat at þe day of dom
þe book shal be opened, and ilche of us shal wit
wheþer we han loved Crist mor þen ony oþer
þing, and þefore be jugid to hevene or to helle,
hou shal we þenne onswer to askynge of our
juge?
<L 10><T A26><P 440>

Soply þus saiþ Goddis lawe, in þe Firste Book of
Kyngis, þat þe synne of Levyys children was full
gret bfore God, for þei wipdrowen men fro
sacrifise of God, taking by strengþ or violence
þat part of þe sacrificise þat perteyned to þer post.
<L 14><T A33><P 517>

And þe book saieþ þat þe litul child kepte þes
þingis, and opere siche, afiir þe lawe of God.
<L 36><T A33><P 517>

And Moises praied to for3eue þe puple þer
synne, or ellis to do him out of his book;
<L 4><T APO><P 27>

Were fore in þe fourt book of sentence, þe fowr
and twenti distinnoun, þus is writun;
<L 13><T APO><P 31>

And wilk þei are Hugo declarip, in his book of
sacramentis, seying þus, Po fowl wowis
vndirstond al þat are iuel of hem silf, or ellis þof
þei be good, þei are not ordinat.
<L 21><T APO><P 101>

werfor Prosper, in his book of contemplatif lif,
seiþ þus, It is to sarow he seiþ, þat þer sum in
þeis daies þat wel be ooneris, but in express
maneris þei kast no þing a wey, þei chaunge not
þe mynde but þe cloþ, þei are þat forsakun þe
world only in word, but not in werk, þei lifen
worldly, and hidun þer bicis wiþ a veyn hi3t of
better lif, and mantel it wiþ a name of ymaginid
religioun, þey tak for vertu, þe opiniun of vertu,
þey wil be seen a mong men dredy and just, þei
diuerse fro þe puple, not in
<L 4><T APO><P 104>

And her seiþ Austeyn, in his book of warkis of
monkis, þe apostil wrowt wiþ his handis þingis
able to mannys vse honestly, as þe warkis of
carpenteris han hem, werkis of sewars, and of
feld telars, and like to þeis.
<L 10><T APO><P 106>

For, ri3t as þe Book of Genesis telleþ (Ge• 1•
16) þat at þe makynge of þe world God ordeynede
þe more li3t (þat is, þe sunne) to schyne to men
bi dai, and a lasse ny3t li3t to schyne to men bi
ni3te, so it is gostli.
<L 353><T CG02><P 21>

And Seynt Austyn seiþ, in a book þat he made of
þe Lordes Wordes, in þe 18 sermoun: /Dominus
aliquando fecit corporalia miracula, vt homines
inuitaret ad fidem;
<L 129><T CG03><P 34>

Also, Ysidor seiþ in a book þat he made, /De
Summo Bono, libro primo, capitulo 26: Nunc in
ecclesia plus est bene viuere, quam signa facere,
et cetera/.•
<L 146><T CG03><P 34>

And whanne þe messengeris weren certefied of
Johun of her secounde doute (þat he was not
Helye, to her vnderstondynge), þanne for as
miche as þei hadde in prophecie in þe Book of
Deutromye þat a gret prophete of here seed
schulde God arere, þei douteden wheþer it were
he, and axeden hym þis questioun: wher he were
a prophete?
<L 93><T CG04><P 47>

To þe secounde doute, men may answere bi þe
sentence of Seint Austyn in a book þat he made
of þe Wordes of þe Apostel.
<L 110><T CG04><P 47>

Herto mai be answered bi Seint Austynes sentence in a book þat he made (De Mendacio), and also it is sette in Comune Lawe of þe cherche, 22• q• 2 primum: /Quisquis, inquit, esse aliquod genus mendacij quod peccatum non sit putauerit, decipiet seipsum turpiter/.
<L 133><T CG04><P 48>

Also, þe same doctoure seiþ in anoþer book þat he made, þat is Encheridion, in þe 18 chapetre: /Michi autem videtur peccatum esse omne mendacium, et rationes assignat multiplicem, et cetera/.
<L 139><T CG04><P 48>

And to þis Seint Austyn in a book þat he makeþ allegeth fyfelfold Scripture.
<L 161><T CG04><P 49>

So John wente tofore and prechede Cristis comynge, þat aftur vanischede away bi kynde of flesche, as wynd doþ or schadue, as Joob seiþ in his book (chapitre 14• 2): /Fugit velut vmbra, et numquam in statu permanet/.
<L 197><T CG04><P 50>

Perfor þe Mayster of Sentence in his fourþe book seiþ þat þis was a perfite wedlok, þere he seiþ þus: /Perfectum igitur coniugium Marie et Joseph in sanctitate;
<L 139><T CG05><P 57>

and in þis manere weren Abraham and Loth callid breþeren, as þe firste book of Hooly Writ makeþ mencion (13 chapitre 8).
<L 181><T CG05><P 58>

Of whyche spekeþ Daudid in þe Psauter Book, þere he seiþ þus: /Amictus lumine sicut vestimento/.
<L 206><T CG05><P 59>

And what tyme þis rite oþer ordynaunce first bigan, þe firste book of Hooly Writ (þe xii chapitre) telleþ pleylnly, where it seiþ þat God seide to Abraham: Goo out of þi lond, and of þi kynrede, and of þe hous of þi fadir, and come into þe lond whiche I schewe to þee'.
<L 19><T CG06><P 66>

Whereof þis circumcisioun seruede, þe Maister of þe Sentence telleþ openly in his fourþe book, and allegeth for him boþe Augustine and Bede, þat circumcisioun seþþe þe tyme þat it was ordeyned in þe peple of God it seruede boþe to olde and 3enge of þe same seruice þat now dooþ baptem seþþe it was ordeyned (þat is, to do away origynal synne) except þat it mi3te not opene þe 3ates of heuene to hem þat token oneli circumcisioun, whiche now dooþ baptem.
<L 60><T CG06><P 67>

But þe Holi Goost seiþ, in þe Book of Priueites: /Quantum glorificauit se, et in deliciis fuit, tantum date ei tormentum et luctum/.
<L 289><T CG10><P 113>

Herto acordiþ also þe first book of Scripture seying þus: /Benedixit Dominus Ysaac and locupletatus est/.
<L 392><T CG13><P 174>

For as þe story telliþ, in þe fourþe Book of Kingis, þat Ioiada þe Bisshop made Athalia þe Quene to be drawen out of þe boundis of þe temple tofore þat she shulde be slayne, but þe cursid enuy of þe Jewis my3ten not abyde al þis proces of lawe.
<L 417><T CG16><P 205>

Alle myraclis and merueylis, þe most þat euer God made, whiche were wonderful to her wit while þei wandrid her, shal be to hem li3t ynow þat loken on þis book.
<L 1145><T CGDM><P 240>

The autour of this book helde not treuthe, but if he may seie;
<L 13><T Dea2><P 459>

Wondre not, lernide men, though Rabanes be myche alleggid in this glos, for he was an old doctur almost of sixe hundrid yeeris agon, and hadde plente of olde docturrs whiche he rehersith in his book thoroughout, and in it seith of himself;
<L 4><T Dea2><P 458>

Eft Austyn in the firste book of the trynnyte seyth thus: Who euer redith these writyngis, where he is certeyn with me, go he with me, seke he with me;
<L 28><T Dea2><P 458>

Also if he that redith my writyngis undirstondith othere men in that word, in whiche he undirstondith not me: leye he my book asidis, or cast away, if it semeth good to him;
<L 39><T Dea2><P 458>

The autour of this book helde not treuthe, but if he may seie;
<L 13><T Dea2><P 459>

elles no book schal be by whiche the sekeness of mannes ignoraunce schal be gouerned, if the moste leueful autorite of these bookis either dispisid be al don awaye, either forbodun be confoundid.
<L 31><T Dea2><P 459>

and in the secunde book, xii• c• , many men han writun manye thingis of the lettris of holy chirche that is not writ not by autorite of reule,

but by sum studie of helpyng or lernynge.
<L 40><T Dea2><P 459>

And 3if þow seye þat eche þing by þis schulde be God, as eche Godis creature signifieþ his makere (as smoke kyndly signifieþ fier), and þus semeþ Powle to speke whanne he seiþ þat Crist schal ben alle þingus in alle þingus to men þat vnderstonden hym, for aftyr þe day of doom al þis world schal ben a book, and in eche part þerof schal be God wryten, as God schal ben in his kynde in eche part of þe world;
<L 58><T EWS1-30><P 347>

Yuele wolues ben religiouse þat Crist seiþ in Mathew book ben woluys rauyschyng, al 3if þei comen in schep cloþus, for by þis ypocrisyse þei disseyuen sonnerre þe schep.
<L 69><T EWS1-48><P 441>

Þis goode maister schal here bygynne for to teche þe book of li3f, and he schal neuere eende to teche tyl þat hise disciples comen to heuene, and þere schal þei clerly knowe eche trefþe þat men can telle.
<L 48><T EWS1-50><P 450>

And herfore seyon grete men þat Moyses in book of Genesis was moued by God to sey3e þus þat euon and morwon was maad o day'.
<L 61><T EWS1SE-1><P 477>

3if men taken more largely þes wordis þat Poule spekij heere for alle maner treuþis þat ben wryton in ony book, 3et alle þese trefþus ben wryton in Godus lawe on som maner;
<L 13><T EWS1SE-2><P 481>

But goode men schullen knowon alle þing, for þei schullen see in book of lif alle þinge þat was or ys.
<L 63><T EWS1SE-3><P 488>

Poul seiþ þat it is wryton in þe furste book of Godus lawe þat Abraham hadde two sonys, Ismael and Ysaac;
<L 5><T EWS1SE-19><P 556>

On þe toþur maner religious ben veyn, whanne þei lernon þer owne rewlis and leuon þe rewle þat God 3af, and occupyon hem in þis lore, to seye and synge wiþowte book;
<L 72><T EWS1SE-27><P 591>

Þe firste book of Goddis lawe tellij hou erþe is cursid in mannus werke, for erþe þat man berij in his bodi crokide to synne til tyme of Crist.
<L 23><T EWS1SE-36><P 631>

For þe book of Moyses tellij þat many men for siche grucchyng weren killid bi God and his aungel, bifore þei camen to lond of biheste.
<L 43><T EWS1SE-39><P 640>

And for þis bileue was wreten in þe book of lyf and mennus soulis, and also in dede skynnes, Poul clepiþ it many scripturis.
<L 46><T EWS1SE-41><P 649>

And heerfore been heretikis dampned, as Austyn tellij in his book, whiche denyeden literal witt of vnderstondyng of Goddis lawe.
<L 69><T EWS1SE-42><P 653>

Poule preyed hym to helpe forþ boþe wymmen, and men þat haue trauelid wiþ Poul in þe gospel of Crist, wiþ Clement and opere helperis of Poul whos names ben wretyn in þe book of lyf.
<L 90><T EWS1SE-53><P 695>

and herfore wolde not þe aungel take worschipe of Iohn, as seiþ þe Book of Pryuetees, but þe aungel seyde to hym þat he was his seruauant, and his breþren boþe, siþ Crist was man in heuene, and he hadde ordeynot so hy3 place for hyse apostles, and teelde hem pryuetees vnknowon to aungelys.
<L 69><T EWS2-56><P 8>

And þis is soþ, siþ Cristus apostles knewon comunly þe book of lyf, and weron in lernyng of þis book tyl þat þei knewon aboue aungelus;
<L 78, 79><T EWS2-56><P 9>

And siþ mannys fame, þat is his name wryton in þe book of li3f, is bettore þon alle þes opere, and þerof man schulde more ioie, þes ferþe goodis ben bettore þan þe goodis teld byfore;
<L 101><T EWS2-77><P 127>

Crist bydduþ þat man schulde see, not vanytes of þe world, ne vnstable mannys lawes, for boþe þese si3tus don harm to men, but lawe of Crist, þat is book of ly3f, and Godus word, Iesu Crist.
<L 10><T EWS2-79><P 135>

For boþe Ioseph and oure Lady weron of þe hous of Dauid, and þe citee of Bedleem was Dauijþus by som proprete, for Dauid was born in þat cite, as þe book of Kyngus telluþ.
<L 32><T EWS2-90><P 207>

Matheu was taw3t of God to wryte þus þis book and in þre fouretenys to ende þus þis gendrure.
<L 3><T EWS2-116><P 299>

And men trowon þat þis mouede Petre wiþ opere apostlis of Iesu Crist to chese Mathi by lot, as telluþ þe book of apostlus deedis;
<L 691><T EWS2-MC><P 353>

hem, so yuele dedis ben occasioun of gode dedis othewhile, as was the synne of Adam occasioun of the comyng of Crist, but not occasion 3yven of the synne, but occasion takin of the grete mercy of God, the same wise

myraclis pleyinge, albeit that it be synne, is othere while occasion of convertynge of men, but as it is synne it is fer more occasion of perverting of men, not onely of oon synguler persone but an hool comynthe, as it makith al a puple to ben ocupied in veyn a3enus this heeste of the Psauter Book, that seith to alle men and namely to pristin that eche day reden it in ther servyse, Turne away myn eyen that thei se not vanytees, and efte, Lord, thou hatistde alle waytynge vanytees.
<L 16><T Hal><P 47>

and for ther shulde nothinge be more swete to us than siche maner merci of God, the Psauter Book clepith that mercy blessinge of swetnesse, where he seith Thou cam bifore hym in blessinges of swetnesse, the whiche swetnesse, al be it that it be likynge to the spirit, it is while we ben here, and ful travelous to the body whan it is verry;
<L 18><T Hal><P 49>

And 3if this suffisith not to thee, albeit that it shulde suffisen to an hethene man, that therefore wil not play in the werkis of his mawmete, I preye thee rede enterly in the book of lyf that is Crist Jhesus, and if thou mayst fynden in hym that he evere exsaumplide that men shulden pleye myraclis, but alwey the revers, and oure byleve cursith that ladden or lassen over that Crist exsaumplide us to don.
<L 41><T Hal><P 50>

But Joachur/ in his book of þe seedis of profetis & of þe seyingis of popes & of þe chargis of profetis/ tretynge þis matir & spekyng of þe rente of dymes/ seiþ þus/ foure tribulaciouns Dauþ þe profete haþ bifore seid/ þe seuynty & nyne chapitre/ to entre into þe Chirche of God/ & Bernard acordiþ þere wiþ/ vpon cantica/ þe þre & þritty sermon/ þat ben/ a ny3tly drede/ an arwe fleyng in day/ chaffare walkynge in derkeness/ & myddais deuytrie/ þat is to seye/ antecrist.
<L 4><T LAC><P 24>

And þat I preue þus bi Joachrin in his book of þe deedis of profetis.
<L 1><T LAC><P 26>

Pat we ben vndir þe hundrid 3eere of • x• letter/ I schewe schortly by Bede vpon þe profetis of Sibbile/ and by Joachim in þe book of þe seedis of profetis/ & opere writeris of stories.
<L 14><T LAC><P 30>

Be manere of tribulacioun schal be suche as Joachim seiþ in þe book of þe charge of profetis.
<L 16><T LAC><P 31>

Per wiþ acordiþ Carnosencis/ in a book þat he clepiþ pollicraticon/ þe seuene book/ þe tenþe chapitre/ & he aleyeþ Gregor seiynge þus/

pestilencis/ smyttingis to gidere of folkis/ & hurtlyng to gidere of rewmes/ & opir harmes schal come to þe erþe/ for þat worschips of holy Chirche beþ 3eue to vnworþi men.
<L 4, 5><T LAC><P 32>

And in þe ei3teþe book/ defaute of prestis among Goddis folk bryngiþ in tirauntis.
<L 11><T LAC><P 32>

Be Mayster of Scholys rehersiþ/ þe þridde book of Kyngis/ þe v• c• / aftir þe talis of iewis of Salamon/ þere was a stork hadde a berd/ & his berd was sperid vndir a vessel of glas/ and whanne þis stork sau his brid/ & þat he my3te no3t come to hym/ he brou3t a litil reed worme out of wildirnesse/ & wiþ his blood he anoyntide þe glas.
<L 1><T LAC><P 35>

is opunli tau3t in þe book of Numeri xi• ||
<L 26><T LL><P 10>

And þe maister of sentence in his fourþe book & þe XXIII• dist• seiþ/ It is þe office of a deken□
<L 16><T LL><P 11>

markiþ þis þing• who so takiþ hede• I• Reg• xviii• & rede þat book to þe last ende/ Also þe bisecheing of Ierusalem□
<L 12><T LL><P 20>

as seint Ierom declariþ in his book of seyntis ||
<L 16><T LL><P 20>

he left it writen in his book/ Ap• xxii• {mulier amicta sole & luna sub pedibus eius & corona in capite eius stellarum XIIclm' // Seint Ion sau3 a womman cladde in þe sunne• & þe moone vndir hir feet/ & a croune vpon hir heed□
<L 2><T LL><P 27>

in a book þat he made• {de spiritu et anima' // {Gaudium spes/ tristicia & dolor/ gaudium de presentibus• spes de futuris• tristicia de presentibus• dolor de futuris' //
<L 18><T LL><P 28>

suget to her soule/ for seint Austin in his book□
<L 16><T LL><P 47>

hise seintis boþe/ swere bi þis book pou obstinat man□
<L 4><T LL><P 88>

in halowing of his Saboth/ Pis processe is writen in þe book of Neemyas□
<L 21><T LL><P 90>

Firste in þe book of Numeri• xviii• Þe secounde in Deut• xviii/ Þe þridde in Ezechiel•

xliiii• And Crist in his gospel□
<L 24><T LL><P 94>

bring his book wiþ him/ and eiþir he must
forsake his book□
<L 5, 6><T LL><P 99>

goo fro me alle þe þat wirken wickidness/ And
as to her preiars• seint Austin seiþ in a book þat
he made□
<L 23><T LL><P 109>

as open as a book/ in þe whiche þei schal rede□
<L 34><T LL><P 133>

and siþ þe lif of prelatis is book and in
ensample to opere sugetis, as lyncolne seiþ, þes
prelates ben heretikes and maistris of heresie, þat
þei techen to þe comunes bi here owen wickid lif
þat is a bok to here sugetis, and þus for cristis
pore lif and meke and traueilous is tau3t a lordly
lif, proud and veyn occupacion of worldynesse
and vanyte of þis world.
<L 12><T MT04><P 92>

But norischen pledyng and debate among men
for to haue a veyn name and wynnen hem a litil
worldly stynkyng muk wiþ goddis curs, and
wittingly meyntenen þe fals partie bi
cauelacions, and forbarien pore men of ri3t, þat
þou3 a pore man han neuere so muche ri3t 3it
þei wole make many doseyns to forsweren hem
on þe book to gete hem self þank or wynnynge.
<L 23><T MT09><P 182>

and whanne þei schullen most profite in here
lernynge þan schulle þei ha clepid hom at þe
prelatis wille, and 3if þei schullen haue ony
hei3e sacramentis or poyntis of þe hei3e prelatis,
comynly þei schulle bie hem wiþ pore mennus
goodis wiþ book or wiþ crok;
<L 31><T MT16><P 250>

for job seiþ in his book, and resoun approuep,
þat no man reuersiþ god but 3if he haue vnpees;
<L 3><T MT21><P 286>

And þus seiþ petre in his book, þat is aboue alle
þise patrouns, Sopedliche þer weren fals prophetis
in þe peple, as shal he in 3ou maistris of lesyngis,
þat shal bryng in sectis of loss, boþe of
religioun and soul, as men mai openliche see
now, and þei denyen þat lord þat haþ bou3t hem,
ihesu crist.
<L 7><T MT22><P 302>

but for he spekiþ þere mystiliche, and fewe
wolen þere approue his sentence, þerfore leue
we þis book, and speke we a word of hise
epistlis. Ion seiþ in his book hou alle men
shulden kepe charite, and so men shulden loue
þingis aftir þat þei hen goode, But here þenken
somme þat freris failen openliche, for hi graunte

of hem self opere ordris ben betere þen heeren,
and 3it þei louen more here owen þen þei don þe
betere ordris.
<L 30, 31><T MT22><P 309>

And also þis staat or power is þe vicar of þe
godhed, as it mai be groundid here, and as seynt
Austyn seiþ in þe Book of þe questiouns of þe
oold lawe and þe newe and oþer dyuers placis.
<L 12><T OP-ES><P 2>

And herfore Crist, supposinge þat þis heuenli
kunnyng shulde be in þe staat of presthod,
comaundide hem alle in his assencioun in þo
wordis þat he seide to hise apostlis, and in hem
to alle oþir prestis, as seynt Austyn seiþ in a
sermon þat bigynneþ þus /Si diligenter attenditis
etc/• þat þei shulde teche and preche þe gospel
to his peple, þe which gospel is heuenli
kunnyng, For þis staat in þe chirche is þe vicar
of þe manhed of Crist, as seynt Austyn seiþ in þe
book þat is aleggid bifore;
<L 36><T OP-ES><P 4>

Also in þe book of (Deuteroni 18) God seide
þus: /Non habebunt sacerdotes et Leuite, et
omnes qui de eadem tribu sunt, partem et
hereditatem cum reliquo populo Israel, quia
sacrificia domini et oblaciones comedent;
<L 912><T OP-ES><P 36>

For whosoeuer doiþ mawmetrie he doiþ tresoun
a3ens þe maieste of God, for bi his power he
amenuiþ þat maieste, in as moche as he doiþ to
a creature a worship, þe which God haþ oonli
reserued to himsilf, as is avowing praier, offryng
or sacrifice, þe whiche worships God haþ
reserued oonli to himsilf, as seynt Austyn seiþ in
his Book of sixe questiouns in þe chapitre of þe
distinccioun of sacrificis.
<L 999><T OP-ES><P 42>

And so Crist wolde þat þese two swerdis weren
in her kyndli placis, and nameli þe material or
temperal swerd, þe which bi Goddis lawe, boþe
oold and newe, as we mai se bi þe processe of þe
book of /Nueri/ and of þe Kyngis, and bi seynt
Poulis wordis (Ro• 13), þe whiche I reherside
bifore, is assigned to þe lay peple and speciali to
þe seculer lordis as to his owne kyndli place.
<L 1333><T OP-ES><P 56>

And in þe same book 12 c• Samuel declarip
himsilf to be giltles of þis vnperfit worldli
lordship upon þe peple, bi witnesse of God and
of þe kyng, and of þe peple þat he hadde be iuge
upon, where he spekiþ þus to þe peple:
/Loquimini de me coram Domino, et coram
Christo eius, vtrum bouem cuiusquam tulerim,
aut asinum: si quenpiam calumpniatus sum, si
oppressi aliquem, si de manu cuiusquam munus
accepi;
<L 1434><T OP-ES><P 62>

And boþe þei weren helid on oo wise: for in watir shewid of God to þese prestis, and bi þese two prestis shewid to þese two siik men, as we mai rede in þe ferþe book of Kyngis þe fifþe chapter, and in þe storie of Siluestir.
<L 1711><T OP-ES><P 80>

Ensaumple: If a man haue mynde oonly of oo word or two of sum long text of þe Newe Lawe & haþ for3etyn al þe remenaunt, or ellis if he can seie bi herte such an hool text but he haþ for3eten in what stede it is writen, þis concordauce wole lede him bi þe fewe wordis þat ben cofrid in his mynde vnto þe ful text & shewe him in what book & in what chapitre he shal fynde þo textis whiche him list to haue.
<L 7><T P15CC><P 271>

Now it may be so þat in sum Newe Lawe is writen in sum text þis word kirke, & in þe same text & in anopir book is writen þis word chirche, & þus of opire wordis bifore rehersed & of manye mo lyk hem.
<L 36><T P15CC><P 271>

We hondlen no moneye, but monelich faren,
And hauen hunger at the mete, at ich a mel ones,
We hauen forsaken the world, and in wo libbeth,
In penaunce and pouerte, and prechethe the
puple By ensample of oure liif, soules to helpen
And in pouerte preien, for al oure parteneres
That gyueþ vs any good, God to honouren
Other bel other book, or bred to our foode, Other catel
other cloth, to coueren with oure bones: Moneye,
other money worth here mede is in heuen: For
we buldeþ a burwgh, a brod and a large, A
chirch and a chapitle, with chaumbers a lofte.
<L 24><T PPC><P 5>

To dispensen hem with, in dedes of synne, Al
that amendeth oure hous, in money other elles
With come other catel, or clothes to beddes
Other bedys or broche, or breed for our fode,
And gif thou hast any good, and wilt thy self
helpen Help vs hertelich therwith, and here I
vndertake Thou shalt ben brother of oure hous,
and a book habben As the nexte chapitre
clerliche enseled.
<L 11><T PPC><P 12>

How mot ich soutere hys sone setten to schole
And ich a beggeres brol, on the book lerne.
<L 14><T PPC><P 25>

the vj• book is Josue, the vij• book is Judicum,
that enclosith the story of Ruth; the viij• book,
ix• x• and xj• and xij• and xiiij• ben the
foure bookis of Kyngis and twey bookis of
Paralipominon; the xiiij• book is Esdre, that
comprehendeth Neemye, and al is o bok anentis
Ebreyes, as Jerom seith, but anentis Grekis and

Latyns these ben twey bookis;
<L 4, 5, 6><T Pro><P 1>

the xvij• book, xix• and xx• ben the iij•
bookis of Salamon;
<L 9><T Pro><P 1>

the xxi• book xxij, xxiiij• and xxiiij, ben the
foure grete prophetis; the xxv• book is o book
of xij• smale prophetis;
<L 11, 12><T Pro><P 1>

and alle these xij• smale prophetis ben o book,
and in this ordre. And what euer book in the olde
testament is out of these fyue and twenty byfore
seid, shal be set among apocrifa, that is, with
outen autorite of bileue; therfore the book of
Wisdom and Ecclesiastici and Judith and Tobie
be not of bileue. The first book of Machabeies
was founden write in Ebreu, and the ij• book of
Machabeyes was writen first in Grek. Jerom
seith al this sentence in the prologe on the first
book of Kyngis. Also the book of Baruc and the
pistle of Jeremye ben not of the autorite of the
bible anentis Ebreyes, ne the preyer of
Manasses, as Jerom witnessith, and how mich of
the book of Hester and of Daniel is of autorite
anentis Ebreyes and in Ebreu lettre, it is told in
the same bookis by Jerom hym self;
<L 16, 18, 19, 20, 21, 23><T Pro><P 1>

for Ebreyes maken oo book of the first and ij•
book of Kyngis, and clepen it Samuel, and thei
maken oo book of the iij• and iiij. book of
Kyngis, and clepen it Malachym, and thei
comprehenden in oo book the ij• bookis of
Paralipominon.
<L 26, 27, 28><T Pro><P 1>

Also litel charge is, whether Paralipominon be
departid in ij• bookis, as Latyns vsen, either be
oo book aloone, as Ebreis doen; and so of the
first book of Esdras and of Neemye, litel charge
is, whether thei ben tweyne, as Latyns and
Grekis vsen, other oon aloone, as Ebreyes vsen.
<L 31, 32><T Pro><P 1>

Thanne if the first book of Esdre and the book of
Neemye ben noumbrid for tweyne, as Grekis and
Latyns vsen, and if men taken Judith for a book
of holy Scripture, as the general congregacioun
of clergie dide at the Seyne of Nicene, as Jerom
witnessith in the prologe on Judith, thanne in the
olde testament ben xxvij• bookis of bileue. Also
Ecclesiastici was writen in Ebreu, and the book of
Wisdom is not anentis Ebreyes, but sowneth
Grek eloquence, and summe olde writers
affermen, that the Jew Filo made it.
<L 4, 5, 8><T Pro><P 2>

Also Jerom translatide the first book of Esdre
and Neemye, and biddith that no man delite in
the dremis of the iij• And iiij• book of Esdre

that ben apocrifā, that is, not of autorite of
bileue; for anentis Ebreies the wordis of Esdre
and of Neemye ben driuen in to o book;
<L 13, 14, 16><T Pro><P 2>

And therefore Y translade not the thridde neither
the fourthe book of Esdre, that ben apocrifā;
<L 19><T Pro><P 2>

a book is seid apocrifum, either for the autor is
vnknownen, and the treuthe therof is opyn; and
hooly chirche resseyueth sich a book not to
preuyng of feith, but to lernyng of vertues;
<L 22, 23><T Pro><P 2>

either a book is seid apocrifum, for me doutith of
the treuthe therof;
<L 25><T Pro><P 2>

and siche ben the book of the 3ong childhed of
the Sauyour, and the book of the takyng up of
the body of Seynt Marye to heuen;
<L 27><T Pro><P 2>

And thanne Moyses was a trewe mediatour
bitwix God and the sinful peple, and seide thus
to God, for gret trist of is mercy and ri3tfulnes,
and for gret charite to the peple, “either for3iue
thou this trespas to hem, either do me out of thi
book in which thou hast writen me;”
<L 17><T Pro><P 4>

The iij• book clepid Leuitici techith men
sacrificis due to God, and for synnes of the
peple, in the tyme of the olde testament, and that
no man vnworthi shulde ney3e to the seruise and
sacrifice of God.
<L 21><T Pro><P 4>

Also this book techith men to absteyne fro
wedlok of ny3 kyn and affynyte, with ynne the
ij• degre, and ordeyneth peyne of deeth for
ydolatrie, and weddyng with ynne the ij• degre
of consanguynyte and affynite. At the last this
book techith men to kepe Goddis heestis, and for
to loue her nei3boris and to do equyte to hem,
and werkis of mercy to nedy men;
<L 25, 28><T Pro><P 4>

The iiij• book clepid Numeri tellith the
noubre of peple led out of Egipt, bothe of
lewid men and of prestis and of dekenys;
<L 34><T Pro><P 4>

Also in this book ben told the duellyngis of the
children of Israel in desert, and the batels whiche
thei hadden a3eyns hethen men;
<L 11><T Pro><P 5>

The fyfthe book clepid Deutronomye is a
rehersyng and confermyng of al the lawe
biforegoyng, and styryth men gretly to kepe and
teche Goddis heest is, and adde no thing to tho,

neither drawe away any thing fro tho;
<L 29><T Pro><P 5>

Cristen men schulde myche reede and heere and
kunne this book of Deutronomye that
comprehendith al the lawe of Moises, and
disposith men for to bileue in Crist, and heere
and kepe his wordis. CAP• IV• The vj• book,
which is clepid Josue, tellith in general, that
Josue brou3te the peple into the lond of biheeste,
and departide it bi lott to hem;
<L 10, 13><T Pro><P 8>

And first he blesside the peple of Israel, and aftir
these thingis he redde alle the wordis of blessing
and of cursing, and alle thingis that weren writen
in the book of lawe;
<L 2><T Pro><P 9>

The vij• book clepid Judicum tellith that the
puple of Israel was reulid with iugis, either
domysmen, aftir the deeth of Josue, and
sumtyme bi a womman Delbora.
<L 15><T Pro><P 9>

This book comprehendith the storie of Ruth, that
was an hethene womman, and lefte her nacoun,
and ydolatrie, and bileueede in God, and kepte
his lawe.
<L 23><T Pro><P 9>

The first book of Kingis tellith, how the prest
Ely and his sones weren repreued and slayn, for
thei gouerneden yuele Goddis peple, and for her
synne and necligence the peple dide myche
synne, and was ouercomen of hethene men, and
the arke of God was taken of hethene men, and
thei killeden manye thousandis of the Jewis;
<L 28><T Pro><P 9>

This processe of the firste book of Kingis
schulde stire prestis to be not necligent in her
offis, neither to be coueytous, and styre seculer
lordis to be meke and iust to God and men. The
ij• book of Kingis tellith first, hou Dauith
biweylide greetly the deth of Saul and of
Jonatas, and of Goddis peple;
<L 3, 5><T Pro><P 10>

The prosces of this ij• book ou3te to stire kingis
and lordis to mersy and ri3tfulnesse, and euere to
be war of ydilnesse, that brou3te Dauith to
auoutrie and othere myscheues, and euere to be
meeke to God and hise prestis, and sore repente
of hire mysdeedis, and make amendis to God
and men, and wilfully for3eue wroongis don to
hem, and euere be war of pride and extorcouns,
leest God take veniaunce on al the peple, as he
dide on Dauith and his peple, and euere to be
patient and mersiful, as Dauith was, to gete
remissioun of synnes bifore don, and to gete
pees, and prosperite, and heuenly blisse
withouten end. CAP• V• The thridde book of

Kingis tellith first, how Adonyas, sone of Dauith, wolde haue regned, and Dauith in his lijf ordeynede Solomon to be king, and he regnede bfore the deeth of Dauith.
<L 34, 42><T Pro><P 11>

This proses of the iij• book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that trespasen a3ens hem, and in alle thingis eschewe ydilnesse, leccherie, tresoun, ydolatrie, and false councelouris and vnwyse, and euere distroie synne, and take councel at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and crie faste a3ens oon either fewe trewe men. CAP• VI• The iij• book of Kingis tellith in general, how the rewme of Israel and the rewme of Juda weren conquerid of hethene men, for manye synnes which thei diden a3ens God and men, and weren obstynat, and dide not fruytfull penance in due tyme.
<L 1, 7><T Pro><P 15>

and whanne the book of lawe was red bfore the king, he torente hise clothis, and sente solempne messengeris to take councel at God for himself and his reume; for he seide, that greet veniaunce of God is kynlid a3ens vs, for oure fadris herden not the wordis of this book, to do al that is writen to vs. And God seide bi the prophetesse Olda, the wijf of Sellum, “I schal bringe yuelis on this place, and “on the dwelleris thereof, alle the wordis of the lawe whiche Josie redde, for they for”sooken me, and maden sacrifice to alen goddis and for thou, Josiee, herdist the wordis “of the book, and thin herte was afeerd, and thou were meekid bfore me, and torentist “thi clothis, and weptist bfore me, therfore thou schalt di3e in pees, that thin i3en se not “alle these yuelis, whiche I schal bringe in on this place”.
<L 39, 42, 46><T Pro><P 19>

Thanne Josie gaderide to hym alle the olde men of Juda and of Jerusalem, and the king sti3ede into the temple of God, and alle men of Juda and alle men that dwelliden in Jerusalem, prophetis and prestis, and al the peple styede with hym and he redde to alle men heeringe alle the wordis of the book of couenaunt of the Lord, that was founden in the hous of the Lord.
<L 4><T Pro><P 20>

This proses of the iij• book of Kingis schulde stire alle men, and namely kingis and lordis, for to hate synne, as ydolatrie and coueitise, and brekinge of Goddis heestis, for whiche the peple of Israel and the peple of Juda was thus punschid, and conquerid of hethene men, and for to loue vertues and kepinge of Goddis heestis, and distroyinge of opyn sinnes, for whiche manye goode kingis, as Esechie, Josie, and many othere, hadden grek thank and socour of God in

manye greete perels, and blisse of heuene withouten ende.
<L 18><T Pro><P 21>

The firste book of Paralypomynon tellith in the bigynnyng the generacyouns fro Adam til to Jacob, and so forth til to Dauith, and touchith schortly manye stories of Saul, and of Dauith, and of Salomon, in the ende therof;
<L 31><T Pro><P 21>

The bigynnyng of the ij• book of Paralipomynon tellith hou Salomon axide of God wisdom to deme his peple, and God 3af to him wisdom, and kunnyng, and richesse, and glorie, so that noon among kingis neither bfore neither aftir him was lyk him.
<L 35><T Pro><P 21>

and he sente ix• deknes with hem, and ij• prestis with hem, and thei hadden the book of Goddis lawe, and tau3ten the peple in Juda;
<L 3><T Pro><P 23>

And Elchie, the gret prest, 3af to Saphan, the scriueyn and solempne messenger, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the wordis of the lawe, he torente, hise clothis, and he comaundede Elchie and othere grete men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the words of the book of Goddis lawe; “ for whi greet “veniaunce of God hath droppid on vs, for oure fadris kepten not the wordis of God, that “thei diden alle thingis that ben writen in this book”.
<L 21, 24, 26><T Pro><P 28>

and God seide bi hr that he schal bringe in on this place and dwelleris therof yuelis, and alle cursinges that ben writen in this book of Goddis lawe;
<L 29><T Pro><P 28>

but for “thou king of Juda, herdist the wordis of the book, and were meekid in Goddis si3t, and “weptist and torentist thi clothis, I haue herd thee” seith God, “and thou schalt be born “in to thi sepulcre in pees, and thin i3en schulen not see al the yuel which Y schal bringe “in on this place, and on the dwelleris therof”. And whanne Josie hadde herd these wordis, he clepide togidere alle the eldre men of Juda and of Jerusalem, and he sti3ide in to Goddis hous, and alle men of Juda and the dwelleris of Jerusalem sti3iden togidere, prestis and deknis, and al the puple fro the leeste til to the moste, and in audiense of hem the king redde in Goddis hous alle the wordis of the book; and he stood in his trone, eithir seete of doom, and smoot boond of pees bfore God, that he schulde go aftir God, and kepe hise heestis, and witnessingis, and iustifyingis, in al his herte and al his soule, and

do tho thingis that ben writen in that book
whiche he hadde red.
<L 31, 38, 41><T Pro><P 28>

CAP• X• This proces of Paralypomynon in the
j• and ij• book schulde stire cristene kingis and
lordis to distroie synne, and loue vertu, and
make Goddis lawe to be knowe and kept of her
puple, for heere thei mown se, hou sore God
punischide yuel kingis, that lyueden yuele, and
drowen the puple to idolatrie, either other gret
synnes, and hou greetly God preyside,
rewardide, and cherischide good kinges, that
lyueden wel, and gouernede wel the puple in
Goddis lawe, and opin resoun, and good
conscience. And thou3 kingis and lordis knewen
neuere more of hooly scripture than iij• stories
of the book of Paralypomynon and of Regum,
that is, the stone of king Josophat, the storie of
king Ezechie, and the storie of king Josie, thei in
my3te lerne sufficiently to lyue wel and gouerne
wel hire puple bi Goddis lawe, and eschewe al
pride, and ydolatrie, and coueitise, and other
synne.
<L 35, 41><T Pro><P 29>

But alas! alas! alas! where king Jozophat sente
hise princis, and dekenes, and prestis, to ech
citee of his rewme with the book of Goddis
lawe, to techen opinly Goddis lawe to the puple,
summe cristene lordis senden general lettris to
alle her mynistris, and leegemen eithir tenauntis,
that the pardouns of the bisschopis of Rome, that
ben opin lessingis, for thei graunten many c•
3eeris of pardoun aftir domes day, be prechid
generaly in her rewmes and lordschipis, and if
eny wijse man a3enseith the opin errouris of
anticrist, and teche men to do her almes to pore
nedy men, to ascape the peynes of helle, and to
winne the blisse of heuene, he be prisoned, as a
man out of cristen bileue, and traytour of God,
and of cristen kingis and lordis.
<L 1><T Pro><P 30>

CAP• XI• The firste book of Esdras tellith,
how Cirus, king of Perseys, 3af lycence to Jewis
to turne a3en in to Jerusalem and Judee, and
bylde the temple of God in Jerusalem, and bad
that other men in his rewme schulden helpe to
this bylding;
<L 32><T Pro><P 34>

In the book of Neemye, which is clepid the ij•
book of Esdras, is teld, how Neemye gat graunt
of the king to bylde the wallis of Jerusalem, and
how he and othere men, bothe prestis and othere,
princis and comyns, bildiden the wallis, and
3atis, and lockis, and touris aboue, for defense
a3ens enemyes;
<L 41, 42><T Pro><P 34>

Aftir this doinge Esdras redde in the book of
Goddis lawe, fro the morewitide til to noon

bifore the multitude of men and wymmen and
dekenes made silence in the puple to here the
lawe; and Esdras redde in the book of Goddis
lawe fro the firste day til to the last. Thanne the
children of Israel camyn togidere in fasting and
in sackis, either heiris, and erthe was on hem,
and the seed of the sones of Israel was departid
fro ech alyen sone, and thei stoden bifore the
Lord, and knoulechiden her synnes, and the
wickidnessis of hire fadris, and thei risiden
togidere to stonde, and thei reddin in the book of
lawe of hire God fouresithis in the day, and
fouresithis in the ny3t thei knoulechiden and
heryeden hire Lord God and dekenes cryeden
with gret vois to hire Lord God, and baddin the
puple rise and blesse God.
<L 7, 9, 13><T Pro><P 35>

Thou3 the book of Tobie is not of bileeue, it is
ful deuout storie, and profitable to the symple
puple, to maken hem to kepe patience and
Goddis heestis, to do werkis of mercy, and teche
wel hire children, and to take wyues in the drede
of God, for loue of children, and not al for foul
lust off body, neither for coueitise of goodis of
this world;
<L 31><T Pro><P 35>

Therefore amonge alle the bookis of the elde
testament symple men of wit schulden rede and
here ofte this book of Tobie, to he trewe to God
in prosperite and aduersite, and eschewe
idolatrie glotenye and coueitise, and to be
patient in tribulacoun, and go neuere a wey fro
dreede and loue of God. Thou3 the scene of
clerkis, either general gadering of clergie, hath
take the book of Judith among the noubre of
hooly scripturis, natheles it is not of the canoun
eithir feith of the bible anentis Ebreis, for thei
resseyuen not the autoritie of this book;
<L 37, 40, 42><T Pro><P 35>

But natheles this book comendith chastite and
abstinence, penaunce and wideuhood of Judith,
and her loue which sche hadde to deliuere
Goddis puple fro her enemyes, and to kepe the
feith and worschiping of God among his peple.
<L 44><T Pro><P 35>

Also this book comendith the feith and treuthe of
Achior, that was conuertid to Goddis lawe bi
myracle of sleeing of Olofernes, bi the hondis of
the widewe Judith.
<L 2><T Pro><P 36>

The book of Ester tellith first, how the qwene
Vasti was forsaken for hire pride, and was
departid fro mariage of king Assuerus, and hou
Ester, for hire meekenesse, bewte, and Goddis
grace was maad qwene in the stide of Vasty.
<L 20><T Pro><P 36>

The book of Job is ful sotil in vndirstonding, for Job argueth a3ens hise enemyes, that wolden bringe hym out of cristen feith, and concludith many errouris that suen of hire false bileeue and opynyon;
<L 44><T Pro><P 36>

First this book tellith the kyn of Job, and hise richessis, and holy lijf of him and hise children;
<L 3><T Pro><P 37>

Thanne sueth the disputing bitwixe Joob and hise freendis, almost til to the ende of the book.
<L 11><T Pro><P 37>

Noo book in the eld testament is hardere to vndirstonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the goostly vndirstonding.
<L 3><T Pro><P 38>

Therefore lordis, and iugis, and comuneris also, and namely prestis, schulden stodie wel this book, and rule hemself therbi, to saluacoun of body and of soule. Ecclesiastes is a ful sotil book, for Salamon spekith in many persones, and concludith her entent and sentence, not in appreyung the sentence of fleschly men, that preisen more bodily goodis and lustis of the body than heuenly goodis and lyking of vertues, and dampneth many errours of worldly men, and schewith that al is vanite, til me come to the drede of God, and keeping of hise heestis. Therefore men moten bee wel war hou thei vndirstonden Salamon in this book, that thei appreue noon errour, and dampne noo treuthe, for mysconseuyng of Salamonys wordis, and the Hooly Goostis wordis in this book.
<L 4, 5, 10, 12><T Pro><P 41>

and this book is so sotil to vndirstonde, that Jewis ordeyneden, that no man schulde stodie it, no but he were of xxx• 3eer, and hadde able wit to vndirstonde the goostly preuytees of this book; for sum of the book seemith to fleschly men to sounne vnclene loue of leccherie, where it tellith hi3 goostly loue, and greet preuytees of Crist and of his chirche. Therefore men moten bee wel war to conseyue wel the wordis of the Holy Goost in this book, and knowe whanne Crist spekith to the chirche, either to the synagoge, and whanne the synagoge spekith to God, and whanne the chirche spekith to Crist, and whanne God spekith to aungels, patriarkis, and prophetis, and apostlis, and whanne these persones speken to the synagoge either to the chirche, either a3enward. The book of Wijsedom, thou3 it be not a book of bileeue, techith myche ri3tfulnesse, and preisith wysdom, and repreuith fleschly men for hire false bileeue and yuel lyuyng, and comendith myche just men, sad in bileeue and vertuose lyuyng, and

touchith myche of Cristis incarnacoun, his manheed and godheed togidere, and dampneth gretly idolatrie, and fals worschipping of idolis, and false goddis. Thou3 Ecclesiastici be no book of bileeue, it techith myche wisdom and prudence for soule and body, and hath myche the sentence of Prouerbis, and comaundith men to thenke and speke of Goddis heestis, and for to dreede God, and loue him, and euere haue mynde of deth, and of the greet dom, to kepe men out ot synne, and in parfit loue to God and man.
<L 15, 17, 18, 20, 24, 25, 29><T Pro><P 41>

If this book be wel vndirstonden, it is profitable bothe to goostly gouernours and bodily lordis, and iustis and comyns also.
<L 36><T Pro><P 41>

The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble dide a3ens the Jewis, and hou many thousindis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth, to do idolatrie, and forsake God and his lawe;
<L 40><T Pro><P 41>

The ij• book of Macabeis tellith myche the same sentence of the first book, and hath a fewe special poyntis, of Elyodorus, of Eleasarus, and of the noble wydue and hire vij• sones.
<L 41><T Pro><P 42>

Also holy scripture hath many figuratif spechis, and as Austyn seith in the iij• book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariens moun gesse, that reden not tho figuris in holy scripture.
<L 1><T Pro><P 44>

Austin in iij• book of Cristen Teching seith al this and myche more, in the bigynnyng therof.
<L 27><T Pro><P 45>

Austyn writith al this in the iij• book of Cristen Teching, aboute the myddil, and in the ende.
<L 20><T Pro><P 48>

Isidre, in the j• book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opynly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book /de Questionibus Armenorum/, 3eueth many goode groundis to vndirstonde holy scripture to the lettre, and goostly vndirstonding also, but I haue him not now.
<L 21, 24><T Pro><P 48>

Austin, in the bigynnyng of the iiij• book of
Cristen Teching.
<L 1><T Pro><P 49>

Austin seith this in the ende of ij• book of
Cristen Teching.
<L 11><T Pro><P 49>

Austin in ij• book of Cristen Teching.
<L 25><T Pro><P 49>

Seint Austyn seith al this in the bygynnyng of
the ij• book of Cristen Teching.
<L 32><T Pro><P 50>

Jerom seith this in the ende of the j• book of
Amos.
<L 15><T Pro><P 52>

Jerom seith this in the ij• book on Amos, and in
iiij• c• of Amos.
<L 24><T Pro><P 52>

he writith thus on the ij• prologe on the bible,
“Joon seith in v• c• of Apoc• I sy3 a book
written withinne “and withouteforth in the hond
of the sattere on the trone; this book is holy
scripture, “which is seid written without forth, as
to the literal vndirstonding, and withinne, as to
“the preuy and goostly vndirstonding,”
<L 26, 27><T Pro><P 52>

Seint Isidre, in the firste book of Souereyn Good
xx• c• settith vij• reulis to expounne hooly
scripture, and summe clepen these reulis the
keies of scripture, for bi these reulis the
vndirstonding of scripture is openid in many
things.
<L 17><T Pro><P 53>

aboute which thing it is to see, that the same
lettere hath sum tyme double literal sense, in
ensauple in j• book of Paralyptomynon, xvij•
c•, God seith to Salamon, “I schal be to him in
to a fadir, and he schal be to “me into a sone,”
and this to the lettere is vndirstonden of
Salomon, in as myche as he was the sone of
God, bi grace in 3ungthe, wherfore Nathan the
prophete clepide hym, “amyable to the Lord” in
ij• book of Kingis, xij• c. and the noubre of
translatouris out of Greek into Latyn passith
mannis knowing, as Austyn witnessith in the ij•
book of Cristene Teching, and seith thus, “the
translatouris “out of Ebru into Greek moun be
noumbrid, but Latyn translatouris, either thei
that “translatiden into Latyn, moun not be
noumbrid in any maner”.
<L 12, 16, 17><T Pro><P 54>

For in the firste tymes of feith, ech man, as a
Greek book came to him, and he semyde to him
silf to haue sum kunmnyng of Greek and of

Latyn, was hardi to translate;
<L 20><T Pro><P 59>

book of Cristene Teching, that if equiuok wordis
be not translatid info the sense, either
vndurstonding, of the autour, it is errour; as in
that place of the Salme, the feet of hem ben
swifte to shede out blood, the Greek word is
equiuok to sharp and swift, and he that
translatide sharpe feet, erride, and a book that
hath sharpe feet, is fals, and mut be amendid;
<L 39, 43><T Pro><P 59>

And þou þese materis ben here schortly knit, þei
ben in another book longli declarid, and manie
othere mo al in oure langage, þe qwyche we
wolde were communid to alle trew cristene men.
<L 174><T SEWW03><P 29>

Yuel wolues ben religious þat Crist seiþ in
Matheu book ben wolues raueschinge, al if þei
comen in shepe clopis, for bi þis ypocrisie þei
disseyuen sunner þe scheepe.
<L 62><T SEWW13><P 66>

And þe noubre of translatouris out of Greek
into Latyn passith mannis knowing, as Austyn
witnessith in þe secounde book of Cristene
Teching, and seiþ þus þe translatouris out of
Ebru into Greek moun be noumbrid, but Latyn
translatouris, eiper þei þat translatiden into Latyn
moun not be noumbrid in any manere. For in þe
firste tymes of feith ech man, as a Greek book
came to him and he semyde to himsilf to haue
sum kunnyng of Greek and of Latyn, was hardi
to translate.
<L 147, 150><T SEWW14><P 70>

For Austyn seiþ in þe secounde book of Cristene
Teching þat, if equiuok wordis be not translatid
into þe sense eiper vndurstonding of þe autour, it
is errour.
<L 175><T SEWW14><P 71>

and he þat translatide sharpe feet erride, and a
book þat haf sharpe feet is fals and mut be
amendid.
<L 179><T SEWW14><P 71>

þe same wise myraclis pleyinge, al be it þat it be
synne, is oþere while occasion of conuerting of
men, but, as it is synne, it is fer more occasion of
peruerting of men, not onely of oon synguler
persone, but of al an hool comynthe, as it makith
al a puple to ben occupied in veyn a3enus þis
heeste of þe Psauter book þat seiþ to alle men,
and namely to pristis þat eche day reden it in þer
seruyse, Turne away myn eyen þat þei se not
vanytees’, and efte, Lord þou hatidest alle
waytynge vanytees’.
<L 178><T SEWW19><P 101>

And for þer shulde no þinge be more swete to vs þan siche maner merci of God, þe Psauter book clepiþ þat mercy blessynge of swetnesse', where he seiþ Pou cam bifore hym in blessynges of swetnesse', þe whiche swetnesse, al be it þat it be likynge to þe spirit, it is while we ben here ful trauelous to þe body, whan it is verry as þe flesche and þe spirit ben contrarious, þerfore þis swetnesse in God wil not been verely had while a man is ocuped in seyng of pleyis.
<L 236><T SEWW19><P 103>

And if þou seiþ þat ech þing bi þis schulde be God, as ech good creature signyfiþ his maker, (as smoke kyndli signyfiþ fier), and þus seemeþ Poul to speke whanne he seiþ þat Crist schal be alle þingis in alle þingis to men þat vndirstonden him, for aftir þe dai of doom al þis world schal be a book and in ech part þerof schal be God writun, as God schal be in his kynde in ech part of þe world;
<L 52><T SEWW2 B><P 114>

Also no man is holden for to bileue þat þis bishope shal be saued in blis, and ellis he is no membre of holy chirche, as Austyn seiþ (in þe þridde book of Cristen Doctryne, in þe secounde reule of Tyconie, þe þrettiþ capitle).
<L 15><T SEWW24><P 122>

and Ihesu Crist answeride to hym in þe persone of alle þe apostles, whanne he seide To þee I shal 3eue þe keies of þe rewme of heuenes, and whateuere þing þou shalt bynde', as seynt Austyn markide pleyntly in his book /De Verbis Domini/ in þe þrettenþ sermoun.
<L 44><T SEWW24><P 123>

Wherfor Crisostum in his book of preisingis of Poule not onely clepiþ Poul ful of charite, but also charite itself for excellence of charite to Crist and his spouses holy chirche.
<L 93><T SEWW24><P 124>

And certis, if we taken bisily heede of þe staat of þe chirche, resonably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Esdras þe iii^c where þe book seiþ þat ful many of þe preestis and dekenes and eldre men, þat si3en þe temple of God first whanne it was foundid and þe secunde temple, in her i3en þanne wepten wiþ a greet vois, hauynge mynde of þe noblete and glorie of þe rapere temple, in reward of which þe secunde was nou3t.
<L 183, 184><T SWT><P 8>

For, if Crist and his apostlis, exempt fro payinge of heed money bicause þat þei vsiden no marchaundise or craft neþer hadden londis ne rentis secularly, 3it payede tribute þat þei wolden not offende þe lordis and þe puple (as seint Austyn seiþ in þe Book of Questions of þe

Oolde and þe Newe Lawe þe lxxix^c), how moche rapir oure clerkis, and specialy þo þat ben deed to þe world, in so greet a neede of þe rewme shulden be redy to delyuere up into þe hondis of seculer men alle her poscessiouns and tresours euene to þe reule of þe apostle, þat is to seiþ þat þei holde hem apayd wiþ necessarie liiflode and hilyng';
<L 233><T SWT><P 9>

Panne bi þis spiriit shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon þe same pistle and in a book þat is clepid Austyn Of þe Wordis of þe Lord þe xlvi^c, and Lyncolne in partie acordiþ to þis in a sermoun þat bigynneþ /Natis educatis et assuefactis/.
<L 260><T SWT><P 10>

Herfore also Crist, comynge to purge þe chirche of his Fadir, he bigan at þe temple and castide out alle þe abhomynaciouns þerof, and chacide away out of þe temple biggeris and silleris, þe whiche, as Parisiense seiþ in þe Book of Vicis figurip symonyentis.
<L 335><T SWT><P 12>

And ouer þis, as it semeþ to seint Austyn in þe Book of Questions of þe Oolde and þe Newe Lawe in þe C and vi^c, þat þe day of doome is uppon us, where seynt Austyn seiþ þat, as in þe sixte day God made man and in þe seueneþ day he restide from alle his werkis, so in þe sixte þousand of 3eeris God bou3te man, and in þe seueneþ þousand of 3eeris þe world shal cece.
<L 715><T SWT><P 22>

Ther for seynt Austyn seiþ in his book þat a seculer lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refreyne hem fro lecherie, couetyse, pride, bakbiting, and oþer synnes, and schall 3eld reson on domysday for alle sugettis to him.
<L 104><T Tal><P 178>

Þis tellith Cestrens in his book.
<L 149><T Tal><P 180>

Also pope Bonefas þe viij mad þe sixte book of decretallis and gilfully he brou3t in Celestyn, predecessour, to Reyne þe popehede and mak law þat a pope my3t resygne his popehed, which law Bonefas, hym silfe made pope, revokid.
<L 212><T Tal><P 182>

This was of france nacioun, a monke, and bi ny3t forsoke his Abit and fleede away and went to sarsenes in spayne and learned þer curiose science, Astronome and mony oþer, of chetiring and fideling of briddis what þei bitokine, and stale þe cheife book of þe maister filosofir, at whom he was ioyned, and bi sotelte scapid his master and made homage to þe deuel

for to deliuer hym fro his pursuere and bere him ouer þe see.
<L 232><T Tal><P 182>

For seint Austyn seiþ in þe book of abusiouns, ix°, The king owiþ forbode theftes, punyche avoutrese and suffre not for sworn men lyfe in his lond’.
<L 393><T Tal><P 188>

Also in þe 3er of grace after suyng pope boneface þe viij, þat bi disseit gate þe popehede and entrid as a fox and regned as a lyon died as a dogge, made þe vj book of decretallis.
<L 532><T Tal><P 192>

Also in þe 3er of grace Ml iij° vij, pope Clement þe v þat travelid for to gader tresours and bildid castellis, dampned þe ordour of Templers, ordeyned þe vij book of decretallis, þat is Clemencins, but soon after he reuokid þe same book in a conseil which he made at vyncens.
<L 542, 543><T Tal><P 192>

Here eendip þe prolog of þis book, and and bigynneþ a book of a clerke þat was apposid of fyue þingis of Arnedel, Archebischop sumtyme of Cauntirbirie;
<L 160><T Thp><P 29>

Forþi, William, if þou wolt now mekeli and of good herte wiþouten ony feynyng knele down and leie þin hond vpon a book and kisse it, bihotinge feiþfulli, as I schal here charge þee, þat þou wolt submytte þee to my correccioun and stonde to myn ordinaunce, and fulfille it dewli bi alle þi kunnyng and þi power, þou schalt fynde me gracious and frendli to þee’.
<L 191><T Thp><P 30>

And I bileue þat alle þei þat had, and 3it haue, and alle þei þat ben to haue þese forseide vertues, stabli standinge in þe bileue of God, hopeinge stidefastli in his merciful doyngis, perseuerynge into her eende in perfit charite, wilfulli, pacientli and gladli suffringe persecuciouns bi ensauple of Crist chefli and of his apostlis, alle þese haue her names writen in þe book of liif.
<L 285><T Thp><P 32>

But, ser, I prairie 3ou þat 3e wole telle me if aftir 3oure biddyng I schal ley myn hond vpon þe book in entent to swere þerbi?’
<L 334><T Thp><P 34>

And I seide to him, Sir, I vndirstonde a book is no þing ellis, no but a þing compilid togidere of diuerse creaturis, and so to swere bi a book is to swere bi dyuerse craturis;
<L 336, 337><T Thp><P 34>

But þou schalt neuere haue þat Sauter neiþir ony oþer book, til þat I wite þat þin hert and þi mouþ acorden fulli to be gouerned bi holi chirche’.
<L 894><T Thp><P 51>

And þe lawyer seide at þe biddynge of his souereyne, which hadde power to charge him to swere, he schulde leye his hond vpon a book and heere his charge; and if his charge to his vndirstonding were vnleeful, he wolde anoon wiþdrawe his hond fro þe book; and if he perceyuede his charge to be leeful he wolde holde stille his hond vpon þe book, takynge þere oonli God to witnesse þat he wolde fulfille þat leeful charge aftir his power. And þe maistir of dyuynyte seide þanne to him þus, “Certis, he þat leyeþ his hond in þis wyse vpon a booke, and makip þus þere a biheeste to done þat þing þat he is comaundid, is oblischid þere þan bi bookooþ to fulfille his charge, for no doute he þat chargip him to leye his hond þus vpon þe booke holdip þe touchynge of þe book þe bookooþ. And þerfore he þat chargip a man to leye þus his hond vpon þe book and to kisse it, bihotynge in þis fourme to do þat þing or þat, wole seie and witnesse þat he þat touchip þus a book and kisseþ it haþ sworn vpon þat book. And alle oþere men also þat seein a man þus do, and also alle þei þat heeren hereof, wolen in þe same wyse seien and witnessen þat þis man haþ sworn vpon a book”. Wherefore þe maistir of dyuynyte seide it was not leeful to ony man neiþer to 3eue ne to take siche charge vpon ony booke, for euery book is noþing ellis, no but dyuerse creaturis of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturis, and þis sweringe is euer vnleeful. Þis sentence witnessip Ierom and Crisostom pleynli, blamyng him greetli þat bryngþ forþ a book for to swere vpon, amonestynge clerkis þat in no wyse þei compellen ony lyf to swere wheþer þei gessen a man to swere trewe or fals’.
<L 1667, 1669, 1670, 1676, 1677, 1679, 1680, 1682><T Thp><P 75><L 1684, 1685, 1686, 1688><T Thp><P 76>

And I seide, Ser, haue I not tolde to 3ou now here how þat I herde a maistir of dyuynyte seie þat in suche a caas it was al oon to tuche a book and to swere bi a booke?’
<L 1740><T Thp><P 77>

And I seide, Sere, if Crisostem preue him worþi grete blame þat bringip forþ a book for to swere vpon, it mote nedis sue þat he is more to blame þat swerip vpon þat book’.
<L 1748, 1749><T Thp><P 78>

For, lo, seint Ierom seiþ þe gospel þat is vertu of Goddis word is not in þe leues of a book but it is in þe roote of resoun, neiþer þe gospel, he seiþ, is in þe writynge aloone of lettres but þe gospel

is in þe marw³ of þe sentence of scripturis.
<L 1776><T Thp><P 78>

Seyne we not þat þe gospels of Crist ben writen
in þe masse book?
<L 1787><T Thp><P 79>

BOOKE.....20
And þerfore seiþ Crist in þe booke of his gospel
þat kynrede of horedam secheþ suche signes, ne
þe weddings wiþ hem profitiþ not to þe seruice
of God, but stiriþ hem to pride & gregeþ her
synne.
<L 42><T 4LD-4><P 237>

And Sistrence in his fifte booke, þe 24 c^o ,
seiþ: þe Euangelie of Jon was drawn into
Engliche be þe forseide Bede;
<L 134><T Buh><P 174>

Þe hure þat þis Lord hap bihi³te hem for hire
daies iorne (þat is, for þe trewe trauaile of þis
li³f) is a peny, þat is: þe euerlastynge blisse of
heuene, whiche mai wel be likened to a peny for
þe roundnesse þat bitokeneþ euerlastynghesse,
and for þe blessid si³t of þe kyngis face þat is in
þat peni, and also for þe Scripture þat is þerinne,
þat is: þe Booke of Li³f, in whiche al þo þat
schullen see þat si³te beþ euerlastynghli writen.
<L 57><T CG08><P 81>

Þe þridde hit gendreþ: wraþþe, for it telleþ in þe
first booke of Hooli Writt (Gen^o 13^o 7) þat þer
was made stri³fe bitwene þe herdes of
Habraham and Loth his cosyn for multiþlyng
of hire beestes.
<L 427><T CG11A><P 143>

Also in the viii booke of the trynyte Austyn
seiþ: Alle the bildyngis or makyngis of Goddis
bookis arisen for that feith, hoope and charite to
be bildid in mannes soule.
<L 3><T Dea2><P 459>

myche more in thung that is with the spirit, and
alwey exsawmplid in the lif of Christ, and so
fully writen in the booke of lif, as is levyng of
myraclis pleyng and of alle japyng, thou
shuldest not holden a³enys it, but if it rny³te ben
schewid a³ens the bileve, sythen in al thyng that
is dwtous men shulden holden with the partye
that is more favowrable to the spirit, and more
exsawmplid in the lif of Christ;
<L 8><T Hal><P 51>

neiþir in chalise booke or vestment/ neiþir in
stepile seetis or peynting□
<L 34><T LL><P 40>

sitting in his chaare/ Philip took not away his
booke□
<L 15><T LL><P 101>

And þis state or power is þe vicar of þe
godheede, as it may be growndid here, and, as
saynt Austyn seiþ in þe Booke of questyons of
þe olde lawe and þe newe, and in oþer dyuers
placis.
<L 12><T OP-LT><P 3>

For þis state in þe chirche is þe vicar of þe
manhede of Criste, as saynt Austyn seiþ in a
booke þat is alegyd tofore;
<L 36><T OP-LT><P 5>

Also in þe booke of Deutronomy God saide þus:
{Non habebunt sacerdotes, et omnes qui de
eadem tribu sunt, partem et hereditatem cum
reliquo populo Israell, quia sacrificia Domini et
oblaciones comedent;
<L 153><T OP-LT><P 37>

To The Reader• To read strange news, desires
manye, Which at my hande they can not haue:
For here is but antiquitie Expressed only, as
tholde booke gaue, Take in good part, and not
depriue The Ploughmans Crede, ientyll reader:
Loo, this is all that I requyer.
<L 4><T PPC><P 1>

For þe prophete seiþ in þe Sawter booke, Lorde
be þow not stille, for I am a straunger and a
pilgrime as alle my faderis weren'.
<L 177><T SEWW2 23>

He hade in honde a booke in which he hade sette
to gider psalmes and prayers, and contynuyly he
bare þis with him.
<L 137><T Tal><P 179>

Also þe king made Werefriþe bischope of
worchester, to translate þe booke of gregory
diologus in to saxan tunge.
<L 148><T Tal><P 180>

And þe maistir of dyuynyte seide þanne to him
þus, "Certis, he þat leyeþ his hond in þis wyse
vpon a booke, and makith þus þere a biheeste to
done þat þing þat he is comaundid, is oblischid
þere þan bi bookooþ to fulfille his charge, for no
doute he þat chargiþ him to leye his hond þus
vpon þe booke holdiþ þe touchynge of þe book
þe bookooþ.
<L 1673, 1676><T Thp><P 75>

Wherefore þe maistir of dyuynyte seide it was not
leeful to ony man neiþer to 3eue ne to take siche
charge vpon ony booke, for euery book is noþing
ellis, no but dyuerse creaturis of whiche it is
made.
<L 1684><T Thp><P 76>

And I seide, Ser, haue I not tolde to 3ou now
here how þat I herde a maistir of dyuynyte seie
þat in suche a caas it was al oon to tuche a book

and to swere bi a booke?
<L 1740><T Thp><P 77>

And þe clerk seide to me, Leie þan þin hond
vpon þe booke, touching þe holi gospels of God
and take þi charge'.
<L 1763><T Thp><P 78>

BOOKES.....2

For it is shewid openly by the witnessing of S•
Austyn and other martirs and bishops of Rome,
that S• Cipryan, the martyr, erred thus openly,
and it is not founden in any place of his bookes
that he revoked his errour.
<L 11><T 37C><P 132>

Sipen þen, as þese autoriteis preue, no þing shal
be vnrekenyd in þat day, and no þing may be hid
fro þe iuge, for alle þingis ben nakid and open to
þe yen of God, þen me þinke it were nedful þat
alle men dredden gretely þat day and had it
gretely in mynde to make redy her bookes a3en
þat grete day.
<L 637><T CGDM><P 225>

BOOKIS.....66

ON THE SUFFICIENCY OF HOLY
SCRIPTURE• THE fend sekijþ many weyes to
marre men in bileve, and to stoppe bodily þis þat
no bookis ben bileve.
<L 2><T A12><P 186>

On þe þridde maner holy wryt is clepid bookis
þat ben writen and maad of enk and parchemyn.
<L 18><T A12><P 186>

And herfore bookis seyen þat penaunce is
arbitrarie, now more and now lasse, after þat
prestis lykyn.
<L 14><T A21><P 256>

Þanne moche tresour and moche tyme of many
hundrid clerkis, in unyversite and opere placis, is
foule wastid aboute bookis of þe emperours
lawe, and studie aboute hem.
<L 27><T A22><P 326>

And Austyn, in þre or foure grete bookis, seis
expressely þat noon accident may be wiþouten
sugett, and alle wise filosoforis acorden here
wiþ Austyn.
<L 18><T A24><P 379>

þerfor wane he haþ rehersed al þe bookis of þe
Bibel, þane he seiþ in þe prolog of Penteteuke: I
preie þe dere broþer, lyue among þese, haue þi
meditacion in þese, knowe noon oþer þing nor
seche non odyr thyng but þese.
<L 258><T Buh><P 177>

Þe wylle of þe emperoure was þis: þat euery
man, whersoevere he dwelled, schulde drawe
hym to þe contree of his birþe and, in þe chyif

citee of þat cuntree, he schulde make his
profession or his knowelechyng, paiynge þat
money to him þat I seide, of bifore and so be
writen into þe emperoures bookis, whiche was
cleped a discreyuyng'.
<L 50><T CG05><P 55>

for this scribeler hadde trauelid with fals bookis,
to see many and chese the beste and clereste
sentence acordynge with holy writ and resoun.
<L 13><T Dea2><P 457>

The secunde cause is, for her grete kunynge and
trauel in holy writ, and so long approuynge, holy
chirche approuynge of her bookis for goode and
trewe.
<L 15><T Dea2><P 458>

and thei chargiden neuere neither constreynede
ony man to take her bookis, but comaundiden
men to byleue not to her bokis, no but in as
myche as thei weren groundid in holy writ
expresly, or in pleyn and sufficient resoun.
<L 21><T Dea2><P 458>

Also in the viii booke of the trynyste Austyn
seith: Alle the bildyngis or makyngis of Goddis
bookis arisen for that feith, hoope and charite to
be bildid in mannes soule.
<L 4><T Dea2><P 459>

elles no book schal be by whiche the sekeness of
mannes ignoraunce schal be gouerned, if the
moste leueful autorite of these bookis either
dispid be al don awaye, either forbodun be
confoundid.
<L 33><T Dea2><P 459>

And at þe day of doom, whan bookis schal be
opone, þe whiche bokis ben mennys sowlys, and
conscience of hem, þanne schal boþe good and
yuel knowe mennys werkys and þer þowtys.
<L 6><T EWS2-63><P 43>

but so ben not myraclis pleyinge, that ben made
more to deliten men bodily than to ben bokis to
lewid men, and therefore 3if thei ben quike
bookis, thei ben quike bookis to schrewidenesse
more than to godenesse.
<L 10, 11><T Hal><P 50>

Þis same rekened Joachim in þe bookis bifore.
<L 9><T LAC><P 31>

as lewid mennes bookis ||
<L 21><T LL><P 84>

þat seeken God & hise seyntis/ not in bookis□
<L 23><T LL><P 84>

leie her hand on bookis/ & þanne he puttij hem
to open schame□
<L 2><T LL><P 87>

blameþ prestos/ for þei bringen forþe bookis□
<L 21><T LL><P 87>

So þei þat bryngen forþe bookis• on whiche
men forsweren hem□
<L 25><T LL><P 87>

But neiþir on bookis schullen we swere□
<L 14><T LL><P 88>

But we mai in no case swere bi bookis□
<L 26><T LL><P 88>

radden hise bookis & seiden/ {If we hadde lyued
in hise daies□
<L 35><T LL><P 132>

tau3t hem verry trouþe/ Hise successouris
tooken hise bookis□
<L 1><T LL><P 133>

but blessed be god, þat in euery chirche hap
ordeyned masse bookis to wnesse his gospel.
<L 25><T MT21><P 290>

and wiþ Goddis help, if it nede be, whanne I
haue more leiser to studie and more help of
bookis, þou shalt haue a more large answer in
þis mater.
<L 2652><T OP-ES><P 128>

PROLOGUE• Here bygynneth a prolog for alle
the bokis of the Bible of the oolde testament•
CAP• I• Fyue and twenty bookis of the olde
testament ben bookis of feith, and fulli bookis of
holy writ; and these fyue ben the bookis of
Moises, whiche ben clepid properly the law;
<L 1, 3><T Pro><P 1>

the viij• book, ix• x• and xj• and xij• and
xiiij•• ben the foure bookis of Kyngis and twei
bookis of Paralipominon;
<L 6><T Pro><P 1>

the xiiij• book is Esdre, that comprehendeth
Neemye, and al is o bok anentis Ebreyes, as
Jerom seith, but anentis Grekis and Latyns these
ben twei bookis; the xvij• book, xix• and xx•
ben the iij• bookis of Salamon;
<L 8, 9><T Pro><P 1>

Also the book of Baruc and the pistle of Jeremye
ben not of the autorite of the bible anentis
Ebreyes, ne the preyer of Manasses, as Jerom
witnessith, and how mich of the book of Hester
and of Daniel is of autorite anentis Ebreyes and
in Ebreu lettre, it is told in the same bookis by
Jerom hym self; netheles Jerom, in snyng
Ebreyes, comprehendith alle these bookis in
xxij• ;
<L 24, 25><T Pro><P 1>

book of Kyngis, and clepen it Malachym, and
thei comprehendin in oo book the ij• bookis of
Paraliporninon. But certis, litel charge is of this
rikenyng, whether the bookis of Kyngis ben
nombred foure, as Latyns doen, either tweyn,
as Ebreies doen. Also litel charge is, whether
Paralipominon be departid in ij• bookis, as
Latyns vsen, either be oo book aloone, as Ebreis
doen;
<L 28, 29, 31><T Pro><P 1>

Netheles it semeth, that Latyns and Grekis han
more reson in this rikenyng than Ebreies han, but
hou euer these bookis ben noumbred, alle these
ben of autorite of bileue, either of cristen feith.
Thanne if the first book of Esdre and the book of
Neemye ben noumbred for tweyne, as Grekis and
Latyns vsen, and if men taken Judith for a book
of holy Scripture, as the general congregacioun
of clergie dide at the Seyne of Nicene, as Jerom
witnessith in the prologe on Judith, thanne in the
olde testament ben xxvij• bookis of bileue.
<L 2, 7><T Pro><P 2>

Therefore as holy chirche redith Judith and Tobie
and the bookis of Machabeies, but resceyueth
not tho among holy Scripturis, so the chirche
redith these ij• Bookis Ecclesiastici• and
Sapience to edifying of the peple, not to
conferme the autorite of techingis of holy
chirche;
<L 10, 11><T Pro><P 2>

and the bookis of the olde testament, that ben not
anentis Ebreies, and ben not of the nambre of
holy writ, owen to be cast fer away;
<L 16><T Pro><P 2>

but onely the first, and of Neemye, that ben
rikened for twei bookis anentis Grekis and
Latyns, and ben of autorite of bileue.
<L 20><T Pro><P 2>

and siche ben the bookis of Judith and other,
whiche Seynt Jerom noumbrith in the prologe on
Regum;
<L 24><T Pro><P 2>

and holy chirche resceyueth not siche bookis;
<L 26><T Pro><P 2>

But sothely alle the bookis of the newe
testament, that is, foure gospelleris, Matheu,
Mark, Luk, and Jon;
<L 29><T Pro><P 2>

CAP• VIII• The bookis of Paralypomynon ben
ful nescessarie to vndirstonde the stories of the
elde testament, in so myche, as Jerom seith, that
if eny man withouten these bookis wole presume
to haue the kunnyng of hooly scripturis, he
scorne himself, that is, disseyue eithir make
himself worthi to be scorned; for whi the stories

left out in the bookis of Kingis be touchid in these bookis, and vnnumberable questiouns of the gospel ben declarid by these bookis.
<L 26, 27, 29, 30, 31><T Pro><P 21>

Here lordis and prelatys moun see how thei don opin ydolatrie, whanne thei gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of ydolatrie and blasfemye to hire sugetis;
<L 31><T Pro><P 33>

Therefore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to he trewe to God in prosperite and aduersite, and eschewe idolatrie gloteny and couetise, and to be pacient in tribulacoun, and go neuere a wey fro dreede and loue of God.
<L 36><T Pro><P 35>

The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble dide a3ens the Jewis, and hou many thousindis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth, to do idolatrie, and forsake God and his lawe;
<L 42><T Pro><P 41>

And thei diden mychel harm to the puple of Israel, and who euere heeld the bookis of Goddis testament and kepte his lawe, was slayn bi comaundement of Antiok the king, and wymmen that circumcideden her children weren slayn, bi comaundement of Antioke the king.
<L 5><T Pro><P 42>

Also, as the litle richessis of Jewis, whiche thei baren a wey fro Egipt, weren in comparisoun of richessis which thei hadden aftirward in Jerusalem, in the tyme of Salomon, so greet is the prophitable kunnyng of filosoferis bookis, if it is comparisouned to the kunnyng of hooly scripturis;
<L 4><T Pro><P 49>

Thanne thilke drede, bi which he thenkith on Goddis dom, and thilke pite, bi which he must nedis bileeue and 3eue stide to autorite of holy bookis, conpellith hym to beweyle hymself, for whi this kunnyng of good hope makith a man not to auance himself, but biweile himself;
<L 15><T Pro><P 50>

For if worldli clerkis loken wel here croniclis and bookis, bei shulden fynde þat Bede translatide þe Bible and expounide myche in Saxon, þat was English eiper comoun langage of þis lond in his tyme.
<L 161><T SEWW14><P 71>

And þerfore, 3if þei ben quike bookis, þei ben quike bookis to schrewidenesse more þan to godenesse.
<L 270><T SEWW19><P 104>

Also Poul, Cristis apostle, techiþ in bookis of oure bileeue hou God wolde þat he prechide to þe peple wiþouten such axying, for, fro þe tyme þat he was conuertid, þre 3eer aftir he prechide fast and axide no leue herto of Petir for he hadde leue of Iesu Crist.
<L 28><T SEWW23><P 120>

he Charlemagne delitid in Austyn bookis and moost of þe cite of god.
<L 112><T Tal><P 178>

for þei wanten liif and vertu, þei ben but bookis for mennys profiit, as Austyn seiþ and Gregory boþe, to stire mennys hertis þe sunner to compunccioun.
<L 27><T Thp><P 134>

BOOKYS.....4

Þese fyue louys ben fyue bookys of Moyses, þat beþ boþe streyte and scharpe as seynt Petre seiþ.
<L 49><T EWS1-25><P 324>

Þese two fyschis ben two bookys of wysdam and of prophetis, þat ben sowuyl to þese fyue louys, And þis o child þat haþ al þis mete is þe child born to vs, þat Ysaye spekyþ of.
<L 51><T EWS1-25><P 324>

Þese seuene louys beþ seuene bookys of þe Newe Testament, as fowre gospelus and þerwiþ story of apostles, wisdam of bokys of Powle, and apocalipce of Ioon.
<L 67><T EWS1-7><P 251>

Also Poule, Cristus apostle, techiþ in bookys of owre byleue, how God wolde þat he prechede to þe puple wiþowte such axsyng;
<L 32><T EWS2-58><P 17>

BOUKE.....1

And þerfore techiþ þe bouke of Wysdom, þat we scholde nou3t tarye to be yturned to God;
<L 5><T A04><P 107>

bon⁵¹

BONE.....6

For we schul trowe þat asoiling of prest is noþing worþe but wane it is conformed to þe chirche of bone, and þat þe prest knoweþ not, no more þan his heele.
<L 613><T 4LD-1><P 262>

Now preye we þanne to God þat we moun be John þorou3 grace, for John is as miche to seie in woom is grace', þat we moun dwelle in

⁵¹ 9 variants; 60 occurrences.

Bethanie heere in þis world (þat is, in penaunce, as þis John dide), and be obedient al oure lyfe to our Lordis biddynge, and spende wel þe 3eftis þat he haþ vs lent, so þat we moun wynde þe li3tlier þe grete ryuer of þis Doom, and be seid to vs aftur of his blesside moup: /Euge, serue bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam;
<L 334><T CG04><P 53>

When þei seen 3it þat her bone is not grauntid, if þei wolden be hardy and aske 3it ferþermore in þis maner: ‘Now Lorde, siþen it is so þat we woful dampned wrecchis shullen go oute of þi si3t, and wiþ þi curse, into þe fire, merciful Lorde, if we dar aske þe— if it be þi wille— þow we shullen be þere an hundrid 3ere, or a þousand 3ere, or a þousand þousand 3ere, 3yue vs grace at þe laste þat oure peyne may haue an eend, so þat we may come oute and come to þi blisse,’ herto may þe iustise answeere and sey by þe fourþ worde of his sentense,
<L 782><T CGDM><P 229>

þat doþ þe work of God fraudilentli/ þat is to seie• falseli or disceyuabli/ and here seiþ Gregor• / {Solut in dei opere fraudem non facit qui in studio bone accionis inuigilat nec ad corporalis rei premia nec ad laudis verba nec ad humani iudicii gratiam anhelat’ // Oonli in Goddis seruice□
<L 9><T LL><P 56>

Luk• ii• {Pax hominibus bone voluntatis’} ||
<L 9><T LL><P 121>

Ihu for þin endeles my3t, endeles wisdom, endeles goodnesse and charite, graunte to vs synful wrecchis þis bone.
<L 17><T MT17><P 262>

BONES.....12
/Ingrediatur putredo in ossibus meis, et subter me scateat:/ Rotynge go in my bones, and undir me springe.
<L 2><T A01><P 30>

For we ben membris of his body, of his flesch, and of his bones.
<L 20><T A13><P 194>

þat is: “An heuy herte dryeþ vp a mannes bones;
<L 101><T CG11><P 124>

þat is: ‘In halter and bridel constreyne her cheke bones’.
<L 138><T CG11A><P 135>

Lorde/ what heryene is it to fetche deed mens bones oute of the grounde there as they shulden kyndelyche roten/ and shrynen hem in golde and in syluer/ and suffren thy quycke bones of thyne ymagis perysshe for defaute of sustenaunce/ and

rosten in the hoore house in abhomynable lechery.
<L 24><T PCPM><P 35>

Some become theues/ and robbers/ and manquellers/ that myghten ben yholpen with the golde and syluer that hongeth aboute deed mennes bones/ and other blynde mawmettes of stockes and stones.
<L 4><T PCPM><P 36>

We hondlen no moneye, but monelich faren, And hauen hunger at the mete, at ich a mel ones, We hauen forsaken the world, and in wo libbeth, In penaunce and pouerte, and prechethe the puple By ensample of oure liif, soules to helpen And in pouerte preien, for al oure parteneres That gyueþ vs any good, God to honouren Other bel other book, or bred Other catel other cloth, to coueren with oure bones: Moneye, other money worth here mede is in heuen: For we buldeth a burwgh, a brod and a large, A chirch and a chapitle, with chaumbers a lofte.
<L 25><T PPC><P 5>

Thei ben so digne as the deucl that droppeth fro heuen With hartes of heynesse, whough halwen the churches And deleth in deuynyte, as dogges doth bones.
<L 10><T PPC><P 13>

And now men shulden be more gostly and take lesse hede to siche sensible signes, as dyden þe apostlis of Crist þat, by schort tyme and rewlis of Goddis hestis and charite, ledden men to heuene wiþouten siche newe peyntyngis schewid by manus craft, for oure lord God dwellis by grace in gode mennus soulis, and wiþoute comparesoun bettere þan all ymagis made of man in erþe, and better þan alle bodies of seyntis, be þe bones of hem neuer so gloriously shreynyd in gold.
<L 52><T SEWW16><P 84>

Forþi wiþ my protestacioun, I seie now as I seide in Schrouesbirie, þou3 þei þat haue siche fleischli willis traueilen soore her bodies and spenden myche moneye to sechen and visiten þe bones eiper ymagis, as þei seien þei don, of þat, seint or of þat siche pilgrymage is neiþir preisable ne þankful to God neiþer to ony seint of God, siþ in effecte alle siche pilgrymes dispisen God and alle hise seyntis.
<L 1298><T Thp><P 63>

But nowe I shall aske you a worde, answeere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the breade orelles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is ful and hole manhode of Christe in the hooste of breade both fleshe and blood, skynne, heere, and bones, then

maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouviured when ye worshyp the breade, and yf ye saye the fleshe is in the breade, and the blood is in the wyne, then thou must graute, yf thy crafte be true as it is not indede, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takest the hooste of bread and other a pece of bread and make it as ye saye, and the innocent people worshyp yt.
<L 24><T WW><P 13>

BONIS.....8
/Esurientes implevit bonis, et divites dimisit inanes:/ Þe hungrynge he fillide wiþ goodis, and þe riche he lefte empty.
<L 30><T A01><P 50>

And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as oylly in to his bonis.
<L 22><T APO><P 24>

And of doumbnes fro good speche may be seide þe wordis of Dauid in þe Psauter, seying þus: /Obmutui et silui a bonis/.
<L 215><T CG13><P 170>

Of whiche men spekiþ also þe holy man, Job, þere he seiþ þus: /Ducunt in bonis dies suos, et in puncto ad inferna descendunt/.
<L 239><T CGDM><P 214>

to blame þise sectis þat gon away /Video quod non sine magno dolore debet videri• quosdam post egressam christi militiam rursus terrenis cupiditatibus inmergi• secularibus implicari negociis• cum magna cura erigere muros & negligere mores'/ Quid tibi prodest habere templa alta & parietes quasi deauratas• vbi desit spiritus/ In eis enim non delectatur dues• sed vult templa uestra id est animas ornari virtutibus & bonis operibus'/ I see seiþ Bernard þat mai not be seyn□
<L 15><T LL><P 39>

Serui subdite estote in omni timore dominis• non tantum bonis & modesties• sed etiam discolis'// þat is to seiþ• Seruauntis be 3e suget in al drede to 3oure temperal lordis/ & not onli to good & to esy lordis• þat is to seiþ• in loue• but also to tyrauntis• þat is to seiþ• in Pacience/ But fendis lymes feynen hem□
<L 21><T LL><P 82>

Egrediuntur quasi greges paruuli eorum & infantes eorum exultant lusibus/ tenent timpanum & cytharam & gaudent ad sonitum organi/ Ducunt in bonis dies suos□
<L 33><T LL><P 117>

But we preye þe, pilgrym, us to telle qwan þu offrist to seyntis bonis enschrid in only place,

qweþir releuis þu þe seynt þat is in blisse, or þe pore almes hous þat is so wel enduwid?
<L 109><T SEWW03><P 27>

BONYS.....9
Also alle comyn swereris bi Goddis herte, bonys, nailis, and sidis, and opere membris, and false and veyn swereris, wiþ lecchours, and alle opere þat comynly don a3enst ony of Goddis hestis, for þei ben comyn mysdoeris, rennen fully in þis sentence.
<L 18><T A22><P 332>

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddus bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, ffor þis is a3eynus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þeruppon.
<L 5><T A29><P 483>

The seuene woo þat Crist wyscheþ to þese ypocrites is seyde in þese wordis of Crist þat is alwyty: 'Woo to 3ow scribis and pharisees, ypocrites, þat ben ly3k to sepulchrus, whyte wiþowte, þat semen wiþowteforþ fayre to men, but þei ben wiþynne fulle of dede mennys bonys and alle maner of fulþe þat comeþ of dede careynes.
<L 193><T EWS2-VO><P 373>

And so false ypocrisie is beryed wiþynnen hem and stynkyng pruyde wiþ monye opere vyces, but þer grownd þat þei coueyton is bonys of dede men;
<L 203><T EWS2-VO><P 373>

a prelat as an abott or a priour, þat is ded to þe world and pride and vanyte þerof, to ride wiþ foure score hors, wiþ harneis of siluer and gold, and many raggid and fitrid squyeris and opere men swerynge herte and bonys and nails and opere membris of crist, and to spende wiþ erlis and barons and here pore tenauntis boþe þousand markis and poundes to meyntene a false plee of þe world, and forbarre men of here ri3t.
<L 33><T MT04><P 60>

and for to proue þis, loke where a prest or monk schal ben hardere ponynschid for brekyng of þe popis lawe or of benetis reule, 3e, for brekyng of here owene statutis, þan for ydel sweryng of herte and bonys of crist and brekyng of þe holy day;
<L 12><T MT06><P 120>

but newe he þat kan best pleie a pagyn of þe deuyl, syngyng songis of lecherie, of batailis and of lesyngis, and erie as a wood man and dispise goddis maieste and swere bi herte, bonys and alle membris of crist, is holden most merie men and schal haue most þank of pore and riche;
<L 9><T MT12><P 206>

Whanne men schullen in spirit smelle þe swettenesse and þe holynesse of ihu crist and his lif, and smelle bi bodily witt þe swettenesse and good odour of herbis and spicis and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend stirip men to sette here lust in smellynge of lekerous metis and drynkis and to take ouermochil of hem, til þei lesen here wittis and for3eten god and his seruyce and fallen in lecherie and slepen as hooggis, and chiden and fi3tten as woode houndis, and sweren herte and bonys, and cursen and warien and prechen opynly cursed lesyngis, and 3euen ensauple of synne as cruel fendis of helle.

<L 33><T MT13><P 216>

Sip þan a man is as good and as worþi as is his soule þat is þe best creature in kinde, and ouer þis sip man in kinde is as good and as worþi as it is good and worþi in Crist, in whom it is bi grace and bi office aboue alle angellus, þo þat soiecten men bi seruage onli du3e to God, as offring and sacrefice to stokkis and stones and wormeeten bonys, to þe swerdis poynt and water, to olde raggis and many oþur þingis þat ben callid imagis, reliquiis, þe wiche in comparson of God or of man ben but uerri trifelis, don grete wrong a3enst God, for þei harmen his maieste and bereuen him of his prerogatif, and a3enst man also, for þei maken man þat is þe beest creature boþe bi kinde and bi grace, to be soiect bi þe hi3est and worþiest seruage to þingis of lital price, þe wiche wirschip of seruage ou3t to be don to no creature, 3e, not to Cristis manhede þat is þe best creature, as seint Ierom seiþ in a epistle.

<L 2904><T OBL><P 231>

BOON.....9

And so þo fend haves cast a boon, and made þese honndes to feght;

<L 22><T A09><P 133>

And of þis may trewe men se, þat ri3t as þe fend bi o castynge in of a venemed boon, þat is, dowinge of clerkis a3enes Cristis ordynaunce, haþ venymed Cristene men, boþe seculeris and clerkis, and meveþ men of armes to batayls and stryves, so by on openynge of tresour of his lesyngis, þat he may asoylle men boþe of peyne and synne 3if þei weie holde on his side a3enes Cristis ordynaunce, he haþ hight his clerkis alle rewmes of þe world.

<L 6><T A21><P 244>

And þus þe tunge in mannus mouþ is a scaberk to þis swerd, and shapun in forme of bodili swerd wiþoute boon or straunge paart.

<L 105><T EWS1SE-51><P 689>

þe body of þis lanterne is mannys body, þe horn of þis lanterne ben spiritus in man, and þe remenaunt of his body, as flesch and boon, ben oþur trees in whiche is þis horn picchid.

<L 10><T EWS2-81><P 149>

And so a mannus tunge is sumdel shapyn as a swerd maad of steel, and so sip tunge brekiþ boon, al 3if þe tunge hymself haue noon, and of wordis þat comen of tunge is sum man iustified and sum men ben dampynynd boþe heere and in helle.

<L 119><T EWS3-145><P 64>

þes þingis weren don to fulfille holy writt 3ee shulen not breke a boon of hym', and eft anoþer writt seiþ þey shulen se hym in whom þey picchiden'.

<L 352><T EWS3-179><P 185>

And þus siche makynge of testamentis is ofte a boon to many synnes, for bischopis and archidekenes and þer clerkis synnen ofte heere.

<L 17><T EWS3-238><P 315>

so mi3ti riche men of þis world/ deuouren þe pore to her bare boon□

<L 3><T LL><P 45>

They ben feble, both oxe and cow, Of hem nis left but boon and skin.'

<L 6><T PT><P 147>

BOONES.....6

I hopide to þe morn, as lioun so I brak alle my boones.

<L 25><T A01><P 9>

As lyoun þat noþing spariþ, so God in my siiknes brak alle my boones, þat is, wastide al myn strenkþe.

<L 30><T A01><P 9>

þat is, my flesch rote to my boones, and undir me springe rotynge ful of wormes;

<L 3><T A01><P 30>

For a spirit haþ not fleys and boones as 3ee seen me haue'.

<L 14><T EWS3-182><P 194>

Wo to 3ou, scribis and pharisees, ypocritis, þat ben lijk sepulcris, white wiþoute, þat semen wiþoutforþ fair to men, but þei ben wiþinne ful of deede mennes boones and al maner of filþe þat comeþ of deede careynes.

<L 173><T SEWW15><P 79>

And so fals ypocrisie is biried wiþinne hem and stynkyng pride wiþ many oþir vices, but her ground þat þei coueiten is boones of deede men, for þe substaunce of her goodis coueiten þei moost, and þei sleen þese men bi falsnesse of

bileeue.

<L 182><T SEWW15><P 79>

BOONIS.....3

ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in youre heeringe!

<L 23><T 37C><P 33>

and where king Josie prechide opynly Goddis lawe in the temple to al the puple, and castide away idolis, and brente the boonis of prestis, that diden idolatrie, summe cristen lordis in name not in dede, preisen and magnifien freris lettris, ful of disceit and lessingis, and make hire tenauntis and meyne to swere bi herte, boonis, nayles, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and freely the lawe of God, and preisen, mayntenen, and cherischen hem, that prechen fablis, lesingis.

<L 17, 19><T Pro><P 30>

BOONS.....1

God caste for anoþer ende, for to telle þat his lawe, maad of þe pask lomb þat þey shulden not breke his boons, figuride þis lomb of God.

<L 358><T EWS3-179><P 185>

BOONYS.....6

Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “A sone, Josias bi “name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of “hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on “this auter;”

<L 15><T Pro><P 13>

Elisee di3ede, and was beried, and whanne a deed bodi was beried in the sepulcre of Elisee, and hadde touchid the boonys of Elyse, the man lyuede a3en, and stood on his feet.

<L 6><T Pro><P 18>

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brente tho on the autir in Bethel, that seruide to ydolatrie.

<L 13><T Pro><P 20>

and he dide to tho as he hadde do in Bethel, and he killide the prestis of hi3e placis, whiche prestis weren there ouer the auters, and he brente mennis boonys on tho auters.

<L 17><T Pro><P 20>

Ferthermore he brente the boonys of prestis in the auteris of idolis, and he clenside Juda and Jerusalem, and distroiede alle ydolis in the citees of Manasses and of Effrahym and of Symeon til

to Neptalym.

<L 16><T Pro><P 28>

Now in Engeland it is a comyn proteccioun a3ens persecuscioun of prelatis and of summe lordis, if a man is customable to swere nedeles, and fals, and vnauisid, bi the boonys, nailles, and sidis, and other membris of Crist, and to be proud and leccherous, and speke not of Goddis lawe, and repreue not synne aboute him;

<L 38><T Pro><P 33>

borell⁵²

BORELL.....6

And þerfor Ser, be wele war þat þou ne speke no more a3aines holi chirch, for in gode faip it ne was neuer meri sipen þat a borell clerk þat had lerned a littel to vnderstonde Latyn schuld mell him of holi writt & of þe decrees & decretalles & þe popes lawe & his power.

<L 338><T 4LD-1><P 190>

And þeras þou saist þat a borell clerk schuld no3t mell him of þe popes lawes ne of men of holi chirch, I wote weie þat 3e bene wroþe þerwiþ, for moni of 3ow con litel of Goddes lawe ne of þe popes lawe neiþer. And þerfor 3e wold þat borell clerkes couþ no more þan 3e, for þan mi3t blynde Baiard be þe boldest hors in þe cart.

<L 372, 375><T 4LD-1><P 192>

Whiche heretikes names be þese: Sir William Whyte, Sir William Caley, Sir Huwe Pye, Sir Thomas Pert prestes, John Waddon, John Fowlyn, John Gray, William Euerden, William Bate of Sethyng, Bartholomew Cornmonger, Thomas Borell and Baty hys wyf, William Wardon, John Pert, Edmond Archer of Lodne, Richard Belward, Niclas Belward, Bertholomeu Monk, William Wright and many oþer.

<L 11><T SEWW05><P 34>

And þer as þou saist þat a borell clerk schuld no3t mell him of þe popes lawes ne of men of holi chirch, I wote wele þat 3e bene wroþe þerwiþ, for mani of 3ow con litel of Goddes lawe ne of þe popes lawe neiþer.

<L 7><T SEWW26><P 131>

And þerfor 3e wold þat borell clerkes couþ no more þan 3e, for þan mi3t blynde Baiard be þe boldest hors in þe cart.

<L 10><T SEWW26><P 132>

Bosardis⁵³

BOSARDIS.....1

and þes blynde bosardis wolen dampnen trewe men þat techen trewely and frely bely writt a3enst bore synnes to be heretikis, For no man

⁵² 1 variant; 6 occurrences.

⁵³ 3 variants; 4 occurrences.

schulde here goddis lawe tauw3t bi suche trewe
men, and þei hem self wole preche here owne
tradicions and not þe gospel;
<L 9><T MT07><P 157>

BOSARDES.....2

And so þese blynde bosardes spekin ageynes
homself, and ageyns bischops and seculer lordes,
and ageyns comyns, and al holy Chirche.
<L 5><T A20><P 238>

Gledes and bosardes weren hem by;
<L 1335><T PT><P 189>

BOSARDUS.....1

But þes blynde bosardus moton knowe furst
what is Cristus chyrche.
<L 671><T EWS2-MC><P 353>

bred⁵⁴

BREAD.....1

Therefore yf Christe had made of that breade hys
bodye, had mayde of it hys blessinge or els in
gyuyng of thankes and not in the wordes
gyuyng for yf Christe had spoken of the
materiall bread that he had in hys handes as
when he sayde, /Hoc est corpus meum/ thys is
my bodye and it was made before, or els the
worde had bene a lye, for yf ye saye thys in my
hande, and yf it be not a haude then am I a lyer,
therfore seke it busely f ye can fynde • ii•
wordes of blessing or of gyuyng of thankes the
whyche Chryste dyd, & that the clerkes of the
earthe knowethe not, for yf ye myghte fynde or
knowe it thosse wordes, then should you ware
greate maysters aboue Christe, and then ye
myghte be gyuers of hys substance, and as father
and maker of hym and that he shoulde
worshyppe you, as it is wrytten:
<L 23><T WW><P 10>

BREADE.....1

Therefore yf Christe had made of that breade hys
bodye, had mayde of it hys blessinge or els in
gyuyng of thankes and not in the wordes
gyuyng for yf Christe had spoken of the
materiall bread that he had in hys handes as
when he sayde, /Hoc est corpus meum/ thys is
my bodye and it was made before, or els the
worde had bene a lye, for yf ye saye thys in my
hande, and yf it be not a haude then am I a lyer,
therfore seke it busely f ye can fynde • ii•
wordes of blessing or of gyuyng of thankes the
whyche Chryste dyd, & that the clerkes of the
earthe knowethe not, for yf ye myghte fynde or
knowe it thosse wordes, then should you ware
greate maysters aboue Christe, and then ye
myghte be gyuers of hys substance, and as father
and maker of hym and that he shoulde
worshyppe you, as it is wrytten:
<L 23><T WW><P 10>

BRED.....248

And wane men aske hem wat is þat þat hemself
sacreþ þat was before þe sacring ouþer bred or
wynne, or ellis in þeise þing þat þei before
offered, þei leuen al þis questioun & tellen a
strange tale, or ellis þat it is an accident or ellis
noping.
<L 994><T 4LD-4><P 280>

Oure echeday bred 3ef ous to day.
<L 21><T A04><P 105>

Ffor, as many men seyn, monkes haf grete
kuppes, and purchascen pardoun to men þat
drinken depe of hom, and in hor bred and hor
drinke asken þei a mesure, and stryven for
defaute þerof more þen defaute of virtues.
<L 13><T A09><P 157>

ouþer þat Anticrist schulde schame of hor lif,
and hor wordes contraryen to hym, or for þei
grauntid opunly þo feythe of þo gospel, as þei
grucched in jugement, þat þo bred of þo auter is
verrey Gods body, as þo gospel seis and comyne
feithe holdes.
<L 25><T A19><P 231>

And so fyve barly lofes of scharpe barly bred
schulde teche þese freris what þei schulden
trowe, and not dampne as heretiks men for Gods
lawe.
<L 22><T A20><P 235>

And Seint Poul seiþ, þat þei defoulen Goddis
Sone as moche as is in hem, and þerfore, as to
hem self, þei offeren defouled bred, as Seynt
Gregory and Seynt Jerom witnessen, wiþ þe
comyn lawe of holy Chirche.
<L 23><T A22><P 288>

Ffor when Crist seis þat þo bred 3at he brake and
blessid is his body, þei sey hit is an accident
wiþouten sugett, or noght.
<L 31><T A24><P 378>

And when holi writt seis openly þat þis
sacrament is bred þat we breken, and Gods body,
þei seyn þat hit is nouþer bred ne Gods body, bot
accident wiþouten sugett, and noght.
<L 33, 34><T A24><P 378>

Ffor, Crist seis þat, þis bred is my body; and
Seynt Poule seis, þo bred þat we breken is þo
comunycacioun of þo Lordis body; and Seynt
Austyn seis, þat þat þing þat we seen is bred. Bot
as to faith fully tau3te þo bred is Cristis body,
Ambrose seis þat þing þat is bred schal be Cristis
body. Jerom seis, þat þat bred þo whiche Crist
brac and gaf to his disciplis is þo body of oure
Saviour, ffor Crist seis, þis is my body.
<L 3, 4, 6, 7, 8><T A24><P 379>

⁵⁴ 4 variants; 495 occurrences.

I knoweleche wiþ herte and wiþ mouthe þat þo bred þat is leyd on þo auter is not onely þo sacrament, bot verrey Cristis body.
<L 11><T A24><P 379>

As to þo first, we seyn, siker of oure feyth, þat þo whyte þing and rounde þat þo prest sacris, like to þo unsacrid oostis, and is broken and eeten, is verrelly Gods body in þo fourme of bred. Ffor Crist toke bred in his hondes, blessid hit, brake hit, and bad alle his disciplis eete þerof.
<L 11><T A25><P 403>

Bot here þo fals blasphemys gropen after weyes, and seyn þat bi þis þei schewe Gods body and not þat bred.
<L 16><T A25><P 403>

Also, þof al Cristis shewyng were straunge to þo bred, hou shulde þese blasphemys by vertu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wiþouten any sogett, or þat Gods body is newly þere?
<L 20, 21><T A25><P 403>

Lord, why shulde he not shewe by þo same skil bred, þat he toke in his honde and comaundid to eete hit?
<L 25><T A25><P 403>

Of þis may we se þat Crist was a grabber, or þis was soþ þat he seide, þis bred is my body.
<L 32><T A25><P 403>

þat bred þat Crist brake, and gaf his disciplis to eete, is his owne body, ffor he hymself seis þat þis is my body.
<L 35><T A25><P 403>

As somme seyn, þat is þo sentence of þo gospel, not þat þis bred is Cristis body, bot þat þis bred schal be Cristis body. Somme ben not payed of þis, but þat of þis bred shal be Cristis body. Þo þridde seis, þat Cristis body is not new made, ne getis not new mater þat was in þo bred; so þat not of þis bred is makid Gods body, but þat þes accidentis bitoken Gods body.
<L 5, 6, 7, 9><T A25><P 404>

By þis mot we graunte þat þis bred þat Crist brak is verrelly his body, or elles sey þat þis holy gospel is fals, or ellis uncraftily cloute to wordes of Crist.
<L 12><T A25><P 404>

Bot ageynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body. Bot as he feynes, when þat Gods body bygynnes to be þere, þen bred turnes sto no3t, and accident leeves.
<L 19, 20><T A25><P 404>

And so þes blasphemys passen Juwes in fooly, for Juwes knowen þat hit is bred when þei kyndely eten hit; and so þese freris and Pharisees ben madder þen Juwes and falsen þen Paynims, siþ þei trowen nowþer þat hit is Gods body, ne bred, ne creature þat ever God made. Bot feyth of þo gospel techis us to trowe þat þis is verrey bred after þo sacringe, for Crist hymself seis, þis bred is my body; bot what foole con not se þat ne þen hit is bred? Also þo gospel techis Cristen men to preye aftir þis iche day bred, or owne substaunce. And Austyn techis þat by þis bred Crist undirstode þis sacrament. Also þo apostlis knewen Crist by brekyng of þis bred; and þis bred was þo sacrament, as Austyn seis, wiþ þo popis lawe. And Seynt Poule, þat owver oþer knew of Gods priveytes, calles þis sacrament, bred þat we breke.
<L 24, 26, 28, 29, 30, 31, 32, 33, 35><T A25><P 404>

And, as Crist schewid bred bifore þo sacringe, and bad hem all eete þerof, so he schewid aftir.
<L 8><T A25><P 405>

ffor no bodily þing we knowen more certeynly þen hardenesse and sofftenesse of þis holy bred. For when hit is new baken, hit brekes in a maner, and varies in sounde fro olde baken bred; bot olde bred, in moyste tyme, brekes not þus.
<L 16, 18><T A25><P 405>

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substaunce as, if mony oostis, sacrid and Unsacrid, were mengid togedir, a blaspheme þat knewe not medelynge of hom, kouthe not knowe accident fro bred, ne telle what is þis more þen a beeste.
<L 30><T A25><P 405>

And after soche errours in kyndely wittes þei make men to erre in science and vertues, as þei mot curse gramaryens þat Englishen þo gospel, þat þo apostlis knewen Crist in brekyng of bred, for þei myght make hor scolers to trowe þat þo sacrament of þo auter were bodily bred; as þis were erreure in gramer to teche, for, þis bred is nedeful to mon, þat þing is nedeful to mon.
<L 1, 2, 7><T A25><P 406>

For þo gospel seis, þat Crist toke bred in his hondes, blessid hit, and brake hit, and gaf his disciplis, and bad hom ich one, Eete 3e of þis for, as he seide, þis is my body. By þo first þis, þei sey þat bred is shewid, and by þo seconde þis is al anoþer þing.
<L 12, 15><T A25><P 406>

For as everiche gode mon by resoun con se, þat as þo wisdom of Crist shulde first schewe bred, so schulde he aftir shewe þo same bred;
<L 18, 19><T A25><P 406>

Bot who is a Cristen mon, bot he þat trowes þat bred is Cristis body, as þo gospel seies?
<L 28><T A25><P 406>

and comettis þis fantasye,— þat if þei maken men to denye hor wittes and Cristis wordis boþe, þat þis sacrament is not verely bred, but þing þat þei knowen not, he schuld make hom lightly to denye aiftir þat þis were Gods body, or what he wolde.
<L 18><T A25><P 408>

For we may als opunly knowe þat þis is bred, as we may knowe þo synnes of Anticrist.
<L 24><T A25><P 408>

When he seis þat aftir þo sacringe þo sacrament shulde not be holden bred, þis seynt undirstondes, as he ofte telles, þat it schulde not be trowid aftir principaly bred. Ffor þis Ambrose seis þat þat þing þat was bred is nowe Gods body; and wil may we witte þat Ambrose seis not þat bred gos to noght, as Anticrist seis. As anentis þis cursid blessyng falsely feyned, hit is knowen þat Crist curside þo fige tre more mekely þen hese men feynen þat þei blesse þis bred.
<L 13, 15, 16, 17, 20><T A25><P 409>

Bot, as þes seyn, aftir hor blessyng leues nowþer mater, ne forme, ne part of þis bred. Ffor, as þei seyn in sentence, þei blesse þis bred to noght in forme of noght.
<L 23><T A25><P 409>

And siþ noght þat was bifore in bred tournes into Gods body, or any oþer creature, as þei mot nedely sey, how falsely þen feyned þei þat þo bred of þo auter tournes into better!
<L 25, 27><T A25><P 409>

Sothe hit is þat þis bred tournes into Cristis body.
<L 29><T A25><P 409>

And so þo substaunce of bred, offerd in þo auter, shal be turned into substaunce of Cristis owne body, and nowþer schal be broght to noght, for þei ben not contrarye. Lett we þese blasphemies take hede, how Crist, bifore þo sacrynge, bad alle eete of þis bred;
<L 31, 35><T A25><P 409>

And herefore wiþouten dowte Crist wolde þat þis bred were lastyng til it were his body, and aftir were eeten, ffor elles mot þei putt tregettrye and falsenes in Crist. And sith bodily eetyng was bidden of Crist, and þis bodily eetyng my3t not be, bot if hit were bred, þen þis bred lastis aftir þo sacrynge.
<L 3, 6><T A25><P 410>

ffor gostily eetyng of Cristis owne body was not tau3t by schewyng of bred, bot by brekyng of bred, as Seynt Poule seis.
<L 9, 10><T A25><P 410>

Everiche mon is nedid to begge of his God, for we asken of hym oure iche dayes bred, and in þat we begge of hym, as Austyn beres wittenes.
<L 34><T A25><P 410>

For in his kynde hit is bred, noght mendid bi þo prest, and in þat þat hit is Gods body, hit is ilike gode, whosoevere scares hit.
<L 14><T A25><P 426>

As if a mon asked me wheþer þis bred were Gods body, I wolde nouþer byleve þat, ne dowte hit, ne denye hit, bot suppose þat hit were so, bot if I had contrarye evydence,— as, if I had evydence þat þo prest were not sacred of God, or þat God wolde not wirke wiþ hym for his yvel lyvyng.
<L 19><T A25><P 426>

And so, if prelates opposed me, what were þo sacrament of þo auter in his kynde,— I wolde sey þat hit were bred, þo same þat was byfore;
<L 34><T A25><P 426>

And if þou aske forþer, wheþer hit be substaunce of material bred, nouþer wolde I graunte hit, ne doute hit, ne denye hit, byfore audytorie þat I trowed schulde be harmed þerby, bot sith þat I supposid or reputid þat hit is so.
<L 37><T A25><P 426>

Ande Seynte Poule seis in holy writte, þat þis sacrament is bred þat we breken, ande eftē, Prove a man hymselfe ande so ete he of þat brede.
<L 14><T A29><P 484>

siþen Seynt Austyne seis, as þo comyne lawe witnessis, þat þat þinge þat is sene is bred, þat sothely, þat þo feithe askis;
<L 22><T A29><P 484>

Þo comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.
<L 27><T A29><P 484>

CONCERNING THE EUCHARIST• No• II• JOHANNES WYCLIFF• I BILEVE, as Crist and his apostels have tau3t us þat þo sacrament of þo auter, whyte and rounde, and like to oþer bred, or oost sacred, is verrey Gods body in fourme of bred;
<L 2, 3><T A31><P 502>

And right as þo persoun of Crist is verrey God and mon verrey godhed and verrey monhed right so holy Kirke, mony hundred wynters, haves trowed þo same sacrament is verrey Gods body and verrey bred, as hit is fourme of Gods body and fourme of bred, as teches Crist, and his apostels. And þerfore Seint Poul nemmes hit nevere, bot when he calles hit bred;
<L 9, 10, 12><T A31><P 502>

And right as hit is heresy to trowe þat Crist is a spyrte and no body, so hit is heresy to trowe þat þis sacrament is Gods body and no bred;
<L 16><T A31><P 502>

And if þou sey, by his skil holy Kirke hafs ben in erreure mony hundred wynters, for Crist seis, by wittenesse of Jerome, þat þis bred is my body, soth hit is, specially sithen þo fende was loused, þat was, by wittenesse of þo aungel to Jon þo Evangeliste, aftir a þousande wynters þat Crist was styed to heven.
<L 22><T A31><P 502>

Ow! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouten sugett!
<L 28><T A31><P 502>

And how gret diversite is bitwene us þat trowen þat þis sacrament in his kynde is verrey bred, and sacramentaly Gods body, and bytwene heretikes þat trowen and tellen þat þis sacrament may on no wyse be Gods body!
<L 4><T A31><P 503>

Þe false feiþ tau3te of Anticrist and of his false cusede disciplis is þis, þat þe sacrament þat men seen wip bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wipoute sugett, and is neiper groundid in holy writt ne reson ne wit, ne tau3te bi þe moste wiseste olde seyntis, but only by newe ypocritis and cused heretiks, þat magnifyen here owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wip þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.
<L 21><T A33><P 520>

þat þis worschepful sacrament is bred and Cristis body;
<L 32><T A33><P 520>

In þes gossellis is þe forme tau3t of Crist, þat oure Lord Jesus Crist at þe soper take bred in his hondis, and blissid it, and brak it, and 3af it to his disciplis, and seide, Ete 3e alle of þis;
<L 5><T A33><P 521>

And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seiþ þus in his firste pistel to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?
<L 10><T A33><P 521>

Þerforu in þe same pistel to þe Coryntheis, aftir þe forme of consecracion he clepiþ þre tymes þis sacrament bred.
<L 14><T A33><P 521>

Panne moten þes heretikes nedis seiþ þat þis sacrament is bred þat we breken.
<L 24><T A33><P 521>

Also in þe stone of þe feste of þis sacrament we clepen it þries breed, and seyn, bred of angelis is maade bred of man, and, hevenly bred 3eveþ ende to figuris of þe olde lawe; and, in þe same, þis is verrey bred of children.
<L 30, 31, 32><T A33><P 521>

And in þis ympne of þe feste we reden þus, Goddis sone man made verrey bred of his flech by vertue of his word, and wyn his blood.
<L 1><T A33><P 522>

And Seynt Austyn seiþ in a sermon þat is writen in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat ei3en schewen or tellen is þe chalis, but it is, as moche as þe feiþ axeþ to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood Also Austyn seiþ in a sermon, and is writen in þe popis lawe, 3e schullen not ete þat body, ne drynke þat blood, þe whiche blood þe men þat schullen do me on crois schulle schede out;
<L 8, 10><T A33><P 522>

I bileve wip herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auter ben after þe consecracion, not only þe sacrament, but þe flesch and blood of Jesus Crist in treuþe. Þanne siþ þes auctorites of Crist and his apostlis ben algatis soþe, and also auctorites of þes seyntis and clerkis, siþ þei accorden wip holy writt and reson, seiþ we þat þis sacrament is verrey bred, and also verrey Cristis body, and teche we þis treue bileve to Cristen men opynly;
<L 23, 29><T A33><P 522>

and dampne we þis cursed heresie of Anticrist and his ypocritis and worldly prestis, seiynge þat þis sacrament is neiper bred ne Cristis body, but accidentis wipouten sugett, and þerunder is Cristis body.
<L 4><T A33><P 523>

And þis is soþe, for þe body of Crist which is þe bred þat he 3af for þe lif of þe world dwelliþ þerine, and þerfor þis substaunce of bred dwelliþ

þer ine.
<L 32><T APO><P 45><L 1><T APO><P 46>

And Austeyn seiþ, þis þing þat is seen is breed,
and þat þat þe feiþ askeþ to be enformid þe bred
is þe body of Crist.
<L 6><T APO><P 46>

and bred þat we brek, is it not þe part taken of þe
body of þe Lord?
<L 15><T APO><P 46>

for þe Lord Ihu, in þe ni3t þat he was betrayed,
tok bred, and blessid, and brake, and 3af his
disciplis, and seid, Take and eete all of þis;
<L 19><T APO><P 46>

for als oft as 3e schal ete þis bred, and drink þe
cuppe of þe Lord, 3e schal schew þe deþ of þe
Lord, til þat he cumme.
<L 24><T APO><P 46>

Perfor man proue him selue, and so ete he of
bred, and drink of cuppe, for wo þat etiþ and
drinkiþ vnworþily, etiþ and drinkiþ dome to
hymself, not deming wisely þe body of þe Lord.
<L 28><T APO><P 46>

And also in þe mynd of þe same deþ, he 3af his
disciplis þis bred, and þe cuppe of þe new
testament, and monest to take it, and ete it,
doutles to be made like to him, and innewid in to
him;
<L 3><T APO><P 47>

but þis þat þe feiþ askij to be enformid þe bred is
þe body of Crist. Also þe decre seiþ, I Beringary
concent to þe holi kirk of Rome, and as þe
apostil seiþ, I cnowlech of mowþ and hert, me to
hold þe same feiþ of þe sacrament of þe Lordis
bord, þe worschipful sir Nicol pope in heys holi
seyne3, he haþ be tane me of autorite of þe
gospel, and of þe apostil, and haþ fermid to me
bred and wyne, þat are putt in þe auter, to be
after þe consecracoun not onli sacrament, but
verrey body and blod of our Lord Ihu Crist
sencibly, not onli in sacrament, but in trowþ to
be tretid;
<L 29><T APO><P 47><L 3><T APO><P 48>

Vp on þe wilk seiþ William de Seynt Amour,
swilk maner of men bigging þus biggings semen
to turne bred in to stones; þat is to sey, þe bred
of þe pore, þat is almis beggid, in to hepis of
stonis, þat is in to stonen howsis costlew and
superflew;
<L 6><T APO><P 49>

and þerfor þey semen werrar þan þe fend, þat
askid stonis to be turnid in to bred.
<L 9><T APO><P 49>

þat howndis ete not þe bred of children;
<L 11><T APO><P 49>

Bei filid me to my peple for a lumpe of bred, and
a handful of barly, þat þey slee sowl þat di3e
not, quiken sowl þat lyuen not, lying to my
peple, trowing to lesing.
<L 14><T APO><P 57>

and wan þei tuk þe soulis of mi peple, þei
quikynd þer soulis, and foilid me to mi peple, for
an hanful of barly, and on gobep of bred, þat
schuld sle soulis þat dien not, and quiken soulis
þat lyuen not;
<L 7><T APO><P 67>

for 3e wot wel it be howuiþ to folow vs, for we
han not ben inquiet among 3ow, ne etun ani
mannis bred for nou3t, but wirking in trauel, and
werynes, boþ day and ni3t, þat we schuld greue
none of 3ow.
<L 2><T APO><P 106>

for we han hard sum a mong 3ow to lif inquiet,
no þing doing, but leding þer lif curiously, and
we warn 3ow in þe Lord, þat þei þat are swilk,
wiþ stilnes wirking, eyt þer bred.
<L 9><T APO><P 106>

Also Austeyn seiþ, Bred is tan a wey more
profitable to þe hungri, if he siker of lifing
despice ritfulness; þat is, bred brokun to þe
hungry þat he desseyuid tent to ri3twisnes.
<L 29, 30><T APO><P 109>

Bred of þe nedy is þe lif of þe pore;
<L 26><T APO><P 111>

For Salomon seiþ: He þat takeþ awei bred þat is
geten wiþ swot is as he þat sleiþ his neihebure'.
<L 557><T CG02><P 26>

Þis gospel gostli men moun vnderstonde þus: þat
oure Lord Jesus Crist is euery dai born gostli in
Bedleem (þat is, in hooli cherche whiche is 'þe
house of bred') boþe þoru true techinge of þe
word of God and admynistracion of þe holi
sacramentes whanne, after priuei wirchyng of þe
Hooli Gost enspiryng mennes soules, þoru
grace þei bersten oute into meritorie dedes
acordynge to þe li3f and techyng of oure Lord
Jesus Crist.
<L 4><T CG07><P 74>

But now beþ wel waar of þe fend, þat art þus
slili and vndir coolour temptid to glotenye, and
answere to him bi þe same auctorite of Scripture
þat oure Lord Jesus dide in þe same caas,
seyynge: Not in onli bred lyueþ man, but also in
þe word of God'.
<L 109><T CG11><P 124>

For Salamon seiþ: Þe bred of nedi men is þe liyf of pore men' and He þat defraudeþ him is as a man of blood' þat is, a mansleer.
<L 108><T CG11A><P 134>

A man liwith not in bred alone, but in ech word that cometh forth of Goddis mouth, and the same sentence is confermid bi Crist Jhesu in the gospel, M iiiiþ• Thanne sithen Jhesu Crist ordayneth his word to be sustynance of mennys sowlis, it is a fendis condicion to refreine cristene men fro this goostli mete, sithen withoutyn it thei mowe not liuen in grace neither comen to bliss.
<L 17><T Dea><P 454>

And þei 3aue to þe peple þis bred.
<L 13><T EWS1-7><P 248>

And þus, as God seiþ in his lawe þat seuene oxen ben seuene 3eer, and þat þe sacryd bred is verreyly Godes body, so hit semeþ þat he seiþ þat þis dowue is þe Holy Gost.
<L 49><T EWS1-30><P 347>

But here answered Crist to þe feend by auctorite of hooly writ and seyde Hit is wryten þerynne þat not oonly in bred lyueþ man, but in eche word þat comeþ of Godis mowþ', þat is his vertew to speke to men in þer sowle, and þis passeþ erþly breed.
<L 37><T EWS1-40><P 396>

Panne men schulden here Godis word gladly, and dispuyse fablis, and erre not in þis sacrud oost but graunte þat it is two þingis, boþe bred and Godus body.
<L 72><T EWS1SE-17><P 551>

And þus spekiþ Ambrose, suwyng comun speche of Crist, þat þe sacrud host is not bred, for it is not principally bred. And such errour blynduþ monye in þe sacrament of þe auter to sey3e þat it is accident wiþoute suget, and noo bred, as Ambrose seiþ.
<L 58, 60><T EWS2-111><P 284>

But it was seyð in oold tyme, byfore þat frerus comen in, þat as Crist is God and mon, so þis hoost is bred and Godis body;
<L 970><T EWS2-MC><P 363>

Þis knewe not Ierom, ne Austyn, ne Ambrose, siþ Ierom seiþ þus aftur tetryng of þis mater, 'Here we þat þat bred þat Crist took in his hondis and blessyd it, and brac it, and 3af hise disciples for to eton it, is þe body of owre Lord, sauour of mankynde siþ he seiþ and may not ly3e þat þis þing is his body.
<L 268><T EWS2-VO><P 375>

And herfore seiþ Ambrose þat þat þing þat byfore was bred is now maad Godus body by

vertew of Cristus wordis.
<L 274><T EWS2-VO><P 375>

And ri3t so þe sacrid oost is uery bred kyndly ant Goddis body figuraly, ri3t as Crist hymself seiþ.
<L 40><T EWS3-125><P 8>

And þei þou3ten togidere, and seyden þat þei hadden no bred, hou were it þanne pertinent to telle hem of sourdow? And whanne þis word was knowun, Iesu seyde to hem Wherto þenke 3ee þat 3ee han no bred?
<L 5, 7><T EWS3-130><P 19>

For ri3t as sourdou infectiþ bred þat men shulden lyue wiþ, so ypocrisie fuyliþ good werk þat mannus soule shulde lyue wiþ.
<L 19><T EWS3-130><P 20>

for it is as myche wundir to fede þis folc þus wiþ erþly fode as to wandre þus on þe water, or to make þe wynt ceesse and, as many men þenken, þe myracle of bred is myche more, for Crist my3te so sette water and eyir þat þei musten nedis stonde sadly, as an eye may so be sette þat greet pristying my3te not breke it, and so may men go on þe eyir 3if it be closid wiþynne leþer.
<L 21><T EWS3-146><P 66>

Crist was deed in his tyme, and ordeyned for to fede men gostly by his body, for it is fat bred herto.
<L 127><T EWS3-158><P 105>

For þei wayschen not þer hondis whanne þei etyn bred.
<L 5><T EWS3-161><P 113>

Oure fadris eetyn angelis mete in desert, as it is writun "God 3af hem bred of heuene to ete". Þerfore Iesu seyde to hem 'Forsope, forsoþe Y seye to 3ou, Moyses 3af 3ou not bred from heuene, but my Fadir 3yueþ 3ou uery bred from heuene'. As Crist haþ spokun of gostly mete, so he shulde speke of gostly bred; and as bred is ground of mannus mete, so bileue is ground of mete of soule. And siþ Crist is þis first bileue, uerily Crist is bred for Goddis bred is þat ilke þat comeþ down from heuene, and 3yueþ lif to þe world.
<L 32, 33, 34, 35, 37><T EWS3-162><P 118>

And so it is nedeful to men to knowe hou ofte bred is takun. It is seyde comunely þat bred is takun on foure maners: firste for bred þat men vsen, and maken for to fede þer body;
<L 40, 41><T EWS3-162><P 118>

Also for cause of þis uertu, as teris ben clepid of God bred. Also þe sacrid oost is clepid bred in Goddis lawe, and þus þe myddil persone of God

is bred for he foundiþ bileue. And þus þe oost of þe auter is uery bred to many wittis: it is bred maad of whete, and eke it is Goddis body, and so it groundiþ bileue and is an obiecte of uertues. But fle we to clepe þis bred accident wiþoute suget.

<L 44><T EWS3-162><P 118><L 45, 46, 47, 49><T EWS3-162><P 119>

And þe Iewis seyden to Crist ‘Sire, euere 3if us þis bred!’ And Iesu seyde to hem ‘Y am bred of lif.

<L 52, 53><T EWS3-162><P 119>

And heere men treten comunely hou þis bred shal be etyn: it shal be chewid in mouþ of soule, fortretid godely by skylis, and siþ it shal be hid in mynde, as mete is hid in mannus stomach and þere moue men to worche werkis of loue, as God biddiþ—and aftir it passiþ to alle lemes of man, and turnyþ man into God. For, as Austyn telliþ heere, þis bred uarieþ from oþer bred. Oþer bred is picke partid, and turnyd into oþer kynde, and aftir it is turnyd into his body þat etiþ it. But þis bred þat is Crist, etyn gostly of man, may not wende þes þre weyes, for he may not be þus partid ne turnyd into anoþer kynde ne drawen þus into mannus body, but he turnyþ man into hym, as man turnyþ mete into his body. But ouer, siþ þis beste bred is grounde of alle uertues of man, hou faste shulde a man holde clere bileue of þis bred.

<L 55, 59, 60, 61, 65, 67><T EWS3-162><P 119>

And wolde God þes heretikis in mater of þe sacrid oost conseyueden þis speche, and vndirstooden wel Ambrose þat þis oost is not bred aftir þat it is sacrid, for it is not aftir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer feyned accidentis.

<L 13, 14><T EWS3-166><P 131>

Þis is þe bred þat cam down fro heuene. Not as 3oure fadris eetyn angelis mete and weren deed, he þat etiþ þis bred shal lyue wiþouten ende’.

<L 12, 13><T EWS3-176><P 159>

Þe bred of þe sacrid oost is uery bred in his kynde, and is etun bodily, but it is Goddis body in figure, and so it is þe same body þat is Goddis body in his kynde.

<L 70, 71><T EWS3-176><P 161>

But euere wite we þat þis oost is uery bred in his kynde, and in figure Goddis body by uertu of Cristis wordis. And so it is nede to wite hou bred and wyn ben Cristis membris.

<L 81, 84><T EWS3-176><P 162>

And it was don, þe while he eet wiþ hem, he tok bred and blesside it, and brac it and dresside it to

hem.

<L 56><T EWS3-181><P 192>

And þes two disciplis telden of þo þingis þat felden in þe weye, and hou þey knewen hym in brekyng of þe bred.

<L 66><T EWS3-181><P 192>

And Iesu cam, and 3af hem bred and fyssh also.

<L 27><T EWS3-183><P 197>

For whiche of 3ou axiþ his fadir bred, wher he shal 3yue hym a stoon?

<L 15><T EWS3-195><P 221>

And þus þat man of þe world 3yueþ a stoon in stede of bred þat in stede of articlis of þe trowþe 3yueþ doctrynal conclusiouns;

<L 39><T EWS3-195><P 222>

IN VIGILIA ASCENCIONIS• Sermo 77• Subleuatis Iesus oculis• Iohannis 17• This gospel of Ion telliþ what looues mennus soulis shulden ete, for wordis of þe gospel ben bred of lif to mennus soulis. And þerfore he is cursid of God þat chaungiþ þis bred for stoonis;

<L 2, 3><T EWS3-196><P 224>

And þis shulden þes men note þat prouen þat þe oost is not bred, for þanne þey seyen man brake his fast eting þe oost whanne it is sacrid, and þanne he shulde not take aftirward Goddis blood þat is sacrid in þe chaliss.

<L 24><T EWS3-197><P 229>

Þis breed is betere þan aungel mete, for many fadris eetyn þis bred and 3it weren deed on double maner, boþe bodily and gostly. Þis is þe bred comynge down fro heuene; and þis is þe ende why Crist cam down, for entent of mannus profit, þat 3if ony ete of þis bred, he shal not dye þe secound deþ. Þus seiþ Crist þat he is quyc bred þat cam down fro heuene. 3if ony ete of þis bred, he shal lyue wiþouten ende. And þe bred þat Y shal 3yue is my fleysch for lif of þe world’.

<L 33, 34, 36, 37, 38><T EWS3-202><P 240>

And Crist seyde to hem Nyle 3ee bere ou3t in þe weye þat wole lette 3ou in þis offys, neþer a staf ne a scrippe, ne bred ne money, ne haue 3ee two cootis’.

<L 8><T EWS3-203><P 241>

And alle siche heresies spryngen for þey witen not what þis oost is: þis oost is bred in his kynde, as ben oþere oostis vnsacrid, and sacramentaliche Goddis body, for Crist seiþ so þat may not lye. And so, 3if þis sacrament be foulid in þat þat it is bred or wyn, it may not þus be defoulid in þingis whiche it figurip.

<L 17, 19><T EWS3-206><P 247>

And so a man brekiþ not Goddis body ne
drynkiþ his blood wiþ his moup, al 3if he ete and
drynke þe bred and þe wyn þat is þes;
<L 22><T EWS3-206><P 248>

Of þis may men se opynly hou it is no synne in
kynde to ete corn or holy bred, whanne no synne
goiþ bifore.
<L 20><T EWS3-213><P 262>

Þis womman is Goddis wisdom, þat hidip þis
sauery sourdou in þre porciouns of meele to
make bred aftir sauery.
<L 44><T EWS3-223><P 283>

Whanne Crist hadde seyde þes þingis, oon of
hem þat eetyn togidere seyde to hym Blyssid is
he þat shal ete bred in þe rewme of God!
<L 9><T EWS3-225><P 285>

þat axid stoones to be turned in to bred / To þis
acordip seint Bernard & seiþ / O vanitas
vanitatum & non vanior quam insanior
<L 5><T LL><P 37>

3if þei seyn, written and techen openly þat þe
sacrament of þe auter þat men seen bitwen þe
prestis hondis is accidentis wiþouten suget and
neiþer bred ne cristis body;
<L 16><T MT01><P 19>

Certis he were a cruel fadir þat my3tte not 3eue
his owene childre bred þou3 þei perisheden for
hunger, and 3it wolde not suffre anoþer man to
helpe þes children bi weie of mercy; but moche
more cruel ben þes prelati and curati, þat
kunnen not or may not or wolen not 3eue here
gostly children gostly bred of þe gospel, þou3
here soulis ben in neuere so gret myschef, and
3it forbeden and cursen opere men 3if þei wolen
for mercy 3eue here breþer techyng of goddis
lawe, boþe treuly and frely, withouten beggyng
as crist biddip.
<L 14, 18><T MT04><P 59>

3eue to vs today oure eche dayes bred.
<L 3><T MT11><P 198>

For I kan se no skele whi þat alle þat euer
scripture seiþ of þis oste vnder þe name of brede
and wyne schal be vndurstonde of accidentis, but
bi þe same skele al þat þei seien of her accidentis
schal be vndurstond of bred and wyne.
<L 686><T OBL><P 174>

þe oon was in his last soper wher he made brede
to be his bodi as he had behi3t tofore, sei yng as I
haue rehersid þe bred þat I schal 3eue to 3ow is
my flesche for þe liif of þe world'.
<L 2516><T OBL><P 221>

Also seint Barnard spek ip þus in a tretice þat he
mak ip of þe sacrament of þe au3ter: þe

sacramentis of holi chirche stonden in foure
kinddis: in watur, oile, bred and wyne'.
<L 3765><T OBL><P 253>

This is our belefe & all cristen mennes/ and this
beleue is the fyrst poynte of the new testament/
that ych christen man is holde stedfastly to
beleue/ and rat her to suffre the deth than
forsaken this beleue/ & so this beleue is the bred
of spirytuall lyfe/ in forsakyng synne that Christ
brought vs to lyfe.
<L 14><T PCPM><P 14>

Lorde/ we beleuen that thy flesshe is very meat
& thy blode very drinke/ and who eteth thy
flessh & drinketh thy blod dwelleth in the &
thou in him/ and who tht eteth this bred shall
lyue without ende.
<L 4><T PCPM><P 30>

And for we shulden haue mynd of this lyuyng/
thou guest vs the sacrament of thy flesshe and
thy blode in forme of breed & wyne at thy
supper tofore tht thou shuldest suffre thy deth/
and toke bred in thyne hande and saydest Take
ye this & eate it/ for it is my body/ & thou tokest
wyne and blessedest it/ and saydest This is the
blode of a new & an euerlastyng testament that
shal be shed for many men in foryeuenesse of
synnes.
<L 21><T PCPM><P 30>

good husbande men that well gouern her
housholdes/ both wyues & chyl dren and her
meyny/ they ordened to be prestes to techen
other men the law of christ/ both in worde in
dede/ & they lyueden as trewe cristen men/
euery day they eten cristes body & dronken his
blode to the sustenance of lyuyng of her soules/
and other whyles they token the sacrament of his
body in forme of bred and wyne/ in mynde of
our lorde Iesu Christ.
<L 21><T PCPM><P 31>

We hondlen no moneye, but monelich faren,
And hauen hunger at the mete, at ich a mel ones,
We hauen forsaken the world, and in wo libbeth,
In penaunce and pouerte, and prechethe the
puple By ensample of oure liif, soules to helpen
And in pouerte preien, for al oure parteneres
That gyueþ vs any good, God to honouren Other
bel other book, or bred to our foode, Other catel
other cloth, to coueren with oure bones: Moneye,
other money worth here mede is in heuen: For
we buldeth a burwgh, a brod and a large, A
chirch and a chapitle, with chaumbers a lofte.
<L 24><T PPC><P 5>

Thet is no frete in feith, thata fareth in this wyse
But he may beggen his bred, his bed is
ygreithed.
<L 23><T PPC><P 21>

Wenest thou ther wolde so fele swich warlawes
 worthen He were werliche wele, and her welfare
 Thei shulden deluen, and dyken, and dongen the
 erthe And menemong corn bred, to her mete
 fongen And wortes fleshles wrought, and water
 to drynken, And werchen and wolward gon, as
 we wrecches vsen An aunter gif ther wolde on,
 among an hol hundred A yuen so for godes loue,
 in tyne of a wyntere.
 <L 23><T PPC><P 26>

SIXTEEN POINTS ON WHICH THE
 BISHOPS ACCUSE LOLLARDS Þes ben þe
 poyntis wiche ben putte be bishoppis ordinaris
 vpon men whiche þei clepen Lollardis: Þe first:
 þe brede or þe oost in þe auter, sacrid of þe prest,
 it is very Goddis body, but it is þe same bred in
 kynde þat it was before.
 <L 4><T SEWW02><P 19>

For Crist þat mai not lye seid, schewyng þe bred
 þat he helde in his hande, Þis is my bodi'. And
 þerfore seiþ Ierom in his epistile to Elbedie,
 Here we, þe brede þat Crist brack and 3af to his
 discipulis to ete was his oune bodi, for he seide
 "Þis is my body", and so be oure beleue it is
 boþe Cristis bodi and bred of lijf'.
 <L 58, 61><T SEWW02><P 20>

And seint Hillari seiþ, Þe bodi of Crist þat is
 taken of þe auter is figure siþ bred and wyne ben
 seen wiþou3tforþe, and it is verri trewþe siþ
 Cristis body and his blood is beleued
 wiþinneforþe'.
 <L 66><T SEWW02><P 20>

(16)• Also we graunten þat halowing of holy
 watur, of brede, salt and asken ben leueful, for
 þei ben deuou3te preiers and blessings, and þer
 is noon exorsisioun don on holi bred but a preier
 as good as oure gracis, and not alle exorsisiouns
 ben craft of nigramancye and worchinge of þe
 fende;
 <L 195><T SEWW02><P 24>

Þe ferthe conclusiun þat most harmith þe
 innocent puple is þis: þat þe feynid miracle of þe
 sacrament of bred induciþ alle men but a fewe
 to ydolatrie, for þei wene þat Godis bodi, þat
 neuere schal out of heuene, be uertu of þe prestis
 wordis schulde ben closid essenciali in a litil
bred þat þei schewe to þe puple.
 <L 37, 40><T SEWW03><P 25>

For we suppose þat on þis wise may euery trewe
 man and womman in Godis lawe make þe
 sacrament of þe bred withoutin oni sich miracle.
 <L 44><T SEWW03><P 25>

Þe fyfte conclusiun is þis: þat exorcismis and
 halwinge made in þe chirche of wyn, bred and
 wax, water, salt and oyle and encens, þe ston of
 þe auter, upon uestiment, mitre, crose and

pilgrimes stauis be þe uerray practys of
 nigromancie rathere þanne of þe holi theologie.
 <L 52><T SEWW03><P 25>

Also þat no prest hath poar to make Cristis veri
 body at messe in forme of bred, but þat, aftir þe
 sacramental wordis said at messe of þe prest, þer
 remayneth oonly material bred.
 <L 32, 34><T SEWW05><P 34>

For ri3t as bred strengþiþ mannys bodi to
 traueile, so þe word of God makip sad mannys
 soule in þe Holy Gost, and stronge to worche
 þerafter. And þis bred is more needful þan is þe
 firste breed, as þe soule of mann is worþier þan
 his body.
 <L 52, 54><T SEWW20><P 108>

Þe ground of þis beleue is Cristis owne worde
 in þe gospel of seynt Matthew, where he seiþ
 þus, Þe whiles Cristis disciples soupeden, Crist
 toke bred and blessid it and 3aue it vnto his
 disciples and seyð þus, "Take 3e and eteþ, þis is
 my body";
 <L 10><T SEWW21A><P 110>

and, as Cristes manhed suffrid peyne and deþe
 and 3itt þe godhed my3t suffre no peyne, so,
 þou3 þis sacrament be corrupted, neuerþeles þe
 body of Crist may suffre no corrupcioun, for
 seynt Poul þat was rauyshed into þe þridde
 heuen bi autorite of God writteþ þus in hooly
 writt, and þree tymes he calleþ þe sacrament
bred aftur þe fourme of consecracioun. And also
 Poule calleþ þe sacrament 'bred þat we breken'.
 Also seynt Austyn in þe popis lawe seiþ þus,
 'Þat þing þat is seene is brede, and þe chalis or
 þe copp þat þei shewen, but vnto þat þe feiþ
 askip to be tau3t þe bred is Cristis body and þe
 chalis, þat is þe wyne in þe chalis, is Cristis
 blood', And þe oold prest seynt Ierom seiþ in a
 pistle þat he made vnto a womman Elbediam,
 'Here we þat þe brede þat Crist brake and gaue it
 hise disciples to ete is þe body of our Lord
 sauour, for as he seiþ, "Þis is my body"'. Also
 seynt Ambrose askeþ hou þat þing þat is bred
 may be Cristis body, and seiþ þat his
 consecracioun is made not oonly bi wordis of þe
 prest but bi wordis and vertu of God almy3ti;
 and so þe þing þat was bred before þe
 consecracioun is now Cristis body aftur þe
 consecracioun, for Cristis word chaungeþ þe
 creature.
 <L 21, 22, 25, 30><T SEWW21A><P 110><L
 32><T SEWW21A><P 111>

Þenne þe men þat seyn þat þis sacrament is
 nouþur bred nor Cristis body, but an axidens or
 nou3t, ben fonned heritikis if þei mayntenen þis
 errour a3eyne Iesu Crist and a3eyne seynt Poule,
 and a3eyne seynt Austyn, seynt Ierom and seynt
 Ambrose and many moo hooly seyntis, ageyne
 þe court of Rome and a3eyne alle treue cristen

men of true beleue of Iesu Crist. And also þe gospel of Luk seiþ þat þe disciples knewen Crist in brekyng of bred. And seynt Austyn seiþ in a sermoun þat he made þat þis bred was þe sacrament of þe auter. And þerfor seynt Poule calliþ it bred þat we breken’.

<L 41, 47, 48, 49><T SEWW21A><P 111>

Also seynt Yllarie seiþ þat Cristis body þat is taken of þe auter is boþe figure and truþe: hit is figur þe while bred and wyn ben sene wiþouteforþe, and it is truþe þe while it is beleued wiþinneforþe to be Cristis body in truþe. Also seynt Austyn seiþ þe sacrament or þe sacrifice of þe chirche is made of two þingis: þat is of visible liknes of elementis þat ben bred and wyn, and of inuisible flesche and bloode of oure lord Iesu Crist, as Crist is boþe God and man.

Also a grete clerke, autor of dyuyne office, seiþ As oure bishop Iesu Crist is of two kyndes boþe togidre, verre God and verre man, so þis sacrament is of two kyndes, of kynde of bred and of kynde of Cristis body’, and telleþ many feire treupes in þis mater.

<L 52, 56, 60><T SEWW21A><P 111>

But bi him and hise apostlis and seynt Austyn specially and oþer hooliest seyntis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wiþout subiecte.

<L 88><T SEWW21A><P 112>

Vpon þis seiþ William de Seint Amor, Suche men semen to turne þe breed of pore men into stoones, and in þis þei ben more cruelar þan þe deuel þat axid stoones to be turned into bred’.

<L 73><T SEWW22><P 117>

Forforth thou answereth gretely again reason by these wordes that Christe spake at hys supper on Berethusday at night that Christ toke bred & blessed it & brake it & gaue it to his disciples & apostles, & said, take ye, and eate ye, this is my bodi which shalbe great for you and also he taking the cuppe and did thanks, & gaue to the & saide, drinke ye al hereof, thys is my blod of the newe testament whiche shalbe shede oute for many into the remissio of synnes, as saythe Luke, whan Iesu had take bread, he gaue thakes and brake it to them & sayde, take ye, eate ye, thys is my bodye that shalbe geuen for you Do ye thys in the remembrance of me,

<L 27><T WW><P 7>

For he toke bred and blessed, and yet what blessed he.

<L 3><T WW><P 8>

But he sayd not this bread is my body or that the bred shulde be geuen for the lyfe of the worlde.

<L 33><T WW><P 8>

And he sayd ye shall drynke of my cuppe, but to syt on my ryght hande or lefte hande it is not wyne to gyue, but to the father it is proper but In that that he sayde ye shall drynke of my cup, he promysed them to suffre tribulacion of this world as he dyd, by the which they shuld enter into lyfe euerlastyng, and to be both on his ryght hande And thus ye may se that Chryste spake not of the material cup neyther of hym self not of his apostles nether of material bred neyther of material wine.

<L 7><T WW><P 19>

BREED.....242

and in the xxxiiij• c• of Ecciesiastici, The breed of nedi men, is the lif of pore men.

<L 8><T 37C><P 8>

The xv• Article• The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is chewid with the teeth of a preest, and is seien with the bodili ighen of the puple, is bred which we breken, and the verri bodi of oure Lord Jhesu Crist.

<L 8><T 37C><P 40>

Decrees De consecratione, ij• distinccioun, c• {Qui manducat}, writith thus, ‘That that is seyen is breed, and that that the ighen tellen, is the chalis; but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid therynne, is the blood of Crist.

<L 19, 21><T 37C><P 40>

And seynt Jerom in his pistil to Elbidio, seith thus, ‘Here we that the breed which the Lord brak and gaf to his disciples to eeten, is the bodi of the Lord’. And Ambrose {De consecratione}, ij• dist• , c• {Panis est}, seith thus, ‘In the auteer is comoun breed biforn the wordis of sacramentis. Where consecracioun or halewinge hath neighid, of the breed is maad Cristis flesh’. And eft there, ‘Bifore that it is sacrid, it is breed;

<L 9, 13, 15, 17><T 37C><P 41>

And eft there, ‘That that was breed biforn the consecracioun, is now the bodi of Crist after the consecracioun.

<L 19><T 37C><P 41>

And so of the breed is maad the bodi of Crist;

<L 22><T 37C><P 41>

Also Hilarie seith thus in the same dist• c• Corpus Christi, ‘The bodi of Crist which is taken of the auteer, is figure, while breed and wyn is seien withoutforth;

<L 3><T 37C><P 42>

Therefore the gospel seith in the xxiiij• c• of Luk• , that the disciplis knewen Crist in the

breckinge of breed.
<L 8><T 37C><P 42>

And as Austyn seith in his pistil xj• in the ende, this breed was the sacrament.
<L 10><T 37C><P 42>

Therefore seynt Poul, in the j• pistil to Cor• x• c•, seith that the breed which we breken, is the part takinge of the bodi of the Lord; and in the xj• c• there Poul clepith it breed thries aftir consecracioun. And after the sacringe, in the canoun of the masse we clepin it holi breed. And therfor, as Crist is verri man, not feynid, and verri God togidere, so this sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist togidere, as holi writ affermith opinli.
<L 12, 14, 16, 19><T 37C><P 42>

Therefore if this feith that was solempne in holi chirche bi a thousand yeer and more, that is, that this sacrament is breed and the bodi of Jesu Crist, suffisith to helthe, bi what presumpcioun bryngith in this synful man this nouelrie, not foundid opinli in the lawe of God neithir in reesoun?
<L 4><T 37C><P 79>

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident without suget, if it were trewe and pleeside him, as he settith opinli and ofte this word breed, whanne he spekith of this sacrament.
<L 14, 19><T 37C><P 79>

And evere we shulden be sore aferd of this word of Poul, in the j• pistil to Cor•, the xj• c•, Who so evere eetith the breed and drinkith the cuppe of the Lord unworthili, shal be gilty of the bodi and blood of the Lord.
<L 9><T 37C><P 116>

And so longe schal þis goostli breed laste,
(Donec sterilis peperit plurimos, et que multos habebat filios infirmata est:/ Til þe bareyn have boren manye, and siche þat hadde many sones be maad siik.
<L 22><T A01><P 15>

In þese us owip to have deliit wip marow3 of whete, þat is, wip þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorme of breed and wiin worpili resseyven, þoru trewe bileeve her savacioun, and yvele men and unclene her dampnacioun.
<L 28><T A01><P 36>

First we prayen oure fader, To 3ive us oure eche days breed to day: And þis may be understonden

wel on þre maneris togedre, as Seynt Austyn seiþ, bi wit of God Almi3ti.
<L 3><T A03><P 95>

And for we have neede of alle þes eche day, þerfore Crist clepeþ hem, oure eche dayes breed. And for we shulden be trewe and ete oure owene breed, and not wip wrong ete oure nei3eboris breed, þerfore Crist techip us to aske of him oure breed.
<L 10, 11, 12><T A03><P 95>

Whanne a man seiþ, Lord, 3if not povert ne richessis to me, what oþer þing seiþ he þan þis, 3if us today oure eche daies breed?
<L 10><T A03><P 97>

Ferst þat þis breed betokeneþ oure sustinaunce, and alle oþer sustinaunce, and alle oþer necessaryes nedeful to oure body.
<L 23><T A04><P 105>

And þis breed is more nedeful þan þat oþer firste breed, as þe soule of man is worpyere þan his body.
<L 2><T A04><P 106>

And specialiche, for ous nedeþ eche day þis breede, þerfore pray we mekelyche, Oure eche dayes breed 3yve ous today. On þe þrydde manere, by þis eche dayes breed is understonde þe sacrament, verray Godes body in forme of breed, þe whiche was ybore of þe mayde Marye, and suffrede harde payne and deþ upon þe croys, to delyvere man fro payne and deþ wipouten ende. And þerfore Seynt Austyn seyþ, þat yf we have resceyved oure Creatour dayes of oure lyf, ous nedeþ to have þis byleve, and so every day resceyve God, and þus every day to praye, Oure eche dayes breed 3eve ous to day.
<L 15, 16, 17, 23><T A04><P 106>

And 3if a prest sacrip Goddis body, and makip breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wip a rag and oyle?
<L 20><T A22><P 285>

Perfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene precieuse body and blood of breed and wyn, whiche power he grauntid nevere to his owene modir ne aungel of hevene.
<L 1><T A22><P 289>

As, 3if a pore man have longe founden moche wex, brennyng bi fore a rotyn stok, 3if a trewe man teche þis pore man to paie his dettis, fynde his wif and childern breed and cloþ, and 3if he may strecche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddip, þei boþe ben holden cursed and

enemyes of holy Chirche, for as moche as þei don Cristis bidding, and more mercy to here pore nei3eboris, and leven unskilful devocion and blynde mawmete and foul ypcrisie of prestis.

<L 30><T A22><P 293>

And it is not ynow³ þat freris erren in colour and figure of þer abitis, to prove þat þis sacrid oost is colour and figure of breed.

<L 36><T A23><P 352>

And þe gospel of Seynt Luk seiþ, þat Cristis disciplis knewen him in brekyng of þe breed; and þis breed was þe sacrament of þe auter, as Seynt Austyn writiþ.

<L 15, 16><T A33><P 521>

Sip Seynt Poul seiþ, þe breed þat we breke is comunyng of Cristis body, axe þes heretikis where þis were sacrid breed or unsacrid;

<L 19, 21><T A33><P 521>

And sip Crist may not lie, þis breed is his body, as he seiþ in þe gospel. Also in canon of þe masse, after þe consecracion, we clepen þis sacrament holy breed of everlastyng lif, and chalis of everlastyng helpe. Also in þe storie of þe feste of þis sacrament we clepen it þries breed, and seyn, bred of angelis is maade bred of man, and, heavenly bred 3eveþ ende to figuris of þe olde lawe;

<L 25, 27, 30><T A33><P 521>

And Austeyn seiþ, þis þing þat is seen is breed, and þat þat þe feiþ askeþ to be enformid þe bred is þe body of Crist.

<L 5><T APO><P 46>

þing þat is seen is breed, and þe cuppe þat þe 3een schewen;

<L 28><T APO><P 47>

Of þis reyn of þe word of God, whyche scholde come oute of goostli cloudes þat is, of hooli prestis, spekeþ God bi Ysaie þe prophet, þere he seiþ þus (Ysa• 5• 1011): ‘Ri3t as reyn and snow comeþ down fro þe eir, and þider turneþ not a3en, but watereþ þe erþe, and moisteþ hit, and makeþ to burione, and 3eueþ seed to þe sower, and breed to þe eter, so schal my word bee, þat schal goo oute of my mouþe’.

<L 228><T CG02><P 18>

Þat is: ‘Blessid is he þat so haþe herde and kept þe worde of God here in erþe, whiche is goostly etyng þerof, þorow þe whiche he shal ete afterward breed in be kyngdom of God’ — þat is, be fully fed wiþ be glorious si3t of þe Trinite in þe blis of heuen.

<L 409><T CG13><P 175>

Ferþermore, in þe gospel, þere as Crist askid of Philip wherwþ þei shulden bye breed to fede wiþ al þat peple, here may men lerne in what state euer þei be, be þei neuer so witty or kunnyng of science, to aske oþerwhile counsel of oþer þat ben in lower degre and of lasse wit and of symple lettüre, for perauenture it may be so þat þei ben of hy3er charite.

<L 103><T CG14><P 178>

And of þe perfeccion of þese two lawis may be vnderstonden by two hundrid peneworþe of breed, for an hundrid is a perfite noumbur, as clerkis knowen wel, and wiþ al þis þei seyen a man is vnsufficient inowe for to be a prechoure.

<L 137><T CG14><P 179>

and ri3t as a fisshe þat is swete mete temperiþ þe bitternes of barly breed, so doþe þe Newe Lawe of loue and mercy þe Olde Lawe of dreed and veniaunce.

<L 180><T CG14><P 180>

Þe first is þe lofe of breed of þe worde of God. Of þis breed spekiþ Crist in þe gospel, þere he seiþe: {Non in solo pane uiuit homo, sed in omni verbo quod procedit de ore Dei} (Mt• 4• 4). Þat is: ‘Not in oonly breed lyueþ man, but in euery worde þat goþe oute of þe mouþe of God’. Of þe worþines of þis breed, and of þe profitis þat comen of þe worþi eting of þis breed, and of þe perel þat is to hem þat dispisen þis breed, is tretid in þe next gospel suyng. Þe cheef panteris of God, to whom longen prinsþaly þe setting foorþe and departing of þis breed, ben alle prestis and alle þo þat han taken vpon hem þe office of presthod, to whiche prelatis he bitoke þe office when, as Matheu telliþ in þe tenþe (chapitre 67), he clepid his twelue apostlis and seide to hem: {Ite ad oues que perierunt domus Israel.

<L 49, 52, 54, 55, 56, 58><T CG15><P 185>

I drede me lest many prelatis, curatis and prestis, whiche shulden not oonly be as lordis pantreris to meyne, but more tenderly as modris to children departe of þis breed, faren to hem nowadayes as stepmodris to her children: þat is, if suche children aske breed of hem, þei shul none haue;

<L 77, 79><T CG15><P 186>

So, if þe peple nowadayes aske of her prelatis or curatis þis breed (þat is, preching of þe worde of God), þei moun li3tly haue a short answeere and neuer fare þe better.

<L 82><T CG15><P 186>

not hungur of breed, ne þirst of watur, but of hering of þe worde of God”.

<L 91><T CG15><P 186>

Pis loof of breed most be departid in two.
<L 107><T CG15><P 186>

And alle þat eten of þis breed effectuelly, of Holy Scripture shullen be fulfillid, for al þing þat is necessarie to þe gouernaunce of her soulis þei mowen taste and fynde þerinne.
<L 118><T CG15><P 187>

þat is: 'He þat addiþ kunnyng or knowing, addiþ sorow' and so doþe greet penaunce in hope of remission, whiche is þe secound lofe of breed þat I spake of at þe bygynning.
<L 129><T CG15><P 187>

þat is: 'þou shalt fede vs wiþ breed of teeris'. Pis breed of penaunce, to him þat etiþ it wilfully and gladly, doþe many goodis, but prinsalyþre.
<L 135, 136><T CG15><P 187>

First, if men shulden ete wel of þis breed, it most be broken into þre parties þat is, it most be declarid by þe prestis þat whoso doþe verrey penaunce, he most haue þre þingis: þat is, contricion, confession, and satisfaccion.
<L 175><T CG15><P 188>

Whoso doþe wilfully and discretly after þe boundis of Goddis lawe, brekiþ wel and departiþ þe þrid loof of breed, of whiche I spake of at þe bigynning þat is, of temperal goodis for bodile sustenaunce. In þis maner wyse Seint Austyn vnderstondiþ breed þat we asken of God in oure Pater Noster þat is, al þing þat we neden of oure sustenaunce to body, as mete, and drinke, and hiling, and ouer þis al þat nedith to sustenaunce of oure soulis.
<L 276, 278><T CG15><P 191>

Pis breed, if it be broken wysely and departid euenly, doþe many goodis, but among alle oþer þese þre first: it clensiþ a mannys synnis;
<L 282><T CG15><P 191>

And not oonly prestis han panteris to breke and sett forþe of þis breed, but also euery oþer man þat haþe plente of þis loof of temperal goodis.
<L 300><T CG15><P 191>

þat is: Breke to nedy þi breed þat is, of worldly goodis. But, for þat many men oft tyme breken þis breed (þat is, 3yuen almesdedis) and litel þanke han þei þerfore of þe cheef Lorde, þerfore it were to wite what circumstauncis ben due þerto to þat eend þat it my3t plesse þe Lorde and haue mede for his seruice.
<L 304, 305><T CG15><P 191>

And þus, whosoever dispendiþ his temperal goodis in almes dedis wiþ þe vpi circumstauncis þat ben here rehersid, his is a good panter to God, and brekiþ wel and departiþ þis þrid lofe of breed after þe Lordis wille, þat is: þe lofe of

bodile sustenaunce.
<L 347><T CG15><P 192>

And whoso etiþ wel, and departiþ of alle þese þre louys of breed þat ben rehersid tofore (þat is, first of þe worde of God, and after of þe loof of breed of penaunce, and also of þe þrid, þat is almesdede), he þen haþe wel proued himself and so is able for to ete of þe fourþe lofe of breed þat is, þe worshipful sacrament of Cristis bodi, of whiche breed spekiþ himself in þe gospel of Jon, seying þus: /Panis quem ego dabo vobis caro mea est pro mundi vita/.
<L 350, 351, 353, 354><T CG15><P 192>

þat is: 'þe breed whiche I shal 3yue to 3ou is my fleishe for þe lijf of þe worlde'. þe corne of þis breed wes sowen in þe Virgyn Marie by þe worde of God when she seide to þe aungel: Lo!
<L 356, 358><T CG15><P 193>

and þe þrid day wes þis breed drawn forþe and wiþ charite baken;
<L 373><T CG15><P 193>

þe panteris þat God haþe ordeynid of þis breed, for to 3yue aboute þerof to his peple, ben prestis oonly.
<L 376><T CG15><P 193>

And whensoever þat a prest, in Esterne Day or in oþer tyme, ministriþ þis blessid sacrament to hem þat receyuen it worþily, þen he departiþ þe fourþe breed þat I spake of at þe bygynning (þat is, þis worshipful breed of heuen, Cristis body) in sacrament.
<L 384, 385><T CG15><P 193>

and after þe breed of penaunce for his synnis; and siþen þe breed of almesdede doying), and in þis maner able him and so receyue þe fourþe breed (þat is, þis worþi sacrament of Cristis body), þen shal he worþi be, as Crist seiþe in þe gospel of Jon, to lyue wiþouten eend in þe ioi of heuen: /Qui manducat hunc panem uiuet in eternum/.
<L 393, 395><T CG15><P 193>

þat is: 'He þat etiþ þis breed shal lyue wiþouten eend,' whiche is þe fifþe loof of breed þat I spake of at þe bygynning. Of þis breed spekiþ þe gospel, seying (Luc• 14• 15): /Beatus qui manducabit panem in regno Dei/. þat is: 'Blessid is he þat shal ete breed in þe kingdom of God' at is, blessid is he þat shal see and fully weelde þe si3t of þe blessid face of þe Trinite, and alle oþer ioies þat ben in heuen. þe panter of þis breed is none erþely man, but þe blessid Lorde haþe reseruid þat office to himself, of þe gospel of Luke, seying þus: /Precynget se, et faciet illos discumbere, et transiens ministrabit illis/.
<L 398, 399, 401, 403, 406><T CG15><P 194>

Now, for his greet goodnes, graunt vs þat grace
þat, whil we ben wandring here in þis worlde, to
worche so wisely þat we moun after ete of þis
blessid breed in þe blisse of heuen.
<L 419><T CG15><P 194>

I shall send hungyr on the herthe: not hungir of
breed neithir thourst of watir, but to heer the
word of God: as it were a gret cruelte to
withholde bodeli mete and drynk fro hungry men
and thursti, and tho withholderis schulde ben
gelti of bodeli deeth of the same men, so it is a
moche grettere cruelte to with holde goostli
mete, that is Goddis word, fro cristene men that
hungryn and thoursten therafter, that is, desiren
it gretli to kunne and to kepe it to teche it othere
men for the staat that thei stonde inne;
<L 24><T Dea><P 454>

Þe gospel seiþ þus þat þis myracle was doon:
whan Iesus hadde cast vp his ey3en, and saw þat
rnyche folc was come to hym to here Godis
word, he seyde to Philip wherof þei schulde
bughe breed for to fede þis folc, for he wiste
þat þei hungredon.
<L 7><T EWS1-25><P 322>

Philip seyde to Crist þat loues of two hundred
pens ne suffysid not to hem, so þat echone
my3te taken a lytulwhat of breed.
<L 11><T EWS1-25><P 322>

Eche man mot begge of God, and axe of hym his
eche day breed, and begge goostly werkis of
mercy of his breþren, for þei ben slowe to do
þese werkis as þei ben holde to do by þe lawe of
God.
<L 76><T EWS1-39><P 393>

But here answered Crist to þe feend by
auctorite of hooly writ and seyde Hit is wryten
þerynne þat not only in bred lyueþ man, but in
eche word þat comeþ of Godis mowþ', þat is his
vertew to speke to men in þer sowle, and þis
passeþ erþly breed.
<L 39><T EWS1-40><P 396>

For, 3if Crist wolde for pruyde do þis myracle
and make þus breed, hee wolde in a comunte do
þis deede and not þus only in desert; and 3if
Crist myhte þus make breed, he myhte þus
maake boþe flesch and fysch, and þanne Crist
hadde no nede þus to hungren a3eynes his wille.
<L 41, 43><T EWS1-40><P 397>

And Crist answeride and seyde Hit is not good to
take þe breed þat falluþ to children, and 3yuen
hit to howndes to ete fro þese children'.
<L 16><T EWS1-41><P 401>

And on þis maner semeþ Ambrose to graunte þat
þe sacred breed is not aftur breed but Godis

body, for hit is not aftur principally breed, but
Godis body in maner as Austyn seiþ.
<L 41, 42><T EWS1-44><P 419>

Byleue is furst nedful, and algatis of þis breed,
how hit is Godis body by uertew of Cristis
wordis. And so hit is kyndely breed, as Powle
seiþ, but hit is sacramentally verrey Godis body.
<L 68, 69><T EWS1-46><P 431>

And herfore seiþ Austyn þat þat þing is breed þat
þine ey3en tellon þe and þat þow seest wiþ hem.
<L 71><T EWS1-46><P 432>

And us, as Austyn declaruþ, fowre poyntes þat
fallen to makynge of breed techon us þis charite,
and algatis to haue hit now, for ellys we gregien
owre synne in etyng of þis breed.
<L 90, 91><T EWS1-46><P 432>

Panne schulde þei not haue dreede to graunte þat
þis breed is Godis body.
<L 67><T EWS1SE-13><P 531>

Þei wenton owt in gret hast, and flowr and salt
þei tokon wiþ hem, and maaden þer breed
wiþowten sowrdow;
<L 11><T EWS1SE-22><P 568>

For, ri3t as fadris maden þerf breed for to ete þer
pasc lomb, so men eton þe sacred oost to ete
Crist goostly, þat is to haue muynde of hym,
how kyndely he suffrede for man.
<L 38><T EWS1SE-22><P 569>

As Crist seiþ, and seyntis aftir, þat þe hoost,
whan it is sacrid, is uerrili Cristis owene body in
form of breed, as cristen men bileuen, and
neyþer accident wiþoute sugett, ne nou3t as
heretikis seien.
<L 77><T EWS1SE-47><P 675>

but Crist seiþ wiþ monye seyntus, þat þis hoost
is Godus body, al 3if it be breed in his kynde, as
Poule techiþ oftetyms.
<L 149><T EWS2-75><P 116>

and þus men schakon freris away as etnykus or
publicanys and algatis siþen þei wole not 3yue
her feiþ vndur þer comun scel and putte hit by
oure oolde feiþ þat troweþ þat þe sacrid oost is
Godus body in forme of breed as Crist seiþ.
<L 387><T EWS2-MC><P 342>

for where Crist telluþ in his gospel þat þe hoost,
wenne it is sacrud, is Cristus body in figure and
verey breed in his kynde, freris seyn now þat it is
nowt, or accident wiþowte sugett.
<L 966><T EWS2-MC><P 363>

And þe þrydde cawtel of þe fend, in whiche he
traueyluþ most, is to uarye þe byleue þat God
hymself haþ ordeynot, as we may see oponly of

þe sacred hoost, þat is, þe whyte þing and rownd
þat þe preest hæþ sacred, and is parceyued
monye weyes wiþ bodily wyttis, þat Cristen men
seyn is Godus body in forme of breed, as trewe
clerkis and lewede men han byleued siþ God
wente to heuene.

<L 261><T EWS2-VO><P 375>

Seynt Austyn seiþ þus, and reson acordeþ
þerwiþ, þat þat þing þat men seen wiþ þer y3en
is verrey breed, but þat þat byleue axiþ, þe breed
is Godus body.

<L 273><T EWS2-VO><P 375>

It semeþ þat Austyn seiþ þat þis breed was
Cristis body, as he sacrife bifore.

<L 57><T EWS3-181><P 192>

For Crist seiþ heere soþely þat he is þe breed of
lif;

<L 29><T EWS3-202><P 240>

Þis breed is betere þan aungel mete, for many
fadris eetyn þis bred and 3it weren deed on
double maner, boþe bodily and gostly.

<L 32><T EWS3-202><P 240>

Frere, whi sclandre 3e trewe preestis & opere
trewe meke men of þe sacrament of Goddis bodi,
for þei seien þat þe holi breed duli sacrif is
Goddis bodi in foorme of breed, & 3e seien þat it
is an accident wiþ outen subiect, & not Goddis
bodi. Frere, who ben eritikis here & fer fro
Cristis words, þat took þe breed & blissid it &
brak it & seide, þis is my bodi; & Seint Poul
seiþ, þe breed þat we breken is Goddis bodi, and
Seint Austin seiþ, þat not eche breed is Goddis
bodi, but þat breed þat reseyueth blissynge is
Goddis bodi.

<L 392, 395, 396, 397, 398><T JU><P 71>

þe breed of pore men in to stoness/ & in þis þei
ben more crueler þan þe deuel

<L 4><T LL><P 37>

at Cristis hooli sooper/ where Crist dalt his bodi
in breed

<L 17><T LL><P 59>

but if it be fedde wiþ heuenli breed/ and þis
breed is Goddis worde

<L 18><T LL><P 99>

sed de omni verbo quod procedit de ore dei' // A
man lyueþ not oonli in bodili breed

<L 22><T LL><P 99>

þis houngr for to come/ þat vntau3t men schulde
aske þis breed

<L 24><T LL><P 99>

and I schal suffre hungir to be sent in to þe erþe/
neipir of breed no of watir

<L 29><T LL><P 99>

who þat hauntriþ him to þis breed

<L 6><T LL><P 100>

Whanne we seyn, 3eue vs today oure eche dayes
breed, we preien for nedeful sustenance of oure
body, and for to haue vnderstondynge and
kepyng of goddis word, and namely of his
hestis þat ben gostly sustenance of oure soule,
and þat we han þis is sustenance trewely geten,
not by raueyne ne extortion ne falsnesse, but þat
it be spendid in seruyce of god and his drede;

<L 28><T MT11><P 199>

ffor god biddiþ þat a man schulde assaye him
silf, and so etc of þe breed þat is þe sacrif oost.

<L 23><T MT21><P 291>

but crist seiþ surely: "þis breed is my bodye".

<L 19><T MT24><P 349>

for þei denyen þe gospel and comyn bileue, þat
þat breed þat crist took in hise hondis and
blesside it and brac it and 3af it to hise disciplis
for to ete, was his owne bodi bi vertu of his
wordis. and þus þei denyen þat þe oost sacrif,
whijt and round, þat bifore was breed, is maad
goddis bodi bi vertu of hise wordis, but þei seien
þat þere is goddis bodi, and þat is not goddis
bodi, but it is nou3t or accident worse þan ony
breed;

<L 4, 7, 10><T MT25><P 357>

þat þe sacrif oost whijt and round þat men seen
in þe preestis hondes is veri goddis bodi in forme
of breed.

<L 27><T MT25><P 357>

Also crist techiþ in þe pater noster to preye god
to 3yue vs oure breed, and it schulde be maad
oure breed bi oure trewe seruys þat god biddiþ;
<L 32, 33><T MT27><P 421>

summe seyn þat þis oost fro þe tyme þat it be
sacrif is verily goddis body and þerwiþ breed,
whit and round;

<L 9><T MT28><P 465>

but crist, whanne he blesside þis breed, seyde þat
"þis is my body";

<L 21><T MT28><P 465>

for hooly chirche hæþ bileuyd þis þousinde
wynter and more to, þat þis oost is goddis body
in foorme of breed, and wyn his blood.

<L 29><T MT28><P 465>

but it were good to cristenmen to laste in þer
olde bileue, þat þis breed is goddis body and þis
wyn is goddis blood, and not an vnknowun þing

wipoute resoun or autorite;
<L 4><T MT28><P 466>

And so seynt Poul passip not in þis mater þe gospel, but callip it breed and Cristis bodi'.
<L 271><T OP-ES><P 13>

Ne þei bisien hem to distrie þe foul heresie of þe sacrament of þe auter, where þei and her confederacie seien, euene a3ens þe gospel and seynt Poul, þat þe sacrid oost is neþer breed ne Cristis bodi.
<L 1200><T OP-ES><P 51>

And hou cruel þei ben to þe peple in goostli almesse þei shewen opunli ynow, in þat þat þei hiden þe breed of Goddis word so streitli fro þe hungry peple. 3he, it doiþ hem ful moche harm, and moche þei grucchen, if ony nedī man haue so moche of þis breed, þat he vndirstonde his Pater noster in his modir tunge.
<L 1257, 1260><T OP-ES><P 53>

For scripture seiþ (Ecc• 34) þat þe breed of nedī men is þe liif of a pore man, and who so defraudip him is a mansleer.
<L 2309><T OP-ES><P 112>

And as fasli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17): Þe word of þe Lord is maad to Helye seiynge, "Arise, and go into Sarapta and þou shalt dwelle þere;
<L 2670><T OP-ES><P 129>

And whanne she 3ide for to brynge him watir, Helye criede aftir hir, seiynge, "I preie þee brynge to me a mossel of breed in þin hond".⁴ Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye shulde haue beggid watir and breed here of þis widue.
<L 2678, 2680><T OP-ES><P 129>

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and watir'.
<L 2688><T OP-ES><P 130>

Neþeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he shulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 2699><T OP-ES><P 130>

And as falsli and wipoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde wipyn a while chaunge her opynyoun, and seiþ þat Crist beggide hool looues and money. For

þei han not so moche colour of scripture to seiþ þat Crist beggide lompis of breed, as þei han for to seiþ þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus: Shewe 3e to me a prynt or a coyn of money'.
<L 2706, 2707, 2710><T OP-ES><P 130>

But up hap þou seist here, as folk þat ben disceyued bi ypocritis doen, as Crisostum seiþ upon þis word of þe gospel (Mt• 7) /Attendite a falsis prophetis/, where Crisostum aresonēþ a man þat is disceyued wip ypocritis þus: Vp hap þou seist "Hou mai I seiþ þat he is no cristen man, þe which, as I se, knouelechiþ Crist, and haþ an auter, and offriþ sacrifice of breed and wyyn, and cristenēþ, þat rediþ þe hooli scripturis, and haþ alle þe ordris of hooli prestis?"
<L 2838><T OP-ES><P 135>

But for as moch as mannes lyuynge ne standeth nat alonlyche by breed/ he hath ygyuen vs a draught of water of lyfe to drinke.
<L 18><T PCPM><P 14>

And for we shulden haue mynd of this lyuynge/ thou guest vs the sacrament of thy flesshe and thy blode in forme of breed & wyne at thy supper tofore tht thou shuldest suffre thy deth/ and toke bred in thyne hande and saydest Take ye this & eate it/ for it is my body/ & thou tokest wyne and blessedest it/ and saydest This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.
<L 19><T PCPM><P 30>

And lorde/ an other great myschefe there is now in the worlde/ an honger that Amos thi prophet speketh of/ that there shall comen an hunger in the erth nat of breed ne thirst of drinke/ but of herynge of goddess worde.
<L 18><T PCPM><P 36>

For these ryche men or deynen both breed and ale for goddess men of the worst that they haue.
<L 28><T PCPM><P 62>

To dispensen hem with, in dedes of synne, Al that amendeth oure hous, in money other elles With corne other catel, or clothes to beddes Other bedys or broche, or breed for our fode, And gif thou hast any good, and wilt thy self helpen Help vs hertelich therwith, and here I vndertake Thou shalt ben brother of oure hous, and a book habben As the nexte chapitre clerliche enseled.
<L 8><T PPC><P 12>

and for that prophete eet breed in that place a3ens Goddis bidding, 3he bi disseit of a fals prophete, the trewe prophete of God was slayn of a lyoun in the wey homward.
<L 20><T Pro><P 13>

Aftir this the prophete Eli hidde himself in the stronde of Carith, a3ens Jordan, and drank watir, and was fed of rauenyys there, whiche brou3ten to him breed and flesch in the euentid and morewtid, and aftir that the stonde was dried up, God bad Elye go into Sarepta of Sydoneyes, and there he was fed of a widewe, and the pot of mele and the pot of oile failede not to the widewe, til God 3af reyn on the erthe.
<L 44><T Pro><P 13>

and whanne he slepte, an aungel bad hym rise, and eete breed baken vndir aischis, and drinke watir;
<L 12><T Pro><P 14>

Thanne Elisee made a litil breed to suffice to an c• men, and thei leften relijfs.
<L 1><T Pro><P 16>

and Joachyn eet euere breed in the kingis si3t of Babilone, in alle the daies of his lijf.
<L 16><T Pro><P 21>

and God seith in the Sautir of suche tirauntis, “thei deuouren my puple as the mete “of breed”.
<L 9><T Pro><P 34>

In scrippe he bar both breed and lekes, He was forswonke and all forswat;
<L 13><T PT><P 147>

Alas! that ever they eten breed;
<L 203><T PT><P 153>

And so God forbede þat we schulde seie þat þis blessid sacrament were but breed, for þat were an heresy, as to sey þat Crist is man and not God.
<L 63><T SEWW02><P 20>

Crist was deed in his tyme and ordeynede for to feede men goostli bi his bodi, for it is fatt breed hereto.
<L 119><T SEWW10><P 55>

As we mai se opunli of þe sacrid oost, þat is þe white þing and round þat þe prest hap sacrid, and is perseyued many weies wiþ bodili wittis, þat cristen men seien is Goddis bodi in foorme of breed, as trewe clerkis and lewid men han bileeued siþ God wente to heuene.
<L 233><T SEWW15><P 80>

siþ Ierom seiþ þus, aftir trecting of þis mater Here we þat þat breed þat Crist took in hise honis and blesside it and brak it, and 3af hise disciplis for to ete, is þe bodi of oure Lord saueour of mankynde, siþ he seiþ and may not lie þat þis þing is his bodi’.
<L 239><T SEWW15><P 81>

Seynt Austyn seiþ þus, and resoun acordip þerwiþ, þat þat þing þat men seen wiþ her i3en is veri breed, but þat þat bileeue axiþ, þe breed is Goddis bodi. And herfore seiþ Ambrose þat þat þing þat bifore was breed is now maad Goddis bodi bi vertu of Cristis wordis.
<L 243, 244><T SEWW15><P 81>

And as falsli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17), Þe word of þe Lord is maad to Helye seiynge, “Arise, and go into Sarapta and þou shait dwelle þere;
<L 15><T SEWW18><P 93>

And whanne she 3ide for to brynge him watir, Helye criede aftir hir, seiynge, “I preie þee brynge to me a mossel of breed in þin hond”. ‘Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye schulde haue beggid watir and breed here of þis widue.
<L 23, 25><T SEWW18><P 94>

And þei mai se also hou God seide not to Helie, ‘Go begge of þat widue breed and watir’.
<L 33><T SEWW18><P 94>

Nepeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seiynge þat he schulde haue beggid watir of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
<L 43><T SEWW18><P 94>

And as falsli and wiþoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to þis meyne oonli lumpis of breed, þei wolde wiþyn a while chaunge her opynyoun, and seie þat Crist beggide hool looues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus (Luc• 20), “Shewe 3e to me a prynt or a coyn of money”. ‘
<L 49, 50, 53><T SEWW18><P 94>

And herfore seid Crist to þe fader of suche clerkis Not only in bodili breed lyueþ man but in eche word þat comeþ out of Goddis moup’, þe whiche word is sustynauce of cristyn menis soulis.
<L 50><T SEWW20><P 108>

And þis bred is more needful þan is þe firste breed, as þe soule of mann is worþier þan his body.
<L 55><T SEWW20><P 108>

And þus, as God seiþ in his lawe þat seuene oxen ben seuene 3eer, and þat þe sacrid breed is verili Goddis bodi, so it semet þat he seiþ þat þis dowue is þe Hooli Goost.
<L 44><T SEWW21B><P 114>

Vpon þis seiþ William de Seint Amor, ‘Suche men semen to turne þe breed of pore men into stoonen, and in þis þei ben more crueler þan þe deuel þat axid stoonen to be turned into bred’.
<L 72><T SEWW22><P 117>

Here bigynneþ a sermoun of maistir Wiliam Taylour /Unde ememus panes ut manducent hii/• Johannis vi° c°• Pou3 þat dyuerse doctours moralizen on dyuerse wise þese fyue louys of þe whiche is maad mencion in þe gospel of þis day, I purpose now for shortnesse of tyme to speke to 3ow of þre maner breed of þe whiche spekiþ þe scripture. And þe firste of þese is breed of doctryne of þe word of God; þe secunde is breed of Cristis body, and þe þridde is breed of almes. Man lyueþ not oonly by breed but by euery word þat comet of þe mouk of God’. As for ke secunde Crist seiþ (Io° vi°) Þe breed þat I 3yue to 3ou is my body for þe liif of þe world’. And for þe þride maner of breed it is writun (Isaie lviii°) Breke þi breed to þe hungri’ etc. And for þe þride maner of breed it is writun (Isaie lviii°) Breke þi breed to þe hungri’ etc. Now þanne for þe proces in þis sermoun þe shal vnderstonde þat for þe puple of God shulde not perisshe bi þe hungir of breed of þe word of God, Crist whanne he shulde go up into heuene diligently comaundid his disciplis, and in hem alle disciplis of office þat weren to comynge aftir þat tyme, to breke þis breed to þe puple of God;
<L 3, 4, 5, 6, 7, 8, 9, 10, 12, 15><T SWT><P 3>

Siche ben today many heerdis, whanne, þe puple beyng in perel þur3 hungir of þe word of God, þei taken upon hem þe office of an heerde, upon payne of dampnacioun to feede wiþ breed of þe word of God, of verry feiþ and moral preceptis, in þe whiche stondiþ heelp and wiþoute whom heelp is not. Þei ben also nedy of mete, for þei mown treuly seiþ þe wordis of Isaie þe profete (iii° c°) In myn hous is no breed.
<L 48, 51><T SWT><P 4>

But as men weren wont aftir feyned turnyng in lente turne a3en to her synne, so shal þei hereaftir,— and þat for defaute of þe breed of Goddis lawe mynystred to hem in ensaumple and word.
<L 289><T SWT><P 11>

Certeyn, ellis wole not þe puple be fed wiþ þe tou3 breed of þe gospel.
<L 313><T SWT><P 11>

So, certeyn, mosten þe disciplis of office þat ben preestis make men to sitte down, þat is to seiþ bi good ensaumple þei make men obedient to God and his lawe, and redy to ete of þis breed, etinge wiþ hem of þe same, 3yuyng to hem appetiit. Ellis forsoþe þe puple shulen refuse þis breed, seiynge wiþ þe children of Irael Oure liif wlatiþ on þis mete moost li3t’;
<L 318, 319><T SWT><P 11>

And, if ony man wolde dele amonge hem þe breed of þe gospel, þei refusen it and asken breed þat þei seen opir ete lustily, and seien Whi repreuest þou me of my synne?’;
<L 325><T SWT><P 11>

Leuyng at þis tyme for defaute of space to speke of þe secunde breed, I go to þe þridde breed þe which as I seide is breed of almes.
<L 341><T SWT><P 12>

Perfore, enauntir lest it bitide þee, as it bitidde þat riche chynche, bi tyme breke þi breed of almes amonge þi nedy breperen.
<L 450><T SWT><P 15>

Wiþdrawe þee þerfore from yuel and do good, brekyng þe breed of almes amonge þe nedy, as it is seid bifore.
<L 749><T SWT><P 23>

But whilis king lowis fastid ech friday in breed and water, it was conseilid to hym to leue þe fastyng and to feed an C pour men on sich a day.
<L 429><T Tal><P 189>

And afrir þis whanne Crist wolde make an eende here of his temperal lyf, I bileue þat in þe dai next bifore þat he wolde suffre wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blood þat is his owne moost precious bodi, and 3af it to hise apostlis for to eten, comaunding hem and bi hem alle her aftircomers þat þei schulden, in þis foorme þat he schewid to hem, vsen hemsilf and techen and comowne forþ to opir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest lvuyng and moost trewe techyng, and of his wilful and pacient suffryng of þe moost peyneful passioun.
<L 236><T Thp><P 31>

And anoon þe Archebischoþ radde þis rolle conteynyng þis sentence: Þe þridde Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seuene, William Thorp cam into þe toun of Schrouesbirie, and, þoru3 leue grauntid to him for to preche, he seide openli in seynt Chaddis chirche in his sermoun þat þe sacrament of þe auter aftir þe consecracioun was material breed;
<L 629><T Thp><P 43>

And þe Archebischof took þanne þe certificacioun in his hond and he lokide þerevpon a while, and so þanne he seide to me Lo, here it is certified and witnessid a3ens þee bi worki men and feipful of Schrouesbine þat þou prechedist þere opinli in seint Chaddis chirche þat þe sacrament of þe auter was material breed after þe consecracioun.
<L 932><T Thp><P 52>

Dwellip þer after þe consecracioun of þe oost material breed or nai?
<L 950><T Thp><P 52>

And I seide, Ser, I knowe nowhere in holi writt where þis terme “material breed” is writun. And þerfor, ser, whanne I speke of þis mater I vse not to speke of material breed’.
<L 952, 953><T Thp><P 53>

And I seide wiþ my forseide protestacioun, Ser, I bileue þat þe ni3t bifore þat Crist Iesu wolde suffre wilfulli passioun for mankynde on þe morwe, after hee took breed in his holi and worschipful hondis and, “liftynge vp his i3en he hide þankynges to God his fadir, and blessid breed and brake it, and he 3af to hise discipulis, seiinge to hem ‘Takip þis and etip of þis alle;’
<L 960, 962><T Thp><P 53>

but in þis bileue þoru3 Goddis grace I purpose to lyue and die, knowleching, as I beleue and teche oþer to beleue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne’.
<L 969><T Thp><P 53>

And þe Archebischof seide to me, It is soþ þat þis sacrament is Cristis bodi in fourme of breed, but not in substaunce of breed; but þou and þi sect techen it to be in substaunce of breed.
<L 971, 972><T Thp><P 53>

Siþ þe chirche haþ now determyned þat þere dwellip no substaunce of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinaunce of holi chirche?
<L 988><T Thp><P 54>

And I seide, Sir, seynt Poul, þat was a greet doctour of holi chirche, spekinge to þe peple and techinge to hem þe ri3t bileue of þis moost worþi sacrament, clepiþ it “breed þat we breken”. And also in þe canoun of þe masse after þe consecracioun þis moost worþi sacrament is clepid “holi breed”.
<L 1001, 1003><T Thp><P 54>

And, sir, seynt Austyn seiþ “þat þing þat is seen is breed, but þat þing þat mannes feiþ axiþ or

desiriþ to be enformed of is verri Cristis bodi”.
<L 1008><T Thp><P 54>

Bileuest þou aftir þe sacringe of þis forseid sacrament þere dwellip substaunce of breed or nay?’ And I seide, Ser, as I vndirstonde, it is al oon to graunte, eiþer bileue, þat þere dwellip no substaunce of breed and to graunte, or to bileue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wiþouten soget.
<L 1025, 1027><T Thp><P 55>

bridel⁵⁵

BRIDEL.....6

Ande efte Bernarde sais, Seye, 3ee bischoppis, what dos golde in 3oure bridel?
<L 29><T A29><P 473>

Also, glotenye mai be lickned to þe deueles bridel; for ri3t as a rider, after þat he haþ bridelid his hors, ledeþ him whider so he wole, so þe deuele, after þat he haþ bridelid a man wiþ þe bridel of glotenye, ledeþ a man into what vice so him likeþ, as I seide and rehercid bifore.
<L 133, 135><T CG11A><P 135>

þat is: ‘In halter and bridel constreyne her cheke bones’.
<L 137><T CG11A><P 135>

And þat myrrour eiþer biholding shulde be to a man a grete bridel eiþer refreynyng, to kepe him fro synne.
<L 42><T CGDM><P 208>

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and draweþ his synnes as a long corde, and his wickednes is a bonde as a bridel, for þat alone þat he is called a bischop, for to haue siche pouer.
<L 4><T Ros><P 57>

BRIDELES.....2

And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifore, and þey to ride so proudeli in gai gult sadeles wiþ gingelinge brideles and v score or vi score hors of prout arayid men, as þou3 hit were a kynge rydinge toward a reuel, and her chariottis wiþ her jeweles goynge tofore ful of grete fatte hors fed for þe nones.
<L 30><T CG01><P 1>

Also, in gret multitude of fatte horses and proude, wiþ gai gult sadeles and schynyng brideles, wiþ miche wast and proude meynye, more niseli disgysid þanne any temperal lordes

⁵⁵ 8 variants; 19 occurrences.

meynye, sittynge atte mete eche day
schynnyngeli, wiþ precious vessel and rial
cuppebord boþe of seluer and of gold, and her
meynye fallynge doun, as to a god, at euery
drau3te þat þey schul drynke, and many opure
poyntes of pride schulle folowe hem, whiche
were to longe to reherce here.

<L 424><T CG02><P 23>

BRIDELIS.....5

Ande sees 3e þo open lyif of popes, how proude
þai bene, þat Cristen kyngus schal kysse þer fete,
and wiþ þer fote þai schal kroune þo emperoure,
þer lorde and founder, ande þat emperours,
barfot, leden openly, as men sayne, þer bridelis,
and þat all men þat schal wiþ hem speke schul
kisse þer fete, and calle hem moste holy faderis,
and moste blessid and moste mercyful and
gracius.

<L 30><T A29><P 457>

A, Lord God, where þis be resoun, to constreyne
þe pore puple to fynde a worldly preest,
sumtyme unable boþe of lif and konnyng, in
pompe and pride, coveitise and envye, glotonye
and dronkenesse and lecherie, in symonye and
heresie, wiþ fatte hors, and jolye and gaye
sadeles, and bridelis ryngynge be þe weye, and
himself in costy cloþes and pelure, and to suffre
here wywes and children and here pore
ney3boures perische for hunger þrist and cold,
and opere mischieves of þe world!

<L 2><T A33><P 520>

hem followeþ many a grete horse/ wiþ iestours
& japers on hakeneyes bak/ wiþ swerdis &
bokilers/ as it were to a batayle/ & wiþ kny3tes
at robes & fees often to leden her bridelis.

<L 11><T AM><P 132>

harde crieþ seynt bernard a3enst pompous
prelatis and axeþ hem þus: 3ee prelatis, what doþ
gold in 3oure bridelis and opere araies, where it
kepe hem fro cold;

<L 20><T MT04><P 61>

and hou euyl it is to suffre pore men perische for
hungire and þriste and cold, and here curatis han
fatte hors with gaye sadlis and bridelis.

<L 5><T MT07><P 149>

BRIDIL.....2

And þis schulde be bridil in us, to booste not þat
we ben of holy Chirche.

<L 31><T A01><P 53>

and þis wiþdrawing of temporal godis were
betere bridil a3enus siche men þan to amersy
hem bi officials, bi erchedekenes or bi bishops;

<L 21><T MT27><P 435>

BRIDILS.....1

It is grauntid to þe if þu serue wel þe auter to lif
þer of, not to do lechery, nor to be gilt bridils,
peyntid sadels, ne siluern sporis, nor perpluid
aray, ffor soþ wat holdist to þe of þe auter ouer
necessary liflod and simple aray, it is not þin, it is
þeft and sacrilege.

<L 5><T APO><P 44>

BRIDLIS.....1

3e, prelatis and men of singuler religion, þat
taken þe charge to ben procuratouris and
dispenderis of pore mennus liflode, cloþen fatte
horsis and gaie sadlis and bridlis and.

<L 22><T MT13><P 210>

BRYDELES.....1

þerof is golde in brydeles, in sadeles, in spores;

<L 20><T Ros><P 102>

BRYDUL.....1

And þis vertu is brydul a3enys fleschly synnes
and algatis a3enys lecherye;

<L 133><T EWS2-122><P 325>

Britaine⁵⁶

BRETAYNE.....1

But 3et þes þre kyngis my3ton wel haue monye
names by monye resonys, as þe kyng of Englund
is kyng of Englund and of more Bretayne.

<L 88><T EWS1SE-7><P 507>

BRYTAYN.....1

as oure sees of Yngelond flowiþ twies in þe day
and in þe ny3t, for þe moone þat moveþ þese
watris lokip so til oure Brytayn see, þat what bi
ri3t li3t and reflectid, in ny3t and day, it moveþ
it twies.

<L 30><T A01><P 67>

buffeten⁵⁷

BUFFATE.....1

And herbi Poul wiste his owne frelte, and held
þe boundis of mekenesse, siþ an angel of
Sathanas my3te so li3tly buffate his soule.

<L 104><T EWS1SE-14><P 537>

BUFFET.....2

Bipenke also hou3 he hadde also a scharp buffet
vnder þe eere, of an harlot stondynge tofore þe
iuge.

<L 66><T CG10><P 107>

He shoulde formere ben shepuen, shortly to
tellen, Though he kilde a comly knyght, and
compasd his mother, Thennne a buffet to beden,
a beggere frere.

<L 1><T PPC><P 22>

BUFFETEN.....1

⁵⁶ 2 variants; 2 occurrences.

⁵⁷ 4 variants; 5 occurrences.

and he suifride hem moost pacientli for to leyen her hondis moost violentli vpon him, and to bynden him and to leden him forþ as a þeef and to scorne him and to buffeten him, and to al tobawme him wiþ her spittinges.
<L 249><T Thp><P 31>

BUFFETIS.....1

But biþenke þat ful yuel þou maist suffre betingis or buffetis for þe loue of þi Lorde, but if þou may suffre for him a litel breþe of wordis blowen bi þi chekis.
<L 175><T CG12><P 154>

buffeting⁵⁸

BOFFETYNGE.....1

þis blynde boffetynge schulde worldly men eschewe, ffor it helpiþ nou3t to þis world ne to þe toþer world.
<L 11><T MT21><P 291>

bulle⁵⁹

BULLIS.....47

3. Corollary. Allas! hou greet abhominacioun of discumfort is this, that bi bullis of the bisshop of Rome not foundid opinli in the lawe of God, neithir in opin reesoun, cristene puple is brought into so greet errour, that it bileuith to have more meryt in geuyng almes to riche men bi assignyng of the pope, which almes Crist assignide to pore men, yea, vndir dette of euere lastinge deth, than in geuyng it to pore men, whiche thei knowen verrili nedi.
<L 19><T 37C><P 65>

Sith the most good pretendid othir feinid in siche indulgencis is releasing of peyne enjoynid of the chirche that errith manifold, othir delyueraunce fro peyne of purgatorie to him that ben verrili contryt and shryuen, as it is bifore seid opinli in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissoun of alle synnis and grauntinge of euere lastinge blis.
<L 14><T 37C><P 66>

Alas! that cristene puple is sterid more bi the bullis of the bisshop of Rome to withdrawe almes assignid of God to pore men for here nedeful liflode, and this vndir peyne of euere lastinge deth, than to geue to hem here due porcioun bi comaundement of Crist undir the wynnynge of everelastinge blis. A! ye knightis of Crist, deme ye a veri doom bi siche frutis, whethir siche ben bullis of eresie, and the fautouris of hem ben blasfemis in bringinge the puple into so greet errour and cruelte agens here nedi neighboris.
<L 2, 9><T 37C><P 67>

þat if þe pope seye enyþing & witnesse hit bi hise bullis, þenne men schulden trow it as bileue.
<L 354><T 4LD-2><P 213>

LUCIFER þou spekist a3eyn þe court of Rome & so a3eyns Crist & his lawe, for if men schuld not trowe but þat þat is seide in hooly writt, men schuld not trowe þat þat þe pope seiþ in hise bullis, ne many lettris of true men.
<L 383><T 4LD-2><P 215>

How schulde men trowe Jesselyn in glosynge of þe popis lawe, siþþe þe toon pope falliþ þe toþurs bullis?
<L 21><T A21><P 248>

For þei may no lordischepe have of hem, for here heie perfit povert, and of þis false makynge of lord and eier þei han bullis as privylegies.
<L 17><T A22><P 303>

Also þe proude prest of Rome settiþ ymagis of Petre and Poul and his leed, and makip Cristene men to bileve þat alle þat his bullis speken of is don bi here auctorite and Cristis;
<L 23><T A22><P 308>

Nowe it semeþ þat Jones prophecie and Apocalips is fulfilled, þat no man schal be hardy to bye and stille wiþouten token of þe cursed beste, for no man schal now do ou3t in þe chirche wiþouten false bullis of Anticrist, not takynge reward to worchyng of Crist and Holy Gost in mennus soulis, but alle to his dede bullis, bou3t and seld for gold as men byen or sillen oxen or bestis.
<L 10, 12><T A22><P 309>

but now o worldly prest, þat is more unable þanne opere, bi vertu of Anticristis bullis hap alle þe tipes and offrynges to himself, and opere prestis more kunnyng in Goddis lawe and of cleaner lif, han no þing but temperal almes.
<L 11><T A22><P 312>

Wolde God þat alle wise men and trewe men wolden enquire where it were betre for to fynde goode prestis bi fre almes of þe peple, and in a resonable and pore liflode, to teche þe gospel in word and dede, as diden Crist and his postlis, þan to paie þus tipes to o worldly prest negligent and unkunnyng, as men ben now constreyned bi censures and bullis and newe ordynaunce of prestis.
<L 24><T A22><P 312>

But of alle þevys, þe pope makynge siche curatis bi his bullis for gold, and lordis and opere prelatis presentynge siche unable clerkis for here worldly servyce and money, ben in þe grete hienesse of robberis, and meyntenours of opyn

⁵⁸ 1 variant; 1 occurrence.

⁵⁹ 1 variant; 47 occurrences.

peves.

<L 17><T A22><P 318>

siþ no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he þat kepþ Goddis hestis, and namely in hour of his dep, have a man nevere so many þousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis monkis and freris.

<L 3><T A22><P 337>

And so, 3if men avise hem wel, but 3if þei han opir title þan ben bullis of þe pope, or graunt of him, þei shulen be dampned. And þis title of Crist oure God were ynow3 to Cristene men, as it was in Petris tyme, al3if þe pope shewide not þus his power bi fals bullis of Petre and Poule, þat semen to be a3ens Cristis lordschip.

<L 9, 12><T A23><P 348>

Al oþer office of þe pope my3te be done mekely, as myche as it wolde turne to worshiþe of Crist and profite of þe Chirche, by a trewe preest, as was bi apostlis, al 3if þes bullis of leed slepten.

<L 30><T A23><P 360>

As anentis croiserie summe of Cristis Chirche ben enformed how þei shulden not trowe to þe pope for ony bullis þat he sendiþ, but 3if þei ben groundid in Goddis lawe.

<L 21><T A23><P 362>

But who shulde bileve siche bullis?

<L 5><T A23><P 363>

Also þo pepul bileveþ more to suche dede bullis þen to Cristis gospel, for þai bileven to have more þonke of God for spendyng of þer money at þo ordynaunce of þo pope, þen to spende hit on pore men as Crist biddis in þo gospel.

<L 27><T A29><P 459>

By þes bullis riche men drede nout to synne, ande miche wynnyng and worldly glory is goten to worldly prelatis by hem.

<L 3><T A29><P 460>

ande 3e schul have parte of alle Gods dedis in al holy Chirche, als myche as Gods mercye and ri3twisenes wille, þof alle popis ande her bullis were fynally laide to slepe. Ande more þen a man disserves by gode lyif ending in charite schal he never have, for alle þo bullis in erthe.

<L 14, 16><T A29><P 460>

For he þat so doþe is blessid of God, whos blessing is more worþe and bringiþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitiþ þen alle þe bullis of alle synful prelatis here in erþe, fro þe hiest to

þe lowest, for he is verrey pastoure and bisshop of alle oure soulis, þat 3aue frely his hert blode for sauacion of his shepe.

<L 378><T CG13><P 174>

for þanne he schulde not þus sende bullis of wordis þat he wot not be Godis.

<L 67><T EWS1SE-28><P 596>

And þus seiþ Robard Grosted, þat þese bullis ben heresyas, for þei ben false lores, contrarie to hooly wryt, and stefly defendud, for þei ben cursude þat letton hem.

<L 886><T EWS2-MC><P 360>

And þus in lawis and in bullis ben gabbyngis picke sowun;

<L 26><T EWS3-188><P 208>

3e to spende at rome many 3eris and daies, to paie for selis or bullis, to plede for benefices, offryngyus, dymes, and many mo causes, to paie þe pope þe first froytys, and cardynals and bribouris to spede here nedis, and for pardons, quyenals, priuylegies, for assoilyngis of woves, and many feyned iapis, þat men supposen alle þes passen þre fifteenþes;

<L 18><T MT04><P 66>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wiþ oþere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocritis to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyng dampnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

<L 29><T MT04><P 73>

and siþ god grauntiþ to eche man part of alle medeful dedis als mochel as it is worþi, no man schal haue more part of þes dedis for alle þes bulles, and neuere þe lesse þon3 no man graunte siche part ne siche bullis;

<L 20><T MT04><P 83>

and so þei menen þat 3if þis proude prest and contrarie to crist and his lawe sende not a cristene man bi witness of his bullis or letteris of his lowere prelatis he may not fulfil þe hestis of god ne werkis of mercy;

<L 14><T MT04><P 90>

for whanne þere comeþ a pardonner wiþ stollen bullis and false relekis, grauntynge mo 3eris of pardon þan comen bifore domes day for 3euyng of worldly catel to riche placis where is no nede, he schal be sped and resceyued of curatis for to

haue part of þat he getiþ;
<L 11><T MT07><P 154>

for þei doren not telle þe soþe kou nedis þei
mosten forsake alle falsnesse in craftis, in opis,
and alle synne vp here kunnyng and power, and
for no good in erþe wityngly and wilfully do
aʒenst goddis hestis, neiþer for lucre ne drede ne
bodily deþ, and ellis it is not verrey contricion,
and ellis god wole not asoile hem for no
confession of moueþ, ne for assoilyng of
prestis, ne bullis of pardon, ne lettris of
fraternyte, ne massis, ne preieris of ony creatur
in erþe or in þe blis of heuene;
<L 2><T MT07><P 160>

Þe tenþe, þat cristene men ʒeue more credence
to cristis gospel and his lif þan to ony bullis of
synful bischopis of þis world, or ellis þei
forsaken crist and taken anticrist and sathanas
for here chief gouernour.
<L 19><T MT19><P 277>

But þe fend replyeþ aʒenst þis truþe, and seiþ, þe
king's graunt bi his owne chartre and bullis of þe
pope confermed þis dowyng, how schulde men
denye þis or distroie it, But ʒif þei reuersen al þe
ordynaunce of þis rewme?
<L 5><T MT21><P 289>

And þus schulle kyngis bi worschipe of here
staat, constreyne here lyge freris and here opere
clerkis, vp peyne of here leggeaunce, to telle
trewþe of þes bullis and of þes opere nouelries,
wheþer þei ben of bileue, and grounde hem in
resoun or in goddis lawe, and examyne here
proues wheþer þei ben trewe men.
<L 28><T MT21><P 290>

and if þou seist þat siche bullis of þe pope
vndurstonen euer a condicioun; þat if þis
persone bi goddis lawe shal profiʒt in fulfylling
of þise popes bulles, þenne þe popes bullis
shulen haue strengþe, and elles þei shulen not
stonde in stede Certis if þise popis bulles shulen
be undurstonen wiþ sich a label, þenne þei
weren not profitable to þe purchasour ne to þe
churche; for who shuld take ony benyfiss of þe
puple wiþ sich bullis, if his ablete shulde be
proued in werk before he were acceptid?
<L 23, 25, 30><T MT23><P 331>

but crist ʒaf reule to þe Iewes to iuge hym able
bi hise werkis, but wele men witen þat neiþer
popis bullis ne traueile for hem by coueitise
makip þis man but more vnable to gete ouʒt by
suche bullis.
<L 2, 4><T MT23><P 332>

and ʒif an herde haue bullis of þe pope þat he
dispensiþ heere wiþ hym, alle siche bullis
excusen not bifore þe iugement of god; but þey
accusen more þe pope to take part of mennus

dampnyng þat tristen so myche in þe popis bullis
more þan in lawe or skile of god.
<L 10, 11, 13><T MT27><P 424>

but bullis of þe court of rome blynden many men
heere, for it semeþ þe hed of errour and propre
nest of anticrist.
<L 26><T MT27><P 446>

and siþ crist had trowe to his werkis and ʒaf
neiþer bullis ne lettris selid, men shulden more
trowe hooly werkis þan popis bullis or bischops
lettris.
<L 26, 27><T MT28><P 479>